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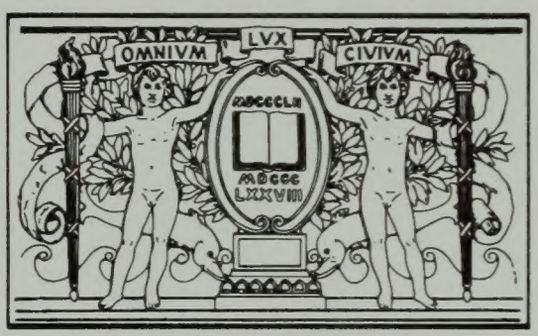
THE WIGHTMAN HERITAGE

by

Wade C. Wightman



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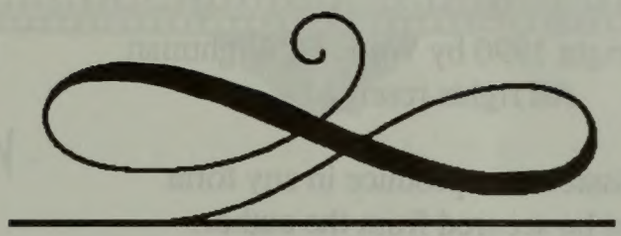
Wade C. Hightman

NO ONE EVER ACHIEVES ALL HIS HOPES AND ASPIRATIONS. NO ONE IS EVER SURE, IN LOOKING BACK, THAT HE HAS PLAYED HIS FULL PART IN MAKING A BETTER WORLD. BUT AS WE LIVE AGAIN IN OUR CHILDREN, WE DO NOT NEED TO BE AFRAID. FOR WE CAN TOUCH THE FUTURE WITH OUR CHILDREN'S HANDS. WE CAN LOOK TO THEM TO CORRECT OUR FAILURE, TO ACHIEVE MANY OF OUR HOPES AND ASPIRATIONS WHICH NEVER CAME TRUE FOR US.

--GENERAL LUCIUS D. CLAY

SELENA WIGHTMAN - NIKKI BAILEY - NADINE WIGHTMAN
GRANDCHILDREN OF THE AUTHOR



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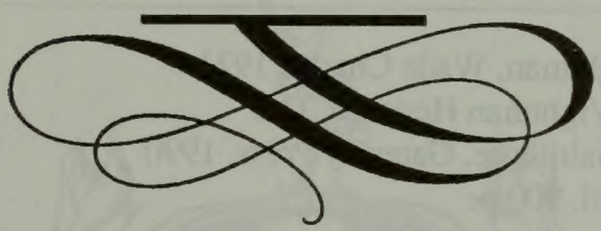

— Including these Allied Lines —

Arnold, Bailey, Barker, Bishop, Bliven, Cassel, Cattrysse, Clarke
Cooke, Coons, Denton, Derr, Dugan, Freeman, Gerstner,
Holmes, Hubbard, Hungerford, Hunt, Latham, LeFever,
Lewis, Loznak, Macoone, Maxson, Mosher,
O'Dell, Randall, Ross, Sadler, Sayles,
Seaman, Shuster, Skinner,
Smith, Updyke, Vowles,
Westcott, Willey,
Williams

by

Wade C. Wightman

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1990

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Coat of Arms

Wightman

For most people, happiness is what life is all about. Our goals, aspirations, dreams and fantasies revolve around happiness. Almost every decision we make is in terms of what we think will bring us the most happiness.

Jonathan Freedman

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To Understand
New Shoots,
We must look at
Old roots.

INTRODUCTION

"My endeavors
Have ever come short of my desires,
Yet, filled with my abilities."

This history is dedicated to my wife, Jean, for whom I always pick the first strawberry--the first violet each spring, and to my grandchildren, Nikki, Selena, and Nadine. It is for all descendants in order that they might know something of their ancestors and perhaps explain why they are the way they are.

Children are born, marry in due time and then die, leaving their own descendants. Names, dates of birth, marriage and death, comprise genealogy, but afford little information on their lives. I have attempted to get the real history of our family,--how and where members of the succeeding generations lived--their migrations and their vocations. It is, of course, impossible to trace each and every descendant from the cradle to the grave, but it is illuminating to go back to the days of small farms and large families and the lure of new sections in the wilderness, which were being opened up to settlers, and trace the migrations from old homes and friends to new, unsettled sections. During the first century of the family in Rhode Island, those who ventured beyond its boundaries at all, went no farther than to the coastal and river towns in Connecticut. In the years just previous to the Revolutionary War, many of the more venturesome spirits migrated from their homeland, but it was not until the closing years of that struggle and the quarter of a century following, that the rush to take up new homes in the wilderness reached its peak.

We must remember also that those ancestors of ours passed on to us those little things called genes that mean a lot. The hereditary gene qualities that you have acquired have influenced your behavior, personality, respect for authority, adherence to high (or low) moral standards, social potency, alienation, well-being, harm avoidance, etc. If we should have any faults, let us blame it on some of those disreputable few that came over in earlier times. One half, if not two thirds, of its early settlers were direct descendants from the Saxon, Danish, and Celtic peasants who owned little or no landed property during the feudal times in England. Maybe some of these (or perhaps the more distinguished) early settlers had to leave England in a hurry.

I hope that this book will become a **TIME CAPSULE** that our descendants in the 21st century and beyond will open and read about their ancestors. Maybe they can even relive the triumphs and defeats, the happiness and sorrows, the aspirations and dreams of their ancestors.

If you should find any misspelled words or the wrong punctuation, look at the mistakes in the same light as Andrew Jackson and Abraham Lincoln. Jackson once blew his stack while trying to write a Presidential paper, said "It's a damn poor mind that can think of only one way to spell a word." Our cousin Abraham Lincoln said, "With educated people, I suppose, punctuation is a matter of rule; with me it is a matter of feeling. But I must say I have a great respect for the semicolon; it's a useful little chap."

As most of the Wightman ancestors came from England, we have to be thankful to Thomas Cromwell, Lord Privy Seal, when he issued an injunction in 1538 that was sent to all Bishops and Curates throughout the realm, "charging them to God that in every parish church the Bible of the largest volume should be placed for all men to read on: and that the Curate of every parish should keep one book of record, which book he shall every Sunday take forth, and in the presence of the church wardens or one of them, write and record in the same all the weddings, christ'nings and burials made the whole week before; and for every time that the same shall be omitted, shall forfeit to the said church 4 shillings, 4 pence."

Please contact the author of this book for any corrections or additions. These will be put into a supplement or into an updated version of Mary Whitman's book, **George Wightman and Descendants of Quidnessett, R. I.** that was published in 1939. Any person named **WIGHTMAN** or who is associated with this name, please contact the author with your family information. In cooperation with **The Wightman Family Association** of Salt Lake City, an updated book is being compiled.

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The heritage of the past is the seed that brings forth the harvest of the future.

----ARCHIVES BUILDING, WASHINGTON

PREFACE

The most often discussed subjects throughout the thinly settled Colony of Massachusetts Bay, and extending into other colonies, in the 1600's were the church and the different phases of theology and church doctrines and practice. Indeed, these things came with the men and women from Plymouth and Leyden, beyond the seas in Old England.

It is to be noted that the migration of the Pilgrims to the rocky New England shores was to escape the persecutions of the church at the old homes. Not to reflect on our "Pilgrim Fathers" unjustly or too severely, it may be said that the religious freedom, which they sought and established in the Pilgrim Colony, was to worship God in their own way and in ceremonies as they established them by law. Dissenters would have to suffer the consequences.

It seems that almost all of the Wightman ancestors and allied families had done some thinking on their own. What they found in their new country, somewhat disturbed them. It is fair to say that the legal rigidity of the established church in the Massachusetts Colony disappointed them. Their inclination was to change some of the doctrines and practices. They had no desire to keep silent in the middle of these religious discussions. So warm did the discussions grow about the teachings and practices of the established church as the months and years went by, our ancestors decided to look elsewhere for a place of residence. In fact the civil magistrates and the church leaders forced many to leave in a hurry.

All emigrants to the shores of America are indicated by a picture of a sailing ship at the beginning of the narrative. An exception is those few emigrants that came during steamship days. An appropriate ship is used to indicate those emigrants.

A source of confusion and perhaps discrepancy is to be found in the change of the calendar from Old to New Style. Before 1752 the year began March 25th (called Lady Day); although in Catholic countries, after 1582, it commenced January 1st. Hence, between January and March it was common to double date, as an example: Jan. 24, 1741-2. The difference between the Julian and Gregorian year in the eighteen century was eleven days; after 1800 it was twelve,--which is to be added to any date in the Old Style to reduce it to the New.

Abbreviations used: b=born, bpt=baptized, m=married, d=died, +-2=plus or minus two years, +-=about or around that time, abt=about, d/o=daughter of, s/o=son of, p/o=parents of. The U. S. Defense Department's use of the first three letters of the month are used to designate the month.

Wade C. Wightman
1990

WIGHTMAN

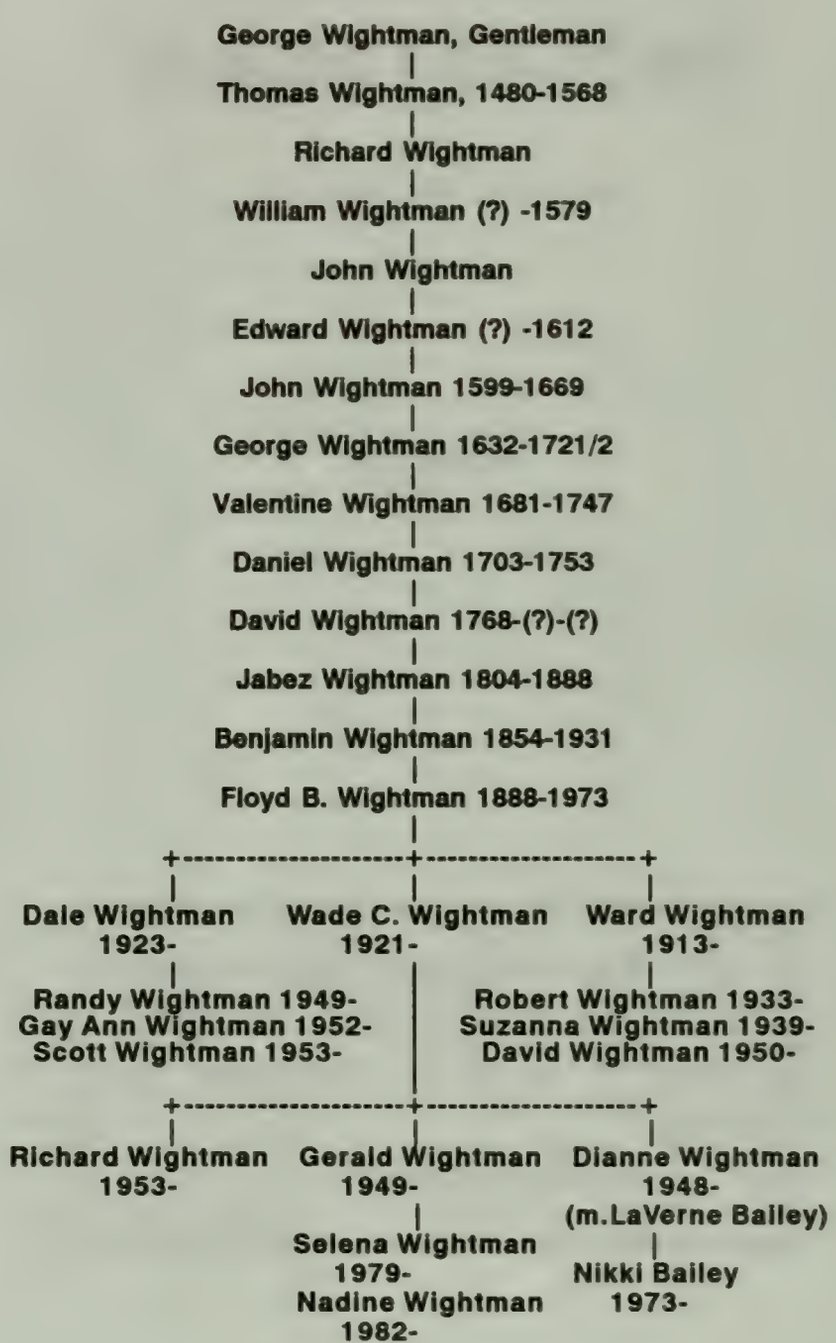
WITH ALLIED FAMILIES

PART I

To forget one's ancestors is to be a brook without a source, a tree without a root.

—Chinese Proverb—

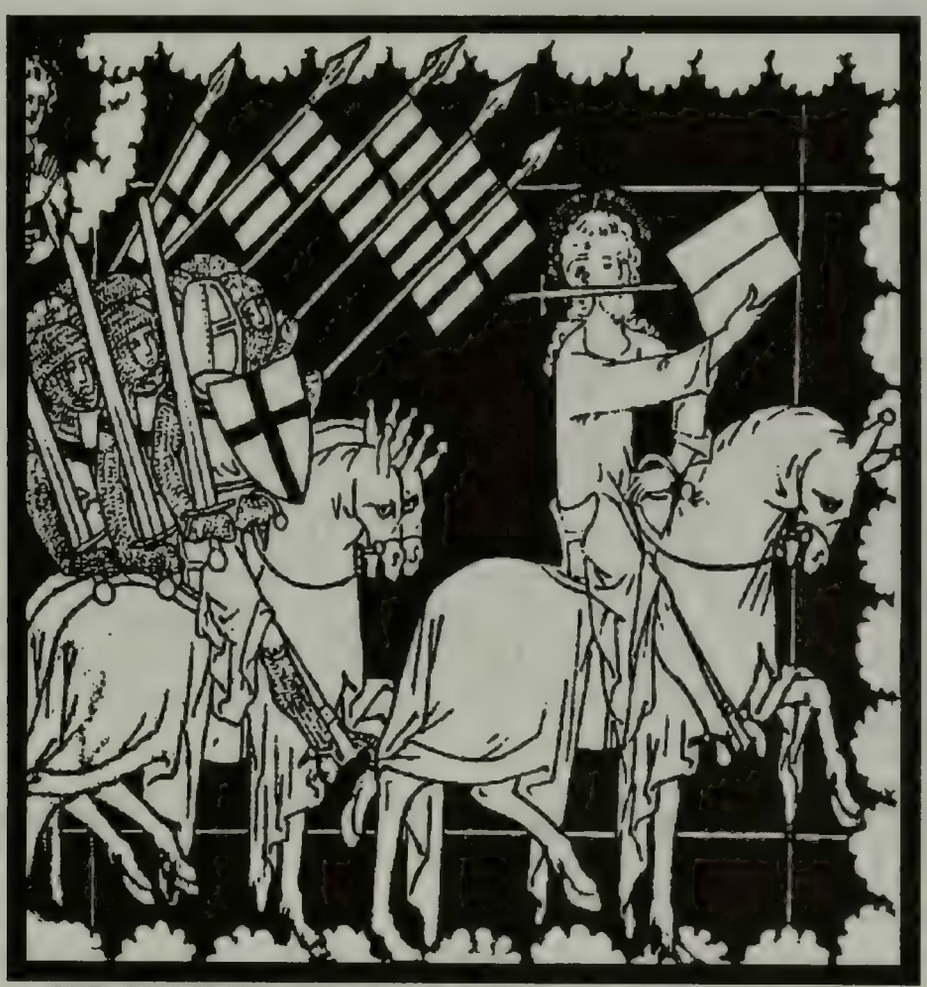
The Wightman Ancestry



THE WIGHTMAN HERITAGE

The earliest ancestors of the Wightmans spelled their name "Wihtman". Somewhat later, we find the ancestors of Wightman of Leicester, England as "Wyghtman," and in this form it is pretty general during the 14th century. In the parish registers, the entries are variously spelled "Wightman," "Whiteman," "Weightman" and "Whitman," according to the pronunciation of the particular locality, or parish priest; and it is by no means uncommon to find, at quite short intervals, the same person referred to by all four spellings.

The Wightman family name was prominent on the Scottish border in very early times. There is a Scottish Crest and Coat of Arms belonging to the original Wightmans, a description of which is on file in the Lion King-of-Arms in Edinburgh, Scotland. Another tradition is that the first of the name came from the Isle of Wight, thus the name; man of Wight, or Wightman. Yet, another source, I'Anson in **Records of the Wightman Family**, says that his research indicates that the family



OUR ANCESTOR DIED WHILE IN THE CRUSADES IN 1190 A.D.

descended from the 12th century Earl of Leicester, Robert de Beaumont, who was surnamed "Blanchmains" or "Wyghtmains" owing, it is said, to his having most beautifully shaped white hands. Many sections of this Earl's lands were later in the possession of Wightmans which might indicate a close relationship.

Robert, third Earl of Leicester, as before stated, was surnamed "Blanchmains," or 'Wytmains." He rebelled in 1173 against the King, and the town of Leicester was laid waste. He was, however, received again into favor four years later and his lands restored to him. At the Coronation of Richard I. he bore the Sword of State.

He was in the Crusades and is said to have there contracted leprosy, and by some to this is ascribed the surname "Wytmains." He married Petronil, daughter of Hugh de Grantmeisnil, and thereby acquired the Honor of Hinckley and the Stewardship of England. He died and was buried at Duras, in Greece, in 1190.

At the present time, our ancestry can be traced back to the middle 1400's. The first of the family of whom there is an available record was **George Wightman**, gentleman, manor of Ansley, at Elmsthrope in Leicestershire, England. His son:

THOMAS WIGHTMAN

1480-1568

Thomas Wightman sold the manor and moved to Burbage in the same shire (or county). He married (1) Mary, daughter of Robert Reynolds of Branshire, Leicestershire and (2) Dame Margaret Constable.

Thomas Wightman of Burbage lived at the "Old Grange." From the portion that is still standing, it appears to have been of considerable size. The remains of the paneling, timbered ceilings and other features suggest an elegance found in the best manor houses of the period. The Wightmans had tracts of land throughout the whole locality comprising Burbage, Wykin, and Hinckley. By 1600 nearly every village and hamlet in the region had come to know the Wightman name either as resident or non-resident owners.

The known children of Thomas and Mary (Reynolds) Wightman:

1. Thomas, m. Agnes Everard

2. Richard Wightman

RICHARD WIGHTMAN

Richard Wightman married Scisseley (Cecily), daughter and sole heir of Thomas Wodam, whose wife, Alice, was the daughter and sole heir of Jeoffery Trussel, Lord of Sharnford. The Wightmans thus became entitled to quarter the Arms of Trussell, one of the most ancient of English families.

The children of Richard and Scisseley (Wodam) Wightman:

1. Thomas, (will proved 22 Nov 1550), m. Elizabeth Purcell
2. John, (will proved 8 Mar 1559-60),
m. Phillip, widow of Underwood
3. Richard, (had four children)
4. William Wightman

WILLIAM WIGHTMAN

William Wightman lived in Burbage, Leicestershire, England. He married Etheldreda Dering in 1535. He purchased on May 10, 1554 the old manor of Wykin, in the parish of Hinckley in Leicestershire. His death was on 28 Jan 1579.

He lived during the English Reformation. It seems more than probable that the services he rendered to the Reform Cause brought him into prominence which he certainly earned, possibly at great risk. This religious movement of the 16th Century led to the establishment of Protestantism and a separation from the Roman Catholic Church. This was a time when there seemed to be no possible way of having a secure honest opinion. The many people who believed in the old religion were traitors when they gave their obedience to the spiritual head of the church. Those who refused to give their allegiance to the Pope were heretics. Punishments were severe and inconsistent. The monks in the monasteries were among the first to be disciplined. The disobedient abbots were hung. Lutheran reformers were put on the rack and then burned.

It was a hazardous time to have a profession in the church, or be outspoken about your beliefs, or even be in the wrong place at the

wrong time. Each king or queen often changed the religion from Catholic to Protestant or from Protestant to Catholic. Just in six years from 1553 to 1558, during Queen Mary's reign, over 300 Protestants were burned or hung until they died. She had given her allegiance to the Catholics and the Pope. At one time in 1554, an observer says "eighty or one hundred bodies were dangling in St. Paul's church yard, or London Bridge, in Fleet Street, and Charing Cross, in Southwark and Westminster. At all crossways and in all thoroughfares, the eye was met with the hideous spectacle of hanging men." In those days there were no trap doors to drop through in order to snap the necks for a quick death. The hangman placed ropes around the necks of the poor fellows to be hanged and then drove them to the gallows where he fastened them to the cross piece. He then drove the cart off from under the gallows which was not very high off the ground. The victims' friends, if they had any, would rush forward and draw them down by the feet so that they would die sooner.

The children of William and Etheldreda (Dering) Wightman:

1. ***Thomas (he had five children: George, Ralph, Richard, Catherine, and Ezechias)***
2. ***William***
3. ***Richard, (will proved 4 Feb 1593-4), m. Cassandra, widow of...Shurgburgh)***
4. ***John Wightman, m. Ann Moreton***
5. ***George***
6. ***Agnes***

JOHN WIGHTMAN

John Wightman sold the manor of Wykin and moved to Hinckley. His wife was Ann, the daughter of Thomas Moreton of Croton in Warwickshire.

The children of John and Ann (Moreton) Wightman:

1. ***Elizabeth, m. Thomas Geo. of London***
2. ***Edward, m. Frances Darbye***
3. ***John, b. 17 Jan 1572-3, d. 18 Jun 1639, m. Constance, daughter of John Johnson, D.D., Archdeacon of Worcester***
4. ***Thomas, b. 20 Apr 1575, d. 1657, m. Dorothy, daughter of William Croft***

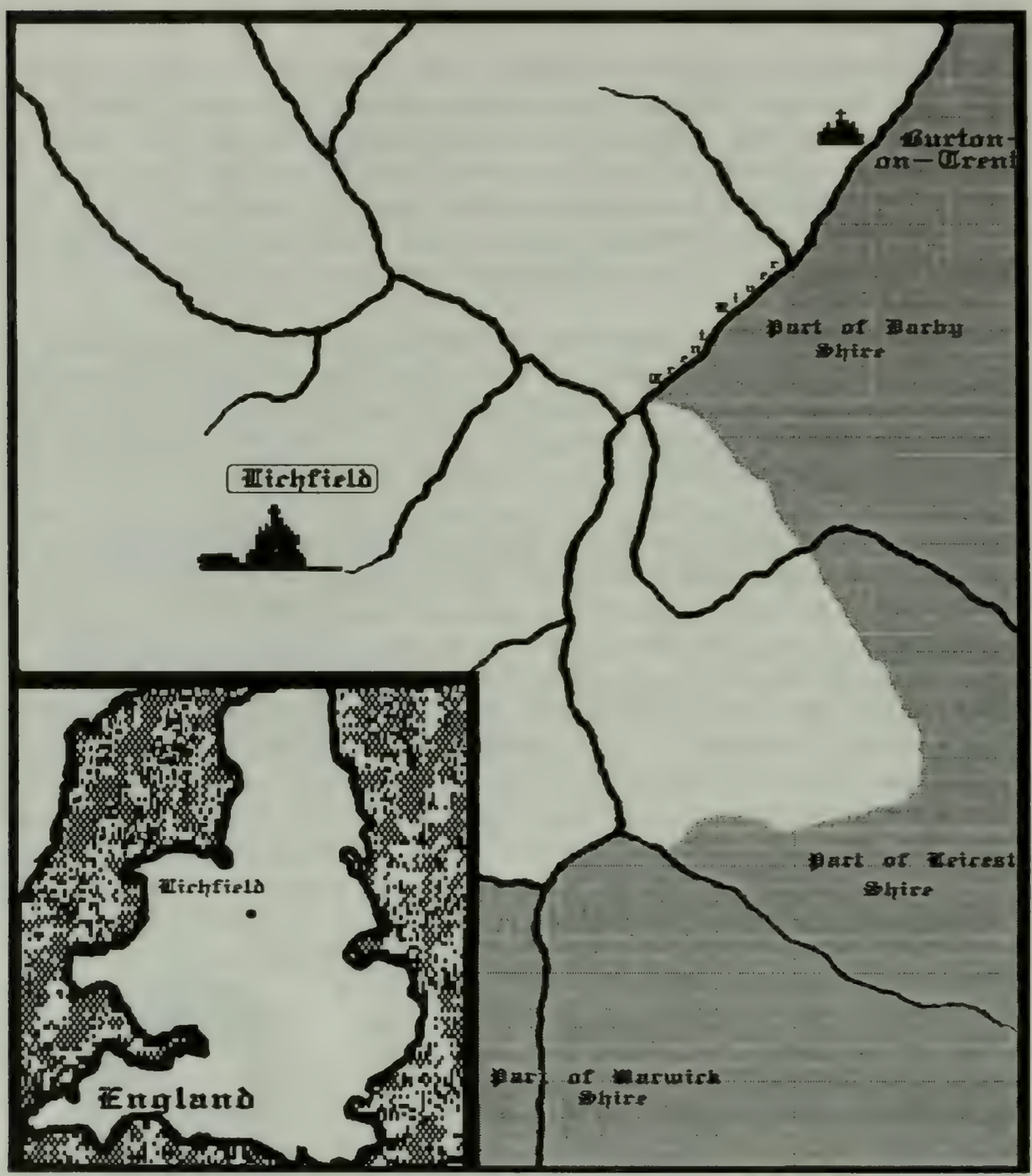
EDWARD WIGHTMAN

Edward Wightman was married September 2, 1593 to Frances Darbye of Hinckley, and they settled in Burton-Upon-Trent in the adjoining shire, Stafford. He was a minister of the Six-Principle Baptist Church, which later became the faith of the first church founded in Rhode Island and the first Baptist church organized in America, the old First Baptist Church of Providence, 1638, of which Roger Williams and Stukely Westcott, our ancestors, were two of the founders.

Like most thinking men of his generation, Edward was interested in matters pertaining to religious belief. Puritan sentiment was strong in his locality, and in the neighboring counties of Warwich and Leicester. His concept of the scripture was that everyone should be able to interpret the **WORD OF GOD** according to his own belief. As a member of the Separatists, this group of ejected clergymen dedicated themselves to separate from the establishment, break off from public churches, and assemble as they had the opportunity in private houses or elsewhere to worship God in a manner that might not offend their consciences. Frequent meetings were held for discussion and instruction. Edward often appeared at these meetings, taking part in the discussions. He was opposed, as well as many others, to certain doctrines and practices of the Established Church. Some of his beliefs were those which characterized the Baptists, who organized for the first time in England under that name in 1611 in London. Edward, however, in many vital Christian doctrines, went even further than the Puritan leaders of his locality. His beliefs were so extreme for that time in England that the other leaders could not entirely support his positions. It is said "that they were for treating him tenderly, hoping to reduce his errors by argument."

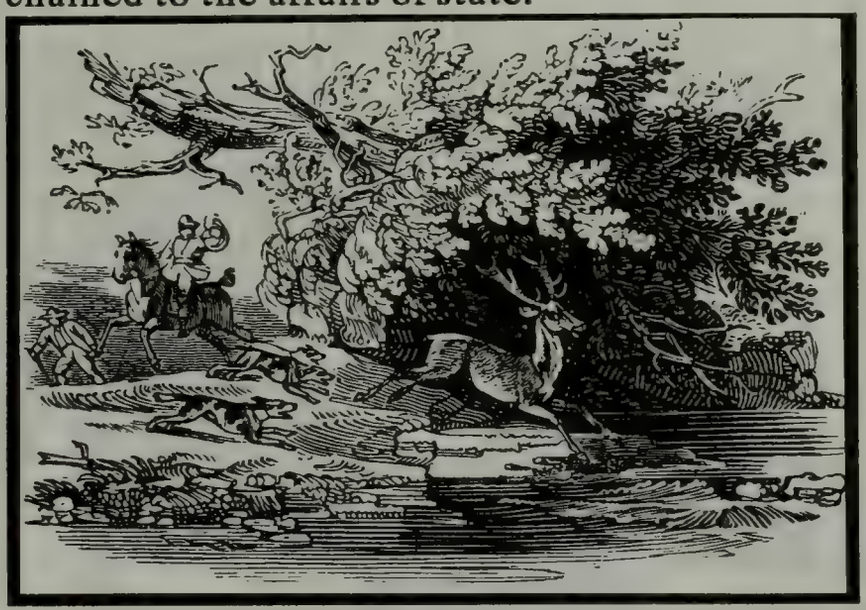
Being a non-conformist of the radical wing, the Separatists, he was destined to be persecuted. All of his troubles began just eight years into the reign of James I in the year 1611. James I, King of England, was known as a "playboy" by his contemporaries and was known to "spend two days a week fighting cocks. Day after day he chased game on horseback from dawn till evening. The fatigue of the chase was always relieved by the pleasures of the table, in which he frequently ate and drank too much. His reply to all who resented his way of life was that he did not

James I



Part of Staffordshire, England showing the location of Litchfield and Burton-on-Trent. Inset shows map of England and the location of Litchfield where Edward Wightman was burned at the stake. Old maps dropped the "t" in Litchfield.

intend to make himself a slave; that his health was the health and welfare of them all, required exercise and relaxation, and that he would rather go back to Scotland than consent to be shut up in a closet or chained to the affairs of state."

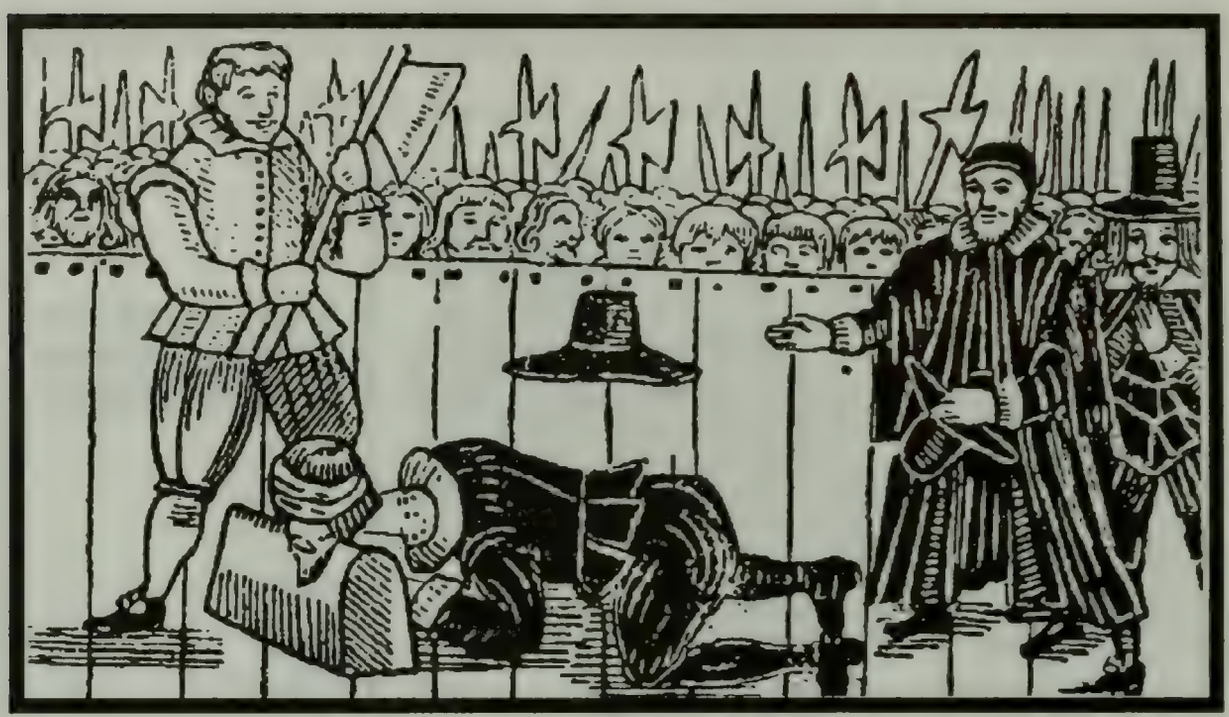


Day after day he chased game on horseback..

Although James I spent very little time governing England, he could hardly overlook a direct challenge to his monarchy when Edward Wightman presented a manuscript to him when he passed through Royston in March 1611.

King James, finding that Wightman was from the Diocese of Coventry and Litchfield, sent him to Westminster to Richard Neale with command to commit him to the gatehouse and to take examinations of his several opinions which did not conform to the Established Church. Neale, William Laud and others held conferences from April to the middle of October with Wightman who became very obstinate and "every day more blasphemous." King James then ordered his removal to Litchfield for trial in the Consistory Court there. This trial lasted from November 19th to December the 5th by Bishop Neale, assisted by his chaplain, William Laud (Laud was later beheaded in the Tower for treason).

Finally, sentence was pronounced on 14th December 1611 by Neale in the Cathedral. He commenced with "a sermon and confutation of Wightman's blasphemies against the Trinity." "They actually threw the book at him," to use the modern vernacular. The account of charges brought against him because of his faith included eleven distinct heresies, several of which were unheard of opinions. His contemporaries said that if Edward really held all the opinions that he was accused of, he must have either been an idiot or a madman, and ought to have had the prayers of his persecutors rather than to have been put to a cruel death. He was excommunicated and publicly denounced



The beheading of William Laud for treason.

following the sermon in the cathedral at Litchfield. He was condemned to burn at the stake the following spring on the 9th of March 1612 by a warrant issued by King James I.

The following is a copy of the written order issued by the King for the death of Edward Wightman:

The King to the sheriff of our city of Litchfield, Greeting. Whereas, the reverend father in Christ, Richard, by divine providence, of Coventry and Litchfield, Bishop, hath signified unto us, that he judicially proceeding, according to the exigence of ecclesiastical canons and of the laws and customs of this kingdom of Burton–upon–Trent, in the diocese of Coventry and Litchfield, of and upon the wicked heresies of Ebion, Cirinthus, Valintian, Arrius, Macedonius, Simon Magnus, of Manes, Manichees, Photinus, and of the Anabaptists, and other arch–heriticks; and moreover of other cursed opinions, belched by the instance of Satan, excogitated and here to forunheard of; the aforesaid Edward Wightman appearing before the aforesaid reverend father, and other divines and learned in the law, assisting him in judgment, the aforesaid wicked

crimes, heresies and other detestable blasphemies and errors, stubbornly and perniciously, knowingly and maliciously, and with a hardened heart, published, defended and dispersed, by definite sentence of the said divine father, with the consent of divines, learned in the law aforesaid, justly, lawfully and canonically, against the said Edward Wightman in that part brought, stands adjudged and pronounced a heretick, and therefore as a diseased sheep out of the flock of the Lord, lest our subjects he do infect by his contagion, he hath decreed to be cast out, and cut off.

Whereas, the holy mother church hath not further in this part what it ought more to do and prosecute, the same reverend father hath left to our secular power the same Edward Wightman as a blasphemous and condemned heretick to be punished with the condign punishment as by the letters patent of the aforesaid reverend father, the bishop of Coventry and Litchfield, in this behalf thereupon made, as certified unto us in our Chancery.

We, therefore as the zealot of justice and the defender of the Catholick faith, and willing the holy church, and the rights and liberties of the same, and the Catholick faith to maintain and defend, and such like heresies and errors everywhere, so much as in the lies, to root out and extirpate, and heriticks so convict and condemn to punish with consign punishment, holding that such a heritick in the aforesaid form convicted and condemned, according to the customs and laws of this our Kingdom of England in this part accustomed, out to be burned with fire.

We command thee that thou cause the said Edward Wightman, being in thy custody, to be committed to fire in some publick and open place below the city aforesaid, for the cause aforesaid before people; and the same Edward Wightman in the same fire cause really to be burned in destation of said crime, and for the manifest example of other Christians, that

they may not fall into the same crime. And this no ways omit, under the peril that shall follow thereon.

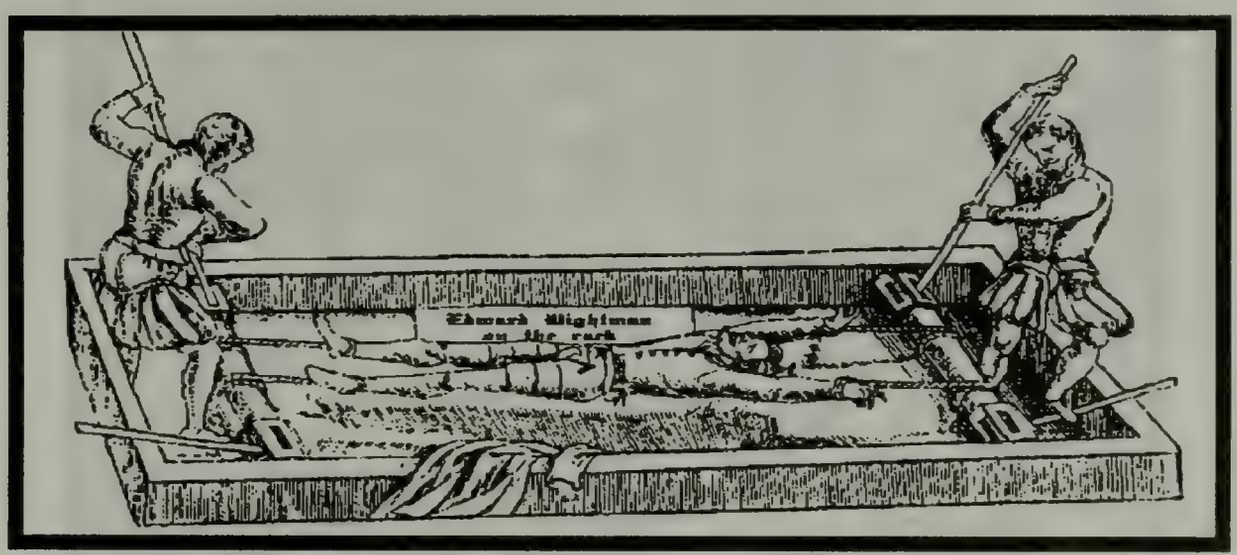
Crowds always gathered to see these public executions. Ninety-five per cent of the people had no deep convictions one way or another about religion. The five per cent who got into trouble were the zealous Protestants and Catholics depending upon the form of religion that was currently being practiced by the Established Church.

TO HIS LAST BREATH, EDWARD WIGHTMAN, DIED BLASPHEMING

While the flames started to burn his flesh, he shouted out unintelligible words that seemed to infer that he had changed his mind and was ready to accept the religion of the Established Church. The crowd rushed forward and assisted the sheriff in releasing him from the stake. Later, however, as he refused to make a formal retraction in writing and continued to preach his heresies, he was again tied to the stake and his body reduced to ashes on April 11th, 1612. "It is said he died so cheerfully, and yet so cruelly, that the popular feeling created was so great the authorities feared to deliver another who had been condemned to the same fate." To his last breath, "he died blaspheming." He was the last of the religious martyrs in England to be burned at the

stake. He left a grieving wife and five children at home. His oldest child was thirteen and the youngest eight months old. Both of his sons, John and Samuel, came to Rhode Island.

Edward Wightman knew from the earliest days of his life that to stray from the religion of the Established Church was possibly a capital offence. Queen Elizabeth I, though loved and respected by most of her subjects, was ruthless with those who challenged the Established Church. Religious freedom just was not accepted and the Queen tolerated no opposing religious views. She was more than half a Protestant; however, she could be wholly a Catholic when it suited her. It had been her desire not to use capital punishment for religious offenses; however, those who didn't conform suffered her wrath. When Edward was a youth in 1577, she hanged Catholic priests without any charge except religion. A fourteen year old child, Thomas Sherwood, was executed for refusing to deny his religion. Those who admitted to be heretics were put to the rack and revealed through torture the names of friends with whom he had conversed. Even those people that imagined the queen's death were indicted. The rack seldom stood idle in The Tower for all the latter part of Elizabeth's reign. Her torture



Heretics, similar to Edward Wightman, were put to the rack and stretched until satisfactory answers were given to the inquisitors.

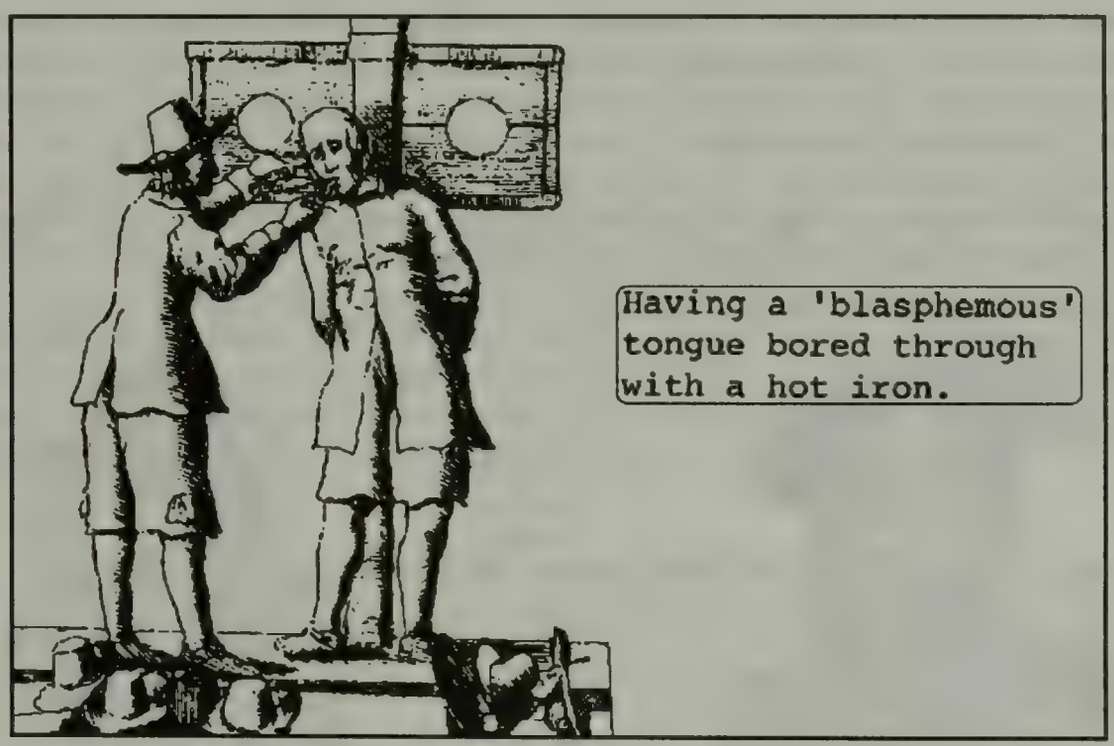
chambers equalled the French Bastille and the Spanish Inquisition with all of its hatred and horrors. In the sixty years before Edward's martyrdom, 200 Catholics were executed by Elizabeth and 300 Protestants were burned at the stake and hung by Mary I, her sister. Both of these queens were children of Henry VIII. There were several forms of torture to get the heretics to confess. The RACK was a large open frame of oak, raised three feet from the floor. The prisoner was laid under it with his back on the floor. His wrists and ankles were attached by cords to two rollers at the ends of the frame.

These were moved by levers in opposite directions until the body rose to a level with the frame. Questions were then asked, and if the answers were unsatisfactory, the victim was stretched more and more till the bones started from their sockets.

The SCAVENGER'S DAUGHTER was a broad hoop of iron consisting of two parts fastened by a hinge. The prisoner was made to kneel on the pavement and to contract himself into as small a compass as he could. Then the executioner, kneeling on his shoulders and having introduced the hoop under his legs, compressed the victim close together, till he was able to fasten the extremities over the small of the back. The time allotted to this kind of torture was an hour and a half, during which time it commonly happened that from excess of compression, the blood started from the nostrils. Sometimes the blood would ooze from the hands and feet. Eventually you gave them any answer that they wanted. This created another problem for the victim. The executioners might then punish you by boring a hole through your

Tourniquets were also applied to increase the victim's pain.

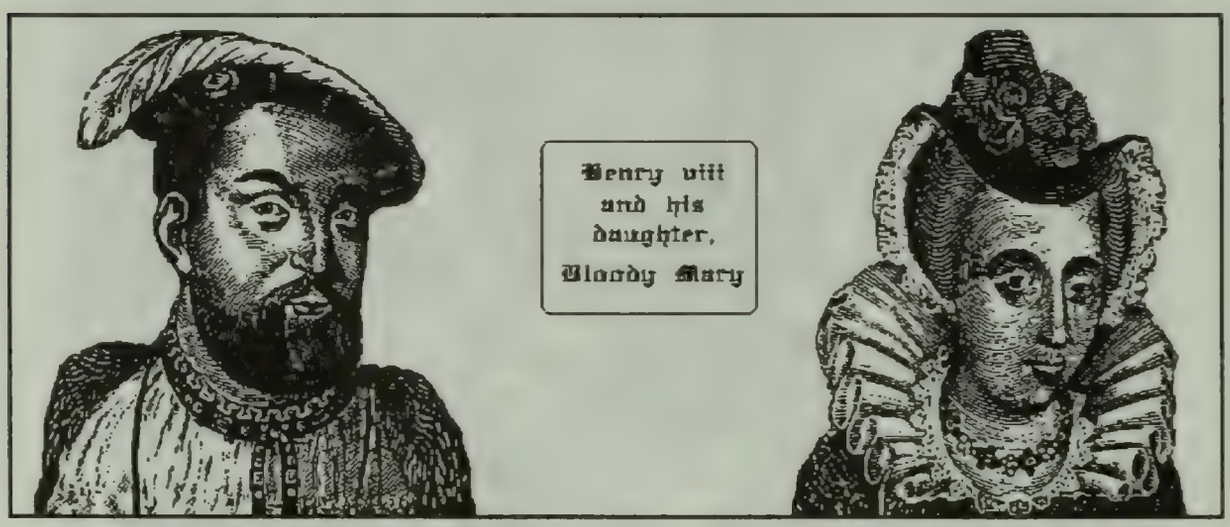
'blasphemous' tongue with a hot iron. IRON GAUNTLETS could be contracted by the aid of a screw. They served to compress the wrists, and to suspend the prisoner in the air, from two distant points of a beam. He was placed on three pieces of wood, piled one on the other which were withdrawn from under his feet one at a time after his hands had been made fast. "I felt," said F. Gerard, one of the sufferers, "the chief pain in my breast, belly, arms and hands. I thought that all the blood in my body had run into my arms, and began to burst out at my finger ends. This was a mistake; but the arms swelled, till the gauntlets were buried within the flesh. After being thus suspended an hour, I fainted, and when I came to myself I found the executioners supporting me in their arms; they replaced the pieces of wood under my feet; but as soon as I was recovered, removed them again. Thus I continued hanging for the space of five hours, during which I fainted eight or nine times."



Another form of torture was a cell called "LITTLE EASE." It was so small and so constructed that a prisoner could neither stand, walk, sit, or lie in it at full length. He was compelled to draw himself up in a squatting posture, and so remained during several days. While waiting for the torture chamber, the prisoners were chained to the floor. This could last for days or weeks depending on how busy the torture chambers were or how soon the prisoners confessed their heresy.

We do not know how many of these tortures Edward Wightman had to experience while he was in jail. There is no doubt that he knew what would probably happen to him when he chose to oppose the Established Church. His religious beliefs probably became a problem when the Puritans were brought in great numbers before the commissioners to be fined, imprisoned, or otherwise punished. Under the Act of Supremacy, no bounds were set for punishment. The executioners could use any or all methods of cruelty to make the victim confess heresy and to name religious friends.

Fines, imprisonment, and the gibbet (to be hanged) continued to be the main form of punishment for those whose opinions differed from the church and government up to the close of Queen Elizabeth's reign in 1603. However, at the close of her reign, she by her own act used the old writ "de Hoeretico comburendo" (the stake and fagot) to punish a mere religious opinion. This was nothing new--her father, Henry VIII, and her sister, Mary I (Bloody Mary), used the same tactics. Even before Edward was put to the stake during King James I reign, Edward Fox protested with great risk the destroying of the "poor anabaptists." He suggested that a suitable punishment would be close imprisonment, perpetual banishment, burning of the hand, whipping, or even slavery itself. He said, "The one thing I most earnestly beg, that the piles and flames in Smithfield, so long ago extinguished by your happy government, may not now be again revived.



Edward Wightman was not the only one to suffer because of his martyrdom. His wife and five children were also victims who suffered a lifetime of horrifying memories. Edward Wightman married Frances Darbye on the 2nd of September 1493 in the Burton-on-Trent church which is located in Staffordshire, about twenty-five miles from Burbage.

The following baptisms of their children appear as they were registered by the recorder:

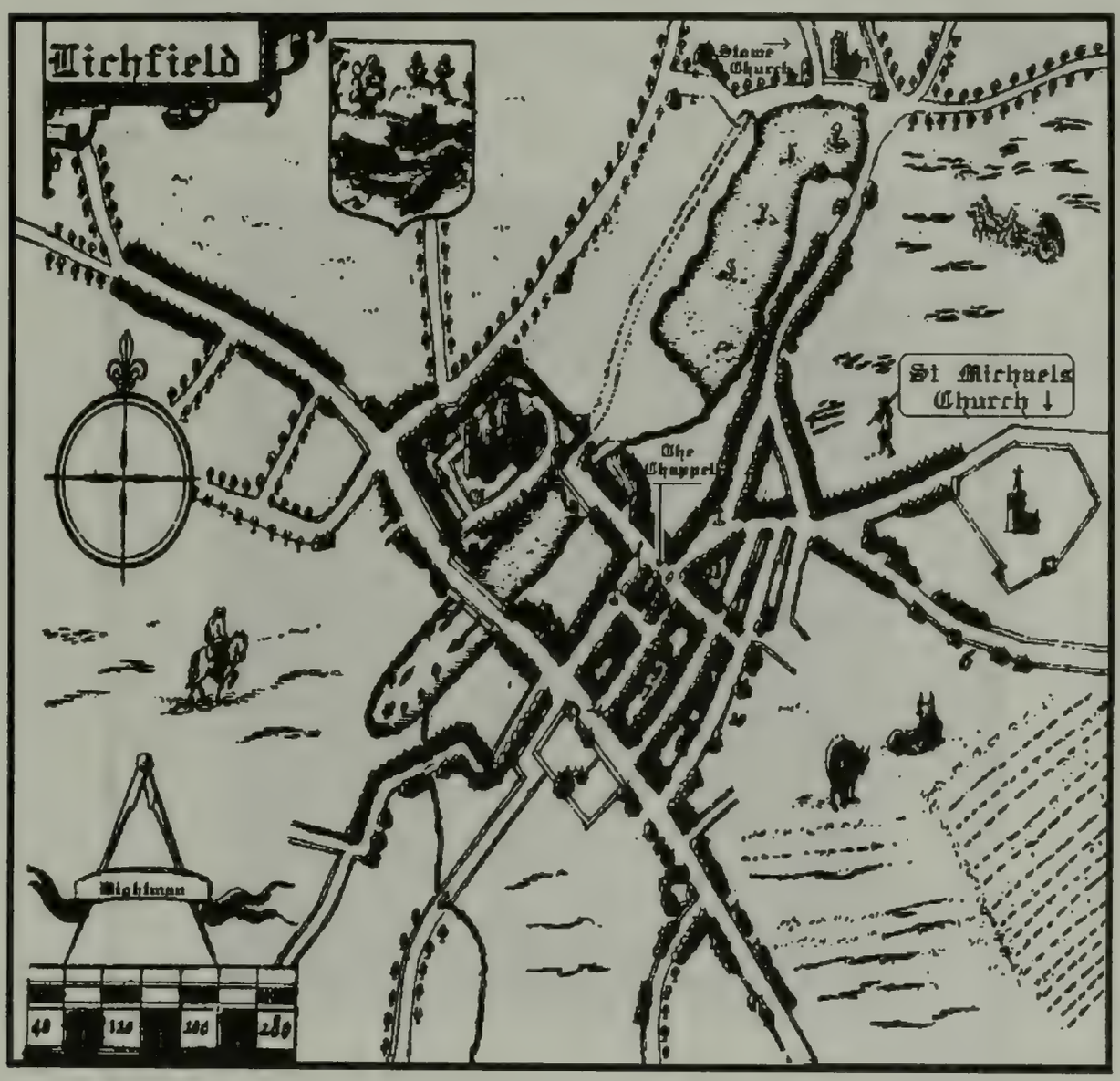
1594, Johannis Wightman (sic) filius Edwardi
baptizata fuit 8 December
1596, Pricilla Wightman filia Edwardi
baptizata fuit 25 December
1598, Johannia (sic) Wyghtman (sic) filius Edward
bapt. 7 January (This date "new style" would be 1599)
1603, Maris Weightman (sic) f. Edwardi and Franciscа
bapt. 27 February
1605, Maria Wightman sepulta 5 January
1608, Anna Wyghtman (sic) f. Edwardi et Francis
bap. 18 September
1611, Samuell (sic) Wightman f. Edwardi et Fran.
bap. 18 August

After her husband's death, Frances (Darbye) Wightman was left with four children: Priscilla, past fifteen; John, thirteen; Anne, between three and four; and a baby, Samuel, eight months old. Very little is known about their subsequent history. It seems probable that the family left Burton-on-Trent and may very likely have gone to London. It is said that they were members of Helwys church in London which was founded in 1611. Both of his sons, John and Samuel, and at least part of their families came to Rhode Island.

Heroes and martyrs become the pride of their people by fighting with a weapon in their hand or a prayer on their lips. In a thousand different ways, each proclaimed that freedom alone gives meaning to the life of an individual or a people.

Elie Wiesel

Placque that is mounted at Naschuet Place, Lichfield, Staffordshire, England



Lichfield (Litchfield), Staffordshire, England in 1612 when Edward Wightman was burned at the stake in this town.

It is deemed necessary to write the pedigree of certain animals, and register them, is not the record of a worthy family much more advisable?

OUR ANCESTORS, JOHN WIGHTMAN, AND HIS SON, GEORGE

CAME TO AMERICA IN 1654

THE TALMUD says that there are three things one should do in the course of one's life: have a child, plant a tree, and write a book. They all represent ways of investing our creative, generative energy in things which will endure after we are gone, and will represent the best that was in us. They offer us the reassurance that our lives were not in vain, and that the world is indeed better for our having passed through it.

JOHN WIGHTMAN
1599-1669

John Wightman, the immigrant, with four of his five sons, his wife probably having died in England, reached Newport in Rhode Island in 1654. They made their way to Richard Smith's trading post (see Smith section) at Wickford in the Narragansett country, where Valentine Whitman, eldest son of John Wightman, had been employed for six years as an interpreter to the Indians at Richard Smith's trading post. He was also a member of the general assembly. Daniel settled at Newport and was one of the twenty constituent members of the Second Baptist Church formed in 1656, and for a long time a preacher and assistant pastor. In the Quidnesset section, north of Wickford, the youngest son, George, located on a farm tract that was purchased from Richard Smith, who was also our ancestor.

IMMIGRANTS

All of the Wightmans apparently arrived in the New World with considerable wealth, so it would seem that it was not for material gain that they came to Rhode Island. The time of their immigration was during the Cromwell Protectorate, and perhaps the disturbed condition of political and religious affairs in England had something to do with leaving England. It was during the reign of Charles I that the English Civil War started on 22 August 1642. The nobility, gentry, and the "poorest of the people" followed the King, whereas tradesmen, freeholders, and the "middle sort of men" followed Parliament. The King lost and the surrender of his army in June 1646 ended the first phase of the Civil War. The conquering army was determined to show that kings had to be responsible to their subjects. Charles was put on trial and found guilty and executed 30 January 1649 at Whitehall. Cromwell attributed the Court's action to "providence and necessity."

A lot of other things were happening at this time also. Witch scare rose to a peak during these troubled times and they were not handled with any kind of gentleness nor did they have any civil rights. Those suspected of being a witch were tortured into confessing. This torture included disemboweling, beheading, gouging out the eyes, cutting off the ear or hand, and flogging. The sentence of death was often used and was usually by burning.

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Both justice and decency require that we should bestow on our forefathers an honorable remembrance.

Thucydides

GEORGE WIGHTMAN
1632-1722

George Wightman, the immigrant, was born 4 Nov 1632 in England and died 7 January 1721/2. He married Elizabeth Updike and they settled on their farm near North Kingstown and reared a family of five sons and three daughters that were born between 26 July 1664 and 16 April 1681. They both died early in the year of 1721/2 after fifty-nine years of wedded life.

IMMIGRANT

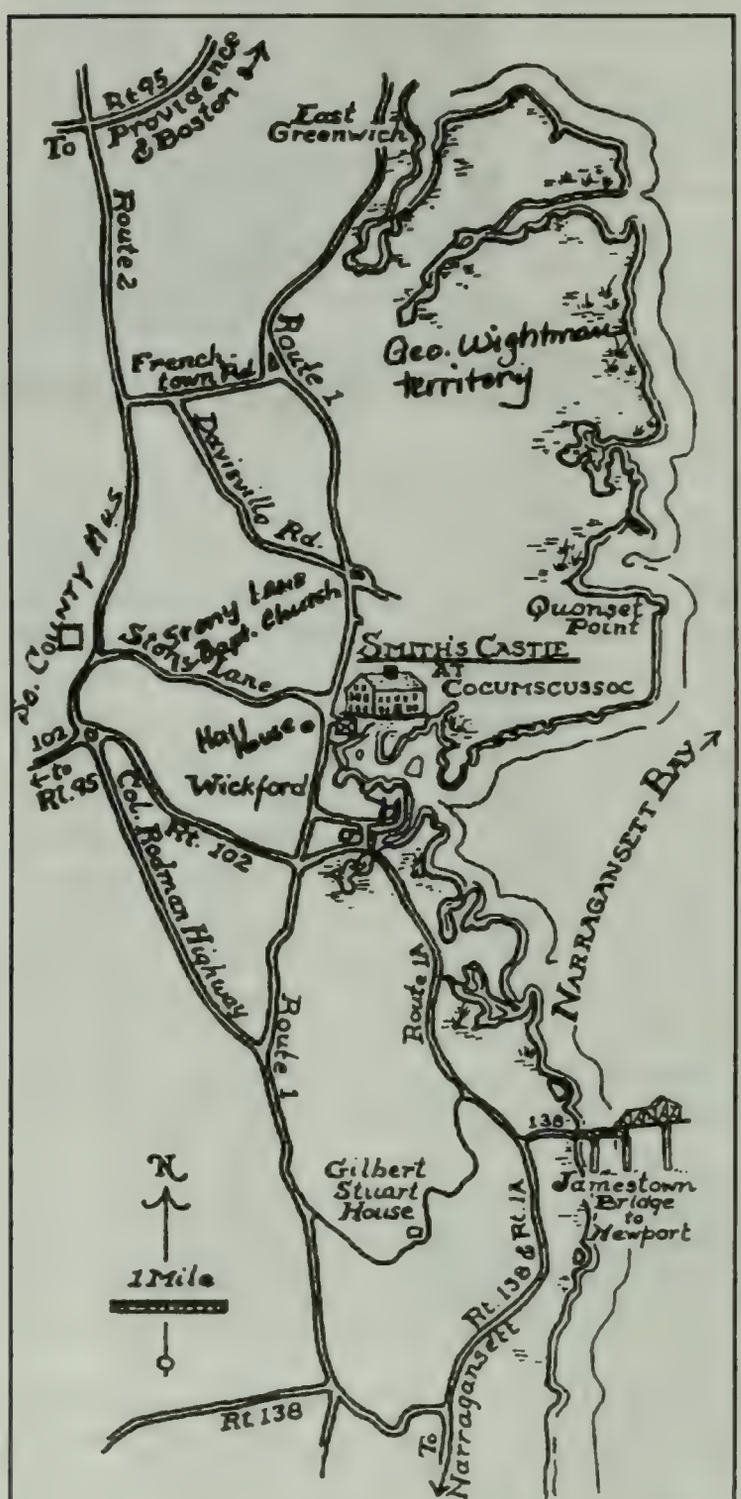
Nothing has been found about the early life of George Wightman. After his grandfather was burned at the stake, it is thought that his grandmother moved to London with his father, John, where George was born on June 4, 1632. This date is recorded in his family Bible, which is still in existence, and is owned by a descendant.

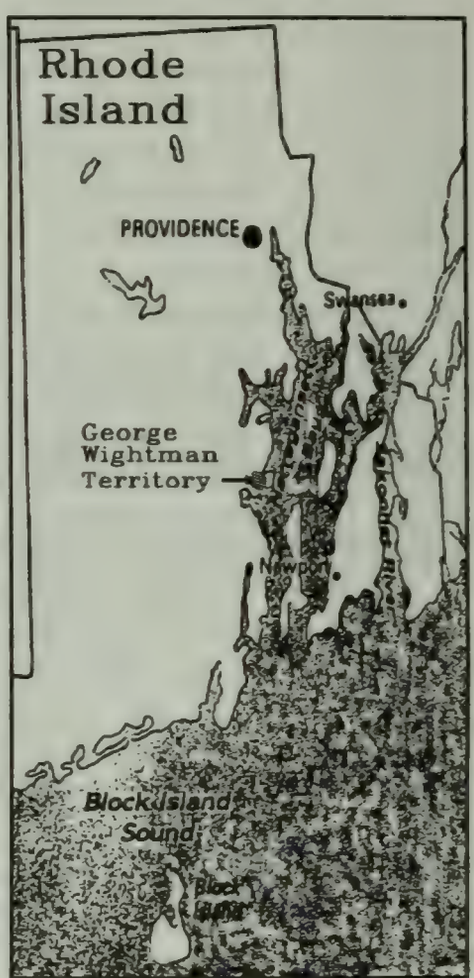
He lived during a turbulent time in English history. Besides the religious persecution, there was a civil war that didn't end until the family left for the New World. Oliver Cromwell and the parliament were supported by "middle sort of men," in which category the Wightmans were included. The nobility, gentry, and the "poorest of the people" backed Charles I who was then the king. Charles I lost and the surrender of his army in June 1646 ended the first phase of the Civil War. The conquering army was determined to show that kings had to be responsible to their subjects. He was put on trial and found guilty and executed Jan 30, 1649 at Whitehall. It is not known whether it was for religious reasons or the unsettled political situation that caused our ancestors to emigrate to the New World. Perhaps it was Roger Williams, the founder of Rhode Island, who invited them. William's sister, Katherine was married to a Ralph Wightman, citizen and merchant tailor of London.

Even his Bible gives no clue to his exact birthplace. In his will he bequeathed to his eldest grandson, George Wightman, "my chest also which I brought out of England and my great bible"; and he bequeathed to his son Valentine Wightman "my silver drinking cup and my chest which I brought out of England."

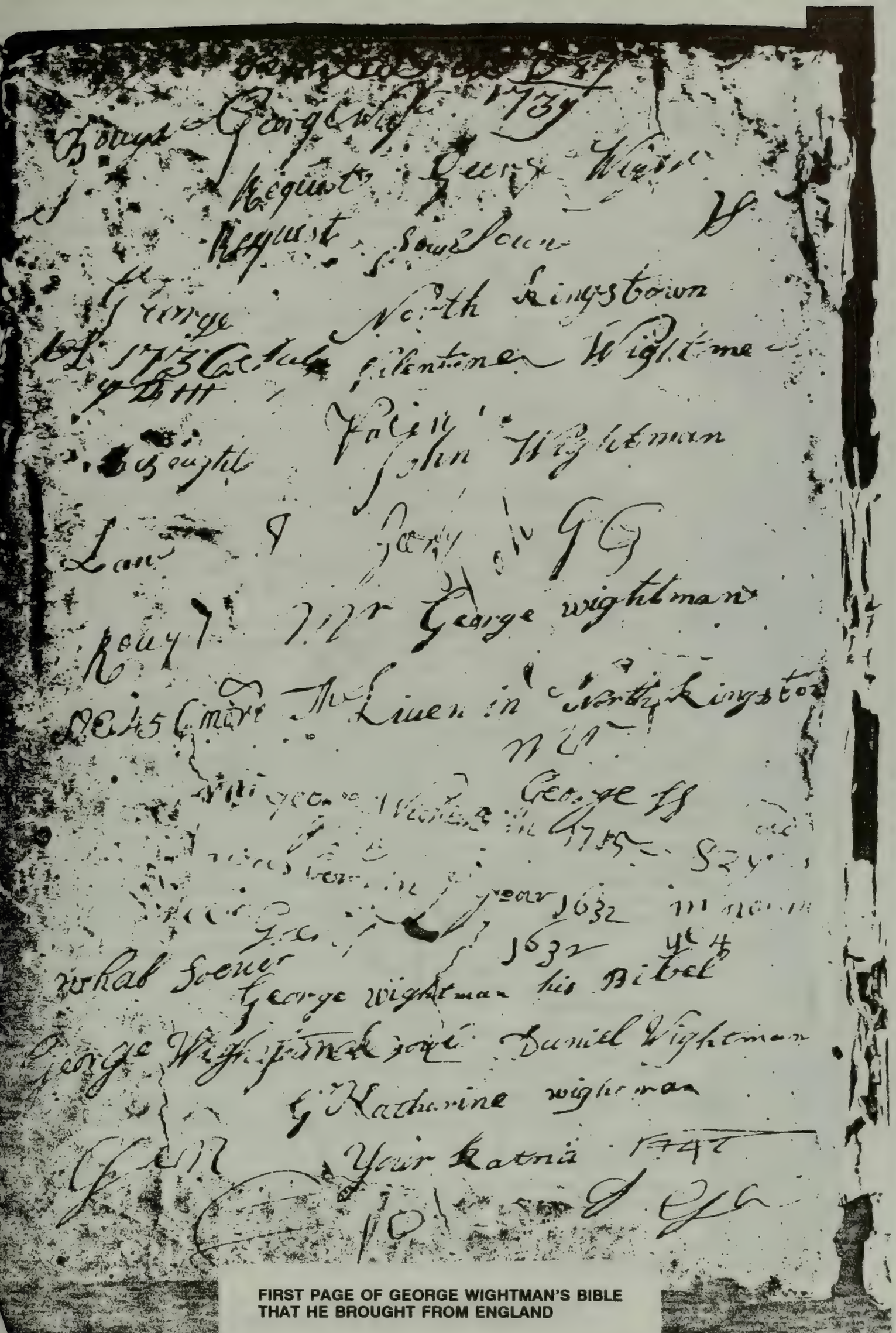
It is assumed that he came more or less directly to Newport with his father and brothers; but no ship's list or other record giving the port of his departure from England or fixing the place or date of his arrival in America has been found. It seems probable, considering the above

recorded equipment which he brought with him, that he was no stripling when he came. Besides he was a tailor, and one would suppose that his apprenticeship was served in England prior to his departure for a new land. Every indication is that he arrived in 1654 at the age of 20.

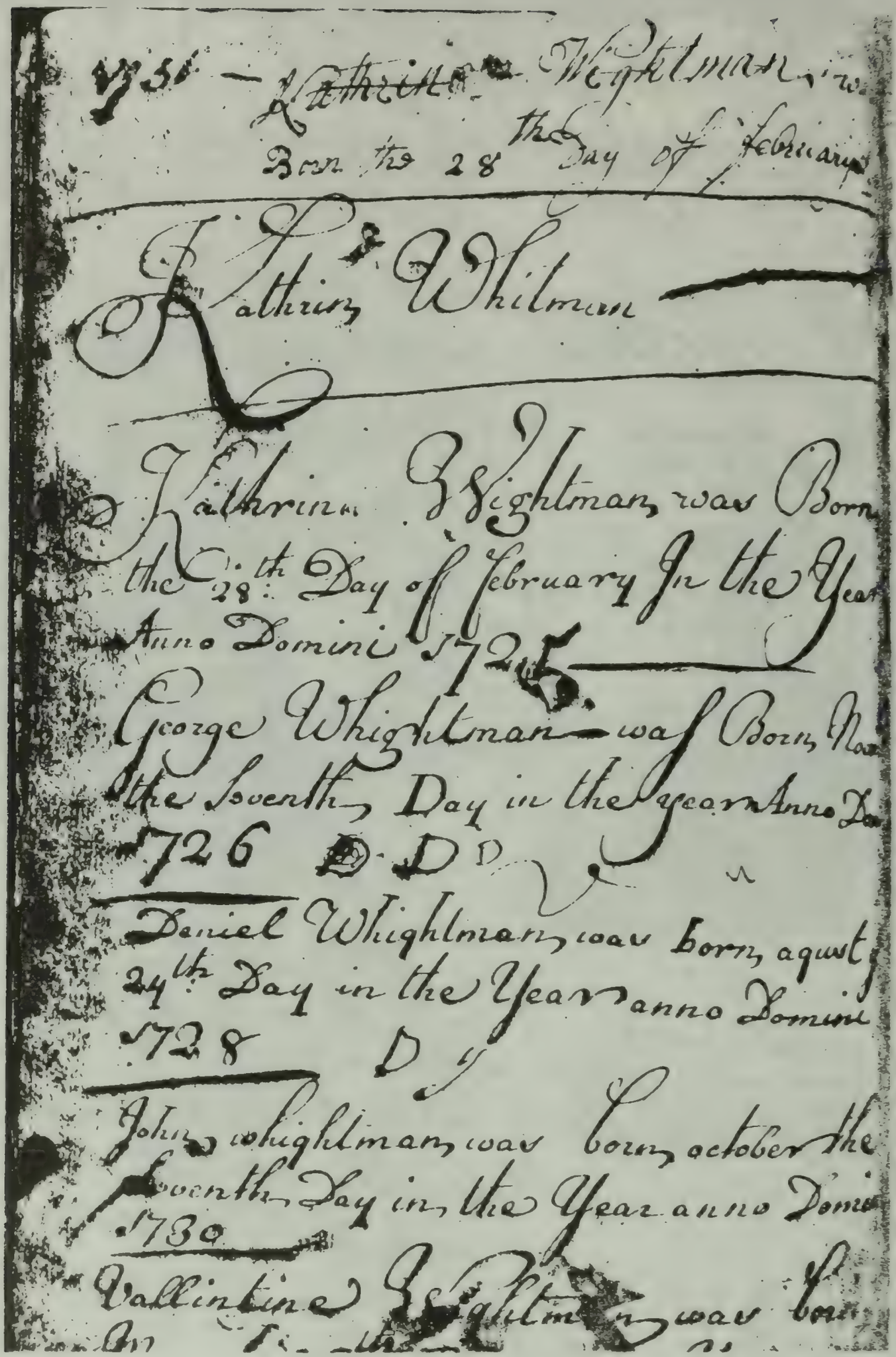




The area in Rhode Island that George Wightman settled in 1654.



FIRST PAGE OF GEORGE WIGHTMAN'S BIBLE
THAT HE BROUGHT FROM ENGLAND



1731 — Kathrine Wightman was
Born the 28th Day of February

Kathrin Whitman

Kathrine Wightman was Born
the 28th Day of February In the Year
Anno Domini 1725

George Whightman was Born Nov
the Seventh Day in the year Anno Do
1726 D D

Daniel Whightman was born aqust
24th Day in the Year anno Domini
1728 D

John whightman was born october the
Seventh Day in the Year anno Domi
1730

Vallintine Wightman was born
In [illegible]

ANOTHER PAGE FROM THE BIBLE
NOTE VARIOUS SPELLINGS FOR WIGHTMAN

polle money.

25 He sayd, Yes. And when he was come into
the house, Iesus preuented him, saying, What thin-
kest thou, Simon? Of whome doe the Kings of
the earth take tribute, or polle money? of their
children, or of strangers?

26 Peter sayd vnto him, Of strangers. Then
said Iesus vnto him, Then are the children free.

27 Neuerthelesse, lest we should offend them:
goe to the sea, and cast in an angle, and take the
first fish that commeth vp, and when thou hast
opened his mouth, thou shalt finde a [n] piece of
twentie pence: that take, and giue it vnto them
for me and thee.

... subiects which pay tribute, but naturall children. n The ... piece, which is in value foure didrachmes, euery drachme is ...

CHAP. XVIII.

1 The greatest in the kingdome of God. 3 To receiue a litle childe. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his seruants.

THe ✠ same time the disciples came vnto Ie-
sus, saying, Who is the greatest in the king-
dome of heauen?

2 [1] And Iesus called a [a] litle childe vnto him,
and set him in the mids of them,

3 And sayd, Verely I say vnto you, except ye
be ✠ [b] conuerted, and become as litle children,
ye shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shal humble himselfe
as this litle childe, the same is the greatest in the
kingdome of heauen.

5 And whosoeuer shall receiue one such litle
childe in my name, receiueth me.

6 ∴ [2] But whosoeuer shal offend one of these
litle ones which beleeue in me, it were better for
him, that a milstone were hanged about his
necke, and that he were drowned in the depth of
the sea.

7 [3] Wo be vnto the world because of offen-
ces: for it must needes be that [c] offences shall
come, but wo *be* to that man by whome the of-
fence commeth.

8 ✠Wherefore, if thy hand or thy foote cause
thee to [d] offend, cut them off, and cast *them* from
thee: it is better for thee to enter into life, halt, or
maimed, then hauing two hands, or two feete, to
be cast into euerlasting fire.

9 And if thine eye cause thee to offende,
plucke it out, and cast it from thee: it is better for
thee to enter into life with one eye, then hauing
two eyes to be cast into hell fire.

10 [4] See that ye despise not one of these litle
ones for I say vnto you, that in heauen their ✠ An-
gels alwayes behold the face of my Father which
is in heauen.

11 For * the Sonne of man is come to saue
that which was lost.

12 How thinke ye? ✠ If a man haue an hun-
dreth sheepe, and one of them be gone astray,
doeth he not leaue ninetie & nine, & go into the
mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vn-
to you, he reioyceth more of that sheepe, then of
the ninetie and nine which went not astray:

thee and him alone: if he heare thee, thou hast
wonne thy brother.

16 But if he heare thee not, take yet with thee
one or two, that by the ✠ [f] mouth of two or three
witnesses euery worde may be [g] confirmed.

17 [6] And if he [h] refuse to heare them, tell it
vnto the [i] Church: and if he refuse to heare the
Church also, let him be vnto thee as an [k] heathen
man, and a Publicane.

18 Verely I say vnto you, ∴ Whatsoeuer ye bind
on earth, shall be bound in heauen: and ✠ whatso-
euer ye loose on earth, shalbe loosed in heauen.

19 Againe, verely I say vnto you, that if two
of you shal [l] agree in earth vpon any thing, what-
soeuer they shall desire, it shall be giuen them of
my Father which is in heauen.

20 For where two or three are gathered toge-
ther in my Name, there am I in the mids of them.

21 [7] Then came Peter to him, & said, Master,
howe oft shall my brother sinne against me, and I
shall forgiue him? ✠ vnto seuen times?

22 Iesus said vnto him, I say not to thee, Vnto
seuen times, but, Vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen
likened vnto a certaine King, which would take
an account of his seruants.

24 And when he had begun to reckon, one
was brought vnto him, which ought him [m] ten
thousand talents.

25 And because he had nothing to pay, his
Lord commanded him to be solde, and his wife,
and *his* children, and all that he had, and *the dette*
to be payed.

26 The seruant therefore fell downe, and
[n] worshipped him, saying, Lorde, [o] refraine thine
anger toward me, and I will pay thee all.

27 Then that seruants Lord had compassion,
and loosed him, and forgaue him the dette.

28 But when the seruant was departed, hee
found one of his felow seruants, which ought him
an hundred pence, & he layde hands on him, and
thratled him, saying, Pay me that thou owest.

29 Then his fellow seruant fell downe at his
feete, and besought him, saying, Refraine thine
anger towards me, and I will pay thee all.

30 Yet he would not, but went and cast him
into prison, till he should pay the dette.

31 And when his *other* felowe seruants sawe
what was done, they ...
declared vnto their L...

32 Then his Lor...
sayd to him, O euil se...
dette, because thou p...

33 Oughtest not ...
thy fellowe seruant, ...

34 So his Lord w...
to the tormentours, ...
due to him.

35 So likewise sh...

... onely for ... not to reuenge iniuries.
e If his offence be such, that thou onely knowest thy brothers offence.
✠ Deut. 19.15. iohn 8.17. 2.cor. 13.1. hebr. 10.28.
f That is, by the worde and witnes, the mouth is sometime taken for the worde or speach, Nomb. 3.16. and also for a full witnes, to wit, when the matter speaketh of it selfe, as beneath, chap. 21.16.
g Sure and certaine.
6 Hee that contemneth the iudgement of the Church, contemneth God.
h Word for word, doe not vouchsafe to heare, or make as though hee did not heare.
i He speaketh not of any kinde of policie, but of an ecclesiasticall assemblie, for he speaketh afterwarde of the power of loosing & binding, which belonged to the Church, and hee hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their hands, Iohn 9.22. and 12.42. & 16.2. and vsed casting out of the Synagogue for a punishment, as we doe now excommunication.
k Prophane, and voyde of religion: such men, the Iewes called Gen...

... not to be pleased, whic... bene diuersly and grieu... downe a very great summe ... summe of ten crownes, ... portion betweene them.
the East. o Trouble not too much to thine anger against me: so is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the flowing of his minde, Psal. 86.5. patient and of great mercie.

Bbb.ij

NOTE AT THE BOTTOM OF ANOTHER PAGE:
George Senior (as he was called) was born just 20 years after the martyrdom of Edward. This makes it almost certain that he was the grandson of the martyr. This tradition is accepted by all historians without dissent.
This Bible was willed by George Senior to his grandson George, Son of Daniel, and is probably an heirloom from Edward.
H.S.W. [Horace S. Wightman--1874]

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George Wightman's older brother, Valentine Whitman (Wightman), had been in the colony long enough in 1648 to master the Indian language, for in that year, he is recorded as an interpreter at the Indian trading post of Richard Smith at Wickford in the Narragansett country (now town North and South Kingstone, RI). This will, no doubt, explain why the father, John, and his other sons arrived in Newport and immediately went to the Wickford area of Rhode Island.

It is likely that like most of the early colonists in Rhode Island, our young English settler soon became interested in acquiring land, although no record of land transactions in this early period has been found; and the Narragansett Country on the mainland to the west across from Newport offered opportunities. This region, about twenty-five miles in extent from north to south, comprised all of the country lying south of the present towns of Warwick and Coventry, and extended westward to Connecticut. The Narragansetts were a friendly tribe of 8,000 to 10,000 people (some estimate the number to be as high as 30,000), with 1,500 to 2,000 fighting men. The main road south from the settlements of Providence and Warwick passed through this Indian country, keeping a line not far inland by way of the Indian village of Cawcamsqussick (Cocumscussuc), southerly to the present town of Westerly, and so on into Connecticut. In the early records it is called "the country road" and the Pequid (Pequot) path.

The George Wightman Homestead: THIS SIDE IS PART OF THE ORIGINAL HOUSE THAT GEORGE BUILT

THIS LEAN-TO IS ALSO PART OF THE HOUSE THAT GEORGE BUILT

The first white men to settle permanently in this region were Roger Williams in 1636 and Richard Smith in 1640 or 1641. (Read more about these ancestors of ours in the Smith and Williams sections.)

This whole Narragansett Country became a contested domain shortly after George Wightman and his father arrived in the New World. Both Massachusetts Bay on the north and Connecticut on the west coveted and connived for its possession. In January 1657, a Company composed of four members from Newport and one from Boston, secured from the Indians a large tract in what is now South Kingstown, called the Pettiquamscutt Purchase. Two years later the Humphrey Atherton Land Company was organized, composed of speculators from Massachusetts Bay and from Connecticut, together with the local proprietor Richard Smith and his son, Richard Jr. On 11 June and 4 July of that year (1659) the latter Company obtained from the sachem Kachanaquant two large grants (see Smith section for more details). On 13 October 1660 the Atherton Company secured from the sachem Ninigret and other Indian chiefs a mortgage upon all of the remaining unoccupied lands of Narragansett. To this transaction, Valentine Whitman, brother of George Wightman, was a witness. Since this powerful group favored the political jurisdiction of Massachusetts Bay or Connecticut rather than that of Rhode Island, it was with a sense of alarm that Roger Williams and other leaders viewed this acquisition of Narrangansett lands. Furthermore, in 1662 Connecticut obtained a Royal Charter giving her all the territory eastward to the "Narragansett River. At this crisis, the men of Rhode Island sought a new Charter; and in 1665 a Commission, appointed by the King of England, visited Rhode Island, declared the mortgage annulled, restored the authority of Rhode Island and ordered the whole domain organized as King's Province (1674). In the midst of this turmoil in 1660, the Assembly ordered the Atherton Company to open up for sale to private individuals the Quidnessett tract, north of Richard Smith's. Buyers came from Providence, Warwick and Newport, about twenty in number. Among them was Valentine Whitman, brother of George Wightman. The tract "set off" to him comprised somewhat over a hundred acres, a choice allotment, with an outlet on Narragansett Bay (No. Kings. Deeds, ii, 146). This land was soon to become the possession of his younger brother, George Wightman, to be handed down intact through six generations of his descendants and to be known for more than two hundred years as the Wightman Homestead in Quidnessett. At the time of the purchase, George was still unmarried. Valentine was a married man with four or five children, living in Warwick.

During this unsettled time, a considerable settlement was growing up about a mile south of Richard Smith's block house, and this was

named Wickford. The name is said to have been given by Elizabeth, wife of Gov. Winthrop of Connecticut, "it being ye place of her nativitie in Old England." There was, however, still great difficulty for all settlers in Kings Province regarding their political allegiance and much confusion over property titles. In 1669 George Wightman was arrested and taken with others to Hartford, Connecticut on account of his allegiance to the government of Rhode Island and Providence Plantations. They were kept in jail for some time.

George Wightman was arrested in 1669 ...on account of his allegience to the government of Rhode Island

On 25 July 1670 George Whittman (sic) appears assisting a neighbor, Samuel Dyer, witnessing an agreement on the part of Samuel Dyer and Henry Dyer, "sons of William Dyer," (see Dyer section) to pay to their sister, Mary Dyer, "eldest daughter of William Dyer," £100 within three years.

On 20 May 1671 in "Acquednesitt", Court was held at the house of Thomas Gould. George Wightman and neighbors being present. It was reported, "the persons inhabiting here being called to give their engagement and desireing to know whither or noe this Court in behalf of the Colony doe lay any claime to their possessions which thy now inhabit ... this present Court doe return unanimously their answer that in behalfe of the Colony this Court doe not lay any Claime to their possession which they now inhabitt."

The same year (1671) an Oath of Allegiance was taken by those adhering to the jurisdiction of Rhode Island. George Wightman was among the number. On 6 May 1673 the Assembly, meeting at Newport, elected George Weightman (sic) (together with others) freeman of Kings Province. On 28 Oct 1674 the township of Kings Towne (Kingstowne) was incorporated, the name being changed to Rochester on 23 June 1686, however, it was restored in 1689. The name appears also occasionally as Kingston. On 29 July 1679 George Whitman (sic) and forty-one others petitioned the King praying he "would put an end to these differences about the government thereof which has been so fatal to the prosperity of the place, animosities still arising in people's minds as they stand affected to this or that government." In 1686 George was elected Constable. On 6 March 1687/8, Court met at Rochester "upon complaint to this court made by Robert Spinke and others of the town of Rochester that several highways in sd. town are stopped up ... it is ordered that the highway which leads from George Whitman's (sic) to the country road and comes out to the said road between the land of James Reynolds and John Briggs be forthwith laid open."

On 14 Sep 1687 Court sitting at Rochester, members of the Grand Jury were sworn, George Whitman (sic) being one of the number.

The land records for Kingstowne (Town Hall at Wickford) do not begin until 1686. That George Wightman had acquired several parcels of land before that date, is evident from later conveyances in his name as grantor and from his will.

The deed to the Quidnessett homestead bears the date of May 1682. The following is an exact copy of that deed as it appears today in the town book. The margins of the pages have broken away and what remains is only partially legible.

The deed conveying the Quidnessett tract from Valentine Whitman to George Wightman:

that the said Valentine
(erat)ion of the sum of one hund
money of New England to him in hand
and Delivery of these presents by Geo
sset in the Narragansett or Kings Province
foresaid Well and Truely paid the Receipt
hereby acknowledge and himself thereunto fu(lly)
(Satisfi)ed contented and paid And thereof am of every
of Doth Acquit exonerate and Discharge the sai
man his heirs Executors Administrators and Assigns
of them forever by these presents Have given
ed Bargained sold Aliened enfeoffed and confer
By these presents Doe fully clearly and
Bargain sell aliene enfeoff and confirm absolutely unto
George Wightman his heirs Executors and Administrators
assigns for ever all that tract or parcell of L
Lying and Being at Aquidnesset in the Narrag
e said ... containing by Estimation one hundred and
s be the same More or Less being Butted and bounded
eth (viz) on the East or Easterly by Land of Thomas
A highway south or southerly upon Aquidnesset
(wes)t or westerly by Land of John Green and a high
erly by a highway and land formerly Laid out to Jo
which sd Tract or Parcell of Land was given
confirmed unto the said Valentine Wightman
assigns by Maj^{r} Humphry Atherton and comp
(rel)eased these Lands Together with all and singular the
woods Buildings fences waters watercourses Rights
(privi)leges hereditaments and Appurtenances whatso(ever)
said Tract or parcel of Land Belonging or appertaining
To Have and To Hold ye said Tract or
Butted and Bounded as aforesaid with all f
parcell of land In the norword purchase made
Atherton and Company and By them
the said Valentine Wightman
unto the said George Wightman
onely proper use
Authority to grant sell Alien
said George Wightman his heirs and

and absolute estate of Inheritance in
any manner of condition Reversion or limit
er so as to alter change Defeate or make
that the said George Wightman his heirs
may from Time to Time and at all
possess and enjoy the above granted premises with
appurtenances free and cleare of and from all
former and other gifts grants Bargains sales Le
es Joyntures Dowries Judgments executions
es and of and from all and all Manner of other
bles charges and Incumbrances whatsoever ha
ed Done or suffered to be Done by the said Volentine
(heirs) and assigns shall and will from time to time
for ever hereafter warrant and defend the
(gran)ted premises with their Appurtenances unto
(Geo)rge Wightman his heirs and assigns against
(per)son and persons whatsoever any Waise Lawfully
(dem)anding the same or any part thereof In
of the said Valentine Wightman hath here(to)
and seale the Day and year first above
and Thirtieth year of his Majesties Reign
Rex

Volentine
his
Mary
her

Sealed and Delivered
(pre)sence of us
of May 1682
Richard Smith
(Lod)owick Updick
Fones

Vallentine Wightm(an)
Mary Wightman ye
Vallentine
Doth hereby consen(t)
the Sale of the above
premises and ha(th)

On 6 Sep 1687 the list of tax payers (pole money) under Gov. Andros for Rochester (Kingstowne) included George Wightman, William Bentley, John Sweet, Benjamin Sweet ...Thomas Chace, Thomas Havens, John Cole, Major Richard Smith, Robert Spink, Jr., John Carr, Daniel Wightman.

In 1693 George Wightman bought of John Wilbour 250 acres of land on the Great Plaine.

On 19 Apr 1694/5 he purchased more acreage of Job Card.

On 15 Feb 1695/6 he bought 18 acres in Quidnessett of James Green and on the 12 Aug 1702 he sold to William Gardner land on Boston Neck.

On 19 Apr 1708 he bought 250 acres in Westerly from Joseph Dolliver of Jamestown.

On 17 May 1710 he and seventeen others bought a tract of 7,000 acres of vacant lands in Narragansett ordered sold by the Assembly.

The same year, 1 Jul 1710, he bought of Lodowick Updike, his brother-in-law,, "one Lott of Land in a town Newly layed ... by ye Lodowick Updyke named Wickford in ... Kings Towne." This was a recently platted addition to the village of Wickford.

On 15 Dec 1712 he and Elizabeth, his wife, sold to George Hazzard 100 acres in Matunoc.

George Wightman was at this time eighty years of age. He lived to pass his eighty-ninth birthday. Elizabeth is not named again in the records.

The recorded events in the life of George Wightman are comparatively few, but the facts which they establish and the circumstances which they reveal furnish a fair basis upon which to form a judgment of our Colonial ancestor. It is evident that he was a man of some education; that he came with established standards of living; and that he did not come empty-handed. He was, or became, equipped to earn his living by a useful and honorable trade. He soon took advantage of the opportunity to establish himself more generously as a yeoman, looking to the future of himself and family.

In Rhode Island, in contrast to conditions in both the Bay Colony and in Connecticut, most of the early settlers acquired considerable land, many being large proprietors; and this was reflected in the social life of the Colony.* George Wightman possessed lands totaling some two thousand acres. It is to be observed here also that he was a good judge of land, his various holdings in Quidnessett, on the Great Plain in Exeter, and elsewhere being then as they are today some of the best land in Rhode Island.

One may believe that George Wightman knew his own mind. He stood firm in his allegiance to the jurisdiction of Rhode Island, believing in the fundamental principles which actuated its leaders. His religious convictions were certainly clear and strong, and he was undoubtedly a Baptist. The fact that he left a bequest to "my friend Richard Sweet" and in the same connection a sum of money with which "to buy bread and wine for the congregation" indicates that he was a member of the Six-Principle Baptist Church in North Kingstown, of which Richard Sweet was at that time the pastor, and suggests that he was, himself, a Deacon in that Church.**

His wife, Elizabeth, had been baptized and nurtured in a different faith; but she was the granddaughter of one who had "for his conscience

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*Beginning with the Updikes, these families were the present (1722) owners of Wickford (Cawcamsqussick) and Boston and Point Judith Neck lands, and they had as landed neighbors the Champlins, the Stantons, and the Babcocks. The lands in question opened upon the old Pequot Path ... and embraced per owner, anywhere from two to twelve thousand acres. The Smiths, to whom the Updikes succeeded, (both our ancestors) were proprietors at one period of a tract nine miles long by three wide.

**In 1703 his son-in-law, Alexander Huling, gave the land for this church, known as the Stony Lane Church, which was built on a part of the Huling Farm. His daughter, Alice Waite, and family were members here, as well as his son, John, and wife; and twenty years later a grandson, Rev. James Wightman, son of John, was installed as pastor to succeed Richard Sweet.

to God renounced faire possessions in old England" and who until his death the friend of Roger Williams in New England. Her brother, Lodowyck Updyck, late in life, following his wife, favored the Anglican communion; but it may be believed that there were no religious differences in the house of George Wightman. It is significant that in a new land in which opportunities for material advancement might seem the paramount interest, the eldest and youngest sons of this household stepped out into positions of active leadership in support of religious principles. His "Great Bible," printed in 1587 in London is now owned by a direct descendant of his oldest grandson, George Wightman, to whom he himself bequeathed it. See pages 21, 22, and 23 for copies of pages from his "Great Bible."

One may reflect also upon a more intimate aspect of the man, and conclude that he had credible pride. He married comparatively late, choosing a wife whose family connections were conspicuous for position, ability, and character. He must have been personable to have been the accepted suitor of the town-bred maid, Elizabeth, daughter of Sieur Gysbert op d dyck, and eldest granddaughter of the proprietor, Richard Smith of Cocumscussuc. He achieved a manner of living in keeping with the recorded standards of yeomen of the period in Rhode Island. His house was no mean dwelling, and the domestic equipment as shown in his will and in the inventory indicates regard for both comfort and appearance.

Emigrating from an old and established country, he took part in the founding of a civilized order in a wild and savage domain; he made a home in the wilderness; and he founded a family nurtured in principles to which they held. Having reached a venerable age, he prepared for his departure; and in his last will and testament bequeathed to his children a goodly heritage in material things, enjoining upon them the fear of God and the ways of peace.

The will of George Wightman of Quidnessett, dated 26 April 1716, was presented for probate on 2 February 1722. The record of the will and codicil of George Wightman is now only partly legible. On 16 Dec 1870 an attempt to rob the bank at Wickford in which the town records for North Kingstown were kept, resulted in an explosion and fire in which the books were badly damaged. Not only were the margins of pages charred and broken, but some pages were scorched entirely clean, and many pages are gone. The copy of the will herein presented was transcribed from the town book by a Wightman descendant before the robbery.

THE WILL OF GEORGE WIGHTMAN

To all Christian people before whom these presents shall come, I, GEORGE WIGHTMAN of Kingston, in the colony of Rhode Island and Providence Plantations in New England.....

Know ye that the aforesaid GEORGE WIGHTMAN being aged and grown very weak in body yet through the mercy of God at present I have my perfect understanding Praised be God for it But now knowing how soon it may pleas God to call me out of this world, do make, ordain and declare this Instrument in writing to be my last will and Testament in manner and form following, hereby revoking and making void all other Will or Wills by me heretofore made either by word or Writing.

IMPRIMIS. I commit my soul to Almighty God and to my ever-blessed Savior, Jesus Christ, through whose merits and precious blood I hope to obtain the forgiveness of all my sins, and to obtain eternal life in the world to come, and my body to be buried in a decent manner by my Executor. And as to my outward and temporal Estate which the Lord has given me, I do hereby order, bequeath and dispose of as is Hereinafter mentioned.

ITEM. My will is that all my debts be truly and duly paid by my executor or Executors hereinafter mentioned in convenient time after my decease.

ITEM. I give and bequeath unto my son DANIEL WIGHTMAN and the heirs lawfully begotten of his body, forever, all my farm and homestead herein at Quitnessit, with my house and barn and outhouses, orchards, fences, rights and privileges and appurtenances to the farm belonging or in any way appertaining (together) with the land I bought of James Green of Quitnessit also (to) be and remain unto the heirs lawfully begotten of his body Forever.

As for my son GEORGE WIGHTMAN, I have given him all the money which I had for the farm at Matunuck to buy the farm where he, my son GEORGE WIGHTMAN now dwells.

ITEM. It is my will, although the deed of sale be made in my son GEORGE WIGHTMAN'S name that the said farm and house, outhouses with all privileges and appurtenances to the same belonging or in any way appertaining to be and remain unto my son GEORGE WIGHTMAN, and the heirs lawfully begotten of his body forever.

ITEM. I give and bequeath to my son JOHN WIGHTMAN three hundred acres of land where he now dwells with the house,

outhouses, fences, orchards, rights, privileges and appurtenances to the same belonging or in any ways appertaining to be and remain unto my said son JOHN WIGHTMAN and the heirs lawfully begotten of his body forever.

ITEM. I give and bequeath to my son SAMUEL WIGHTMAN, Four Hundred acres of land which I bought of the committee of the colony of Rhode Island with the houses, outhouses, orchards and fences, rights and privileges and appurtenances to the same belonging or in any ways appertaining to be and remain to my son SAMUEL WIGHTMAN and the heirs lawfully begotten of his body forever.

ITEM. I give and bequeath to my son VALENTINE WIGHTMAN all the land I bought of Joseph Doliver Jun., deceased, the number of acres and bounds of the lands is mentioned in the deed of sale together with the privileges and appurtenances to the same belonging or in any way appertaining to be and remain to my son VALENTINE WIGHTMAN and to the heirs lawfully begotten of his body forever.

ITEM. I give unto my son GEORGE WIGHTMAN 20 shillings in money, forty shillings to his three sons to be equally divided between them.

ITEM. I give unto my son JOHN WIGHTMAN 20 pounds in money and the worsted Combs.

ITEM. I give unto my son John's daughter AYLICE my chest of drawers.

ITEM. I give unto my son SAMUEL WIGHTMAN Twenty pounds in money.

ITEM. I give and bequeath unto my son VALENTINE WIGHTMAN, Forty pounds in money and Twenty shillings apiece to his three sons DANIEL, VALENTINE and ABRAHAM WIGHTMAN.

ITEM. I give and bequeath to my Grandson GEORGE WIGHTMAN, son of my son Daniel Wightman, ten pounds in money, my silver hat band, gun, and all my wearing clothes, both woolen and linen, my chest also which I brought out of England, and my great bible, and to the other two children of my son Daniel Wightman I give fifty shillings apiece, that is DANIEL and ELIZABETH WIGHTMAN.

ITEM. I give and bequeath to my daughter ELIZABETH HULING twenty pounds in money.

ITEM. I give and bequeath to my daughter AYLICE WEIGHT thirty pounds in money.

ITEM. I give and bequeath unto my daughter SARAH PETERSON twenty pounds in money.

ITEM. I give unto my three daughters, ELIZABETH HULING, AYLICE WEIGHT and SARAH PETERSON all my beds, bolters, sheets, pillows, blankets, coverlids, pewter and brass, with all my deceased wife's wearing apparel, both woolen and linen and silks, with my table cloths and napkins, to be equally divided among them three.

ITEM. I give and bequeath to my son VALENTINE WIGHTMAN, my silver drinking cup and my (other?) chest which I brought out of England.

ITEM. I give to my son JOHN WIGHTMAN'S TWO SONS twenty shillings apiece. There is due me from John Moss five pounds in money by bill.

ITEM. I give forty shillings of it to my friend RICHARD SWEET, and twenty shillings of it to buy bread and wine for the congregation to celebrate the Lord's Supper, the other forty shillings of it I give to my said friend JOHN MOSS.

ITEM. I give and bequeath to my friend JOHN FONES forty shillings in money to be paid to him by my executors.

ITEM. It is my desire that all my dear children would endeavor to be contented with what I have given them and take all things according to the true intent and meaning herein and my desire is that you would endeavor to live in the fear of God, and live in peace among yourselves, and the peace of God will be with you. Farewell.

ITEM. My will is and I do constitute and appoint my two sons DANIEL and VALENTINE to be my executors to this my last Will and testament and I desire my friend JOHN FONES to aid and assist them as an Overseer to this my will, and the true intent and my will is that my within named executors shall pay all my legacies which I have given to my children so far as my estate shall be found to go, but if there shall not be enough of my estate, then my children shall all of them abate of the legacies according to proportion.

And for the ratification and confirmation of this my last will and testament I set my hand and seal this 26 day of April, A. D. 1716 and in the 2nd year of the reign of George, King of Great Britain, France and Ireland....

GEORGE WIGHTMAN

(SEAL)

Signed, sealed, pronounced and
delivered in the presence of
JOHN ALLEN
PARDON TILLINGHAST, JR.
PETER W. WELLS

Codicil:

Be it known by these presents that whereas I, GEORGE WIGHTMAN of Kingston in the Colony of Rhode Island and Providence Plantations have made and declared my last will and testament in writing bearing date the Twenty Sixth day of April A. D. 1716: I, the same GEORGE WIGHTMAN do by this present Codicil confirm and ratify my said will and Testament and do give and bequeath unto my son DANIEL WIGHTMAN all that parcel of land I bought of Samuel Case with the privilege and appurtenances thereunto belonging during his natural life and then to his two sons GEORGE and DANIEL WIGHTMAN to them and their heirs lawfully begotten of their bodies forever, and my will and meaning is that this codicil and schedule be adjudged to be a part and parcel of my said last will and testament and that all things therein mentioned be faithfully and truly performed, and as freely and amply as if the same were so declared and set down in my last will and Testament.

ITEM. I give and bequeath to my son Daniel Wightman's daughter ELIZABETH WIGHTMAN my lot of land at Newton to her and her heirs forever.

ITEM. I give and bequeath to my son GEORGE WIGHTMAN twenty pounds in money.

GEORGE WIGHTMAN

(SEAL)

Witnesses:
ZOROBABEL WESTCOTT
GEO. TIBBITS
ABAGAIL BATTY

Inventory of the goods, chattels, rights and credits of George Wightman, deceased, appraised in Kingston, in the Colony of Rhode Island and by the subscribers hereof, the 1st day of February A. D. 1721/2.

	£.s.d.
Imprimis, To silver money and wearing apparel	196.12.6
Bills of Credit	24.0.0
Bonds and Bills	122.11.6
Wrought plate, money, scales, and weights	4.5.0

In the hall

It. 6 books, bed and bedding, cord, and bedstead	8.16.0
It. One table chest, box chairs, and wooden lumber	1.1.0
It. Andirons, spit, tongs, steel years, box, iron and frame	2.7.0

In the lean-to

It. Pewter, earthen, glass, and iron ware	15.8.6
It. One table, water pails with vessels and wooden lumber and house furniture	2.10.6

In the lean-to chamber

It. Leather, bedding, lumber, woolen, wheel, and some old iron	28.5.6

In the hall chamber

It. One bed and furniture and linen, one case of drawers, four chests and one chana dish	4.3.6
It. One looking glass, six dozen silver gimp buttons, one silver hat band and some old ribbon	2.0.0

In the garret

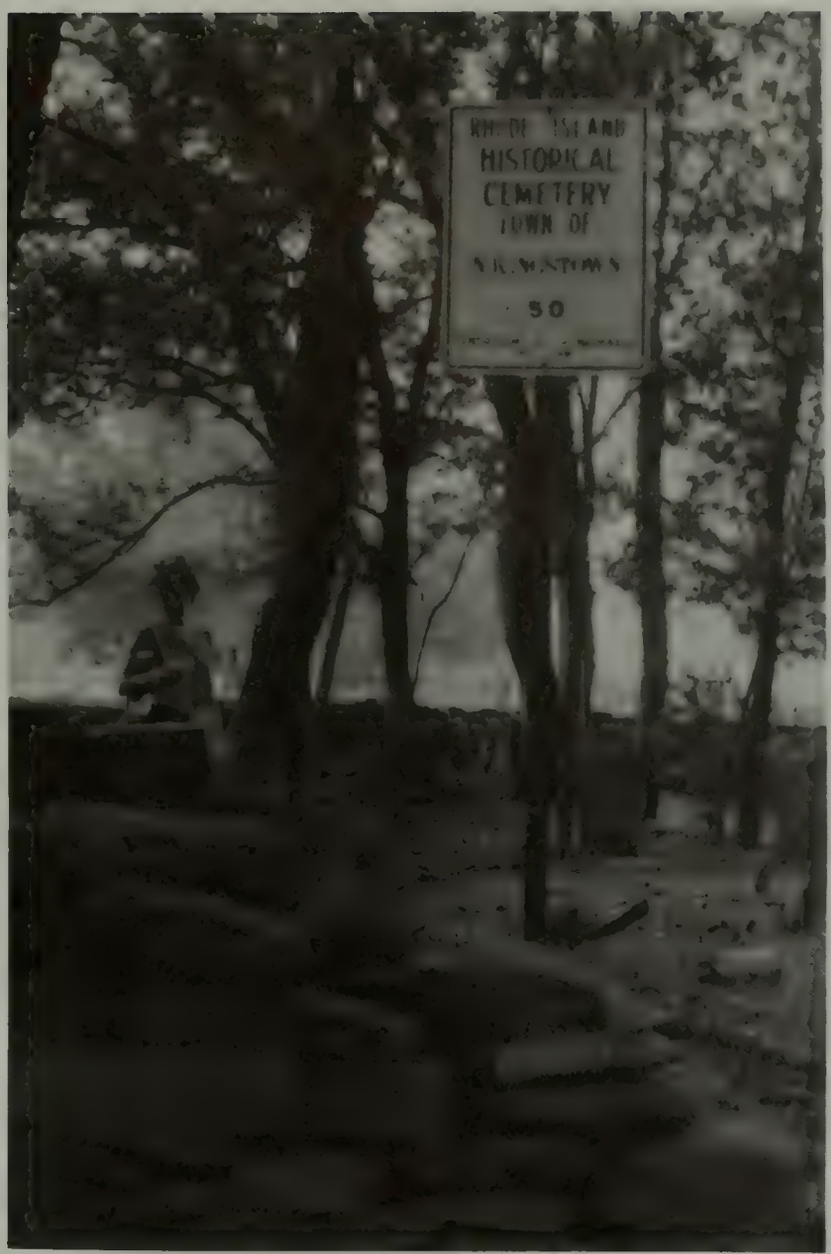
It. One set of cart boxes and some old iron	2.1.6

In the cellar

It. One iron bar, and old cask	2.16.0
It. One taylor's goose, flesh fork and old bedsteads	8.0.0
It. One fowling piece, 2 old swords	2.10.0
It. 4 old axes, 1 spade, pickaxe, 1 hoe, all old	10.0.0
It. 1 old cart and wheels and utensils belonging	3.0.0
It. One old shear and colter, 1 apple mill and grindstone	2.6.0
It. One yoke of oxen, 8 cows, 1 bull, 19 young cattle of divers sorts and age	36.5.0
It. Several horse kind	43.0.0
It. 30 bushels oats	3.0.0
It. Two scythes and tackling and one Murrain skin	12.0.0
It. Ten shoats, 57 sheep, bettle-rings and two wedges	36.5.0
It. Debts outstanding	29.17.6
Errors excepted	0
Sum Total	621.6.6

Apprisers: Jaremiah Gintel
Edward Miner

Attested before
Francis Willett, Clerk of the Council



The Wightman burial ground on the farm owned by George Wightman. He and his family, with several generations of descendants, are buried here. Jean (Gerstner) Wightman is seen reading the tombstones. Pictures were taken in 1981 when we visited the farm. It was owned by the Swanson family at that time. It has since been sold and subdivided into lots for development.

Entrance to the private cemetery that George Wightman set aside on a sandy knoll a short distance from his farm house. This 1981 picture was taken before restoration by Robert and Birdella (Wightman) Corbitt in 1988.

Rear view of the house of George Wightman (1632-1721/2), as seen from the same spot as the previous picture. The left one-half of the house and the lean-to were the original parts of the house that George Wightman built.

Bob Corbitt is ready to spray weeds after removing trees and brush.

Birdella (Wightman) Corbitt planting around "George's Rock" Memorial Day 1988

➢

See page 45 for more information on the Corbits

Bob Corbitt after a busy day of work

➢

The Historical Preservation Commission of the State of Rhode Island and Providence Plantations in the Old State House, 150 Benefit Street, Providence, RI 02903 issued a report in 1979 that contained an article on the Wightman house. This account appeared on page 52 of the **Statewide Historical Preservation Report W-NK-1, North Kingstown.**

FLETCHER ROAD

Wightman Farm, now Swanholme (early or mid-18 century with 19th-century additions): Standing close to Harrison Avenue is an important 2-1/2 story house with an overhanging gable end to the east, narrow sash windows, and, inside, extensive 18th-century paneling, chimney breasts and a corner cabinet. As in the Esbon Sanford House at 88 Featherbed Lane, the apparent central chimney shifts into two chimney stacks (united in the attic in an inverted "Y") around a central hall. Doubled structural framing in the interior suggests that this unusual chimney form may be an accommodation of an earlier end-chimney stage of the house to a westward expansion. An area of 17th-century type framing remains in the southeast corner of the basement. The first George Wightman, who lived in Quidnesset by 1663, was born in England, was probably a Baptist, was the younger brother of an Indian interpreter who worked for Roger Williams, and married Elizabeth Updike of Cocumscussoc. He was active in Rhode Island politics and owned 2000 acres in North Kingstown, Exeter, and Westerly.

The 19th- and 20th-century history of the farm is complex, with various portions of the land often encompassed in other large Quidnessett landholdings. In 1905, a land division went through the middle of the Wightman House. The west half was owned by Isaac Goff as part of the Mount Farm (see Mount View) and the east half by Mary F. Waldron (see 270 Fletcher Road). In 1925, it was Cedar Crest Farm, owned by Joseph E. Fletcher, who lived at 270 Fletcher Road and used the Wightman Farm as part of what was once characterized as part of as "the only harness horsebreeding establishment" in the state. From the 1930s to 1951 the land was part of the Knight landholdings, centered on the present Quidnessett County Club (see North Quidnessett Road). Now the house and the late 1930s barns, along with about 90 acres, comprise the dairy farm Swanholme. Swanholme has about 70 Holstein cows, 45 acres in field corn, 7 acres in sweet corn, an acre in vegetables, and 14 bee hives. Thus over three centuries of continuous agricultural activity are represented on this land.

One generation passeth away, and another generation cometh; but the earth abideth forever.

——Ecclesiastes

Thus Passed Away Those Once Proud Owners Of The Land

❄

The year 1986 ends an epoch that has been close to the hearts of all descendants of George Wightman. The land where our ancestor lived, worked, raised his children, and died has been sold for residential development.

The Wightman Cemetery, Rhode Island Historical Cemetery # 50, that is located on the farm will be preserved. A committee, headed by Birdella (Wightman) Corbitt, is now in the process of restoring the stone wall enclosure, aligning the tombstones, and removing brush and trees.

Help is needed to set up a perpetual care fund. Please send contributions to her and become a member of this help group. She has been sending newsletters with pictures to update the progress.

Mrs. Birdella Corbitt
15 Ivy Lane
Seekonk, MA 02771

If you could see your ancestors, all standing in a row,
Would you be proud of them, or don't you really know?
Some strange discoveries are made in climbing family trees,
And some of them, you know, do not particularly please.

If you could see your ancestors, all standing in a row,
There might be some of them, perhaps, you wouldn't care to know.
But there's another question which required a different view,
If you could meet your ancestors, would they be proud of you?

—Anonymous

The following news article appeared in **The Standard-Times** of Kingston, RI on Thursday, July 24, 1986.

SWANHOLM TO BE SOLD TO DEVELOPERS FOR $1.2M

By **Sandra Drew**

QUIDNESSETT--Swanholm, a picturesque farm that has been in existence since Colonial times, may soon be lost to the pressures of residential development.

Robert S. Swanson, who operates the 93-acre farm on 170 Fletcher Rd., said the property is scheduled to be sold on Oct. 15 to Narragansett Investment Co., for $1.2 million.

Michael L. Baker, a partner in Narragansett Investment Co., said no definite plans have been made for the property but development is likely.

"Obviously we're developers and it is logical that it would be developed," Baker said.

The firm has done development in North Kingstown, Richmond and West Greenwich. Baker said he was reticent to comment on the project because of the rift the sale has caused in the family.

DEVELOPMENT PRESSURE

The majority shareholder of the property is Swanson's mother, Nancy Swanson. She owns three-fifths and his cousins, Dana Swanson and Sarah Browne, each own a fifth.

They all agreed to sell the property. But Robert Swanson, 33, wanted to continue working the dairy farm and so was opposed to the sale.

Swanson said his mother had become disillusioned with farming, particularly since the death last year of his father, Robert G. "Gerry" Swanson. Even his father, had become disillusioned with farming, Robert Swanson said.

Nancy Swanson declined to comment on the pending sale.

TIMING IRONIC

The timing is ironic.

Because Swanson wanted to remain in farming but could not afford to buy the property himself, he submitted an application to the state's Agricultural and Land Preservation Commission, which buys the development rights to farms and open lands in the state.

The program insures that the property will continue to be used for farming or maintained as open space. The program's purpose is to preserve some of the state's farms.

The Swanson application was ranked ninth out of about 50 applications submitted, according to Richard Enser, a natural resource specialist with the commission. The commission met two weeks ago and determined that the Swanson farm would be among those that would be considered further.

The commission has about $2 million to buy development rights and it is uncertain whether Swanholm's rights would have been bought, Enser said. But it remained a possibility.

"This is so typical of what's going to happen to a great number of the farms in this state and I can't blame them," said Francis E. Cain, a former North Kingstown town council president.

Swanson said his mother was reluctant to sell the development rights. "She was concerned that you just couldn't keep farming because of the economy," Swanson said.

Farming, particularly dairy farming, has been trying for farmers across the country and the pressure to sell off property has been intense. When interviewed for a ***Standard-Times*** feature story in March, Swanson said that because of better breeding methods and improved technology, dairy farmers now produce more milk than the country needs. Prices drop as a result and farmers then produce even more milk to maintain a certain level of income.

Even federal price supports have not broken the cycle that ensnares dairy farmers.

"There are times it seems like you have to run in place just to stay where you are," Swanson said.

Things have not improved and may be getting worse.

Swanson has the option to lease the barn where he milks the 85-head herd. But he is uncertain he will.

First, he is unsure he will be able to watch the land be carved into housing lots as he is sure will be the case. Then he is

uncertain he would be able to continue to stay afloat financially as a dairy farmer.

"It's a tight business," Swanson said. "There's going to be some lean years ahead."

He could raise just heifers or go into some other type of farming elsewhere, he said. These are all options he and his wife, Margaret, are exploring.

AN ERA ENDS

Whatever his plans, the sale marks an end of an era.

The farm has been used for some type of agricultural activity for more than three centuries, according to a 1979 report issued by the R. I. Historical Preservation Commission.

The Swanson family acquired it in 1950. Ernest R. Swanson, son of Swedish immigrants and Robert S. Swanson's grandfather, bought the farm from Webster Knight, a wealthy West Warwick mill owner.

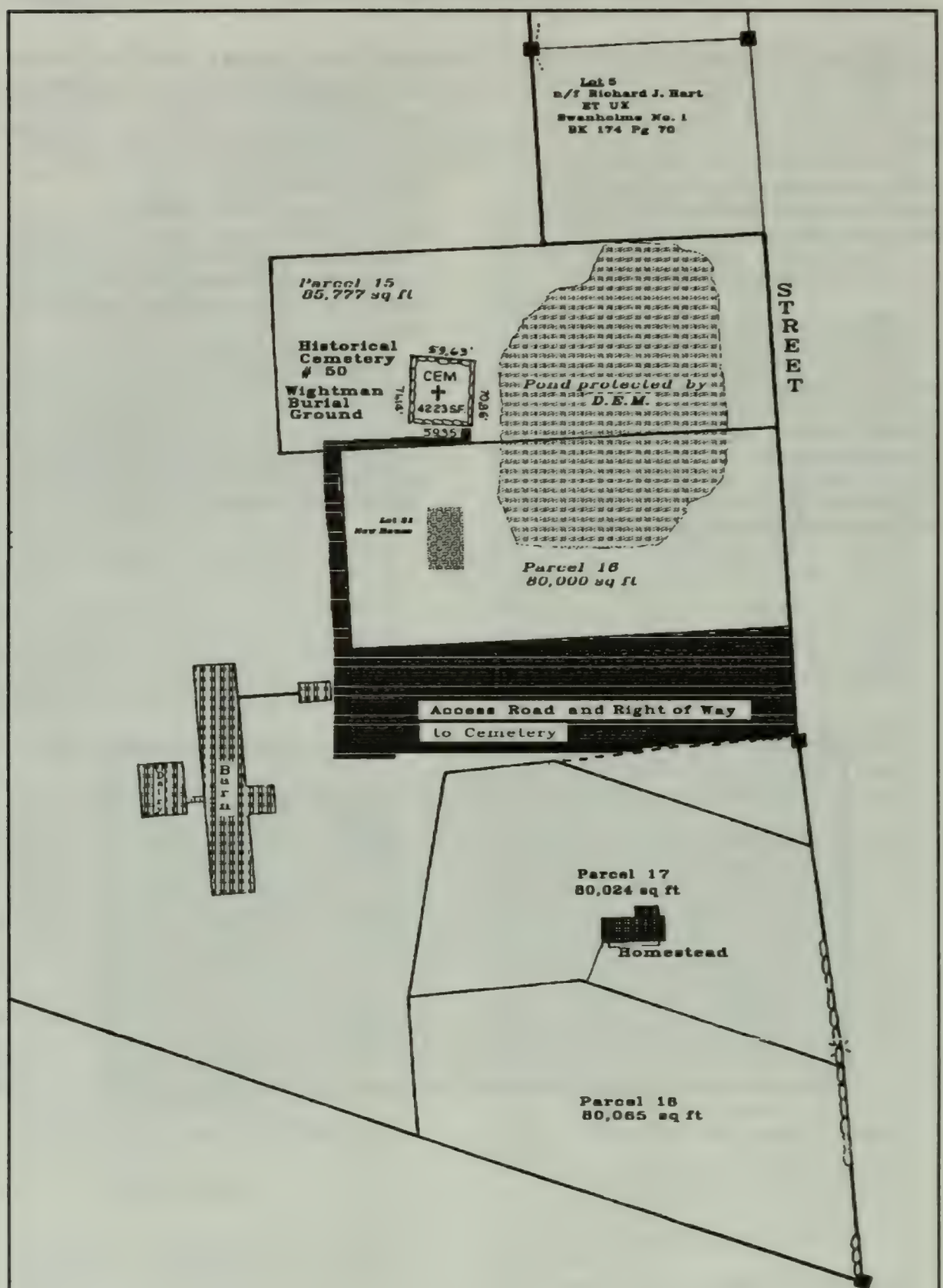
The purchase seemed like a slice of the American dream come true. Ernest Swanson, a textile engineer, once worked for Knight in the dye vats in one of the Knight mills, Robert Swanson said.

Knight owned the property from 1930 to 1950. In 1925 it was owned by John E. Fletcher who operated the state's "only harness horsebreeding establishment," according to the historical commission report.

The farm was originally known as Wightman Farm, named after the first owner George Wightman who lived in Quidnessett in 1663 and owned 2,000 acres in North Kingstown, Exeter and Westerly. At various times the farm was part of larger land holdings in Quidnessett but it was always used for agricultural purposes.

"Men have their intellectual ancestry, and the likeness of them is forever flashing out in the features of a descendant, and it may be after a gap of several generations. In the parliament of the present, every man represents a constituency of the past."

John Keats (1795-1821)



BARN WILL PROBABLY BE MADE INTO A CONDOMINIUM.
(Drawing is dated 1 Aug 1988)

The children of George and Elizabeth (Updyke) Wightman:

1. Elizabeth, b 26 Jul 1664
2. Aylice, b 9 Dec 1666
3. (Rev.) Daniel, b 2 Jan 1668
4. Sarah, b 25 Feb 1671; m(1) William Collins (4 child.), (2) ....Peterson.
5. (Dea.) George, b 8 Jan 1673
6. John, b 16 Apr 1674
7. Samuel, b 9 Jan 1676
8. (Rev.) Valentine Wightman

Sources:

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Dustin, Fred. **Early Navigation on the Shiawassee River, Michigan**

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History of Herkimer County, New York, 1897. F. W. Beers & Co., p.172.

Shiawassee County Clerk's Office, Corunna, MI. **Marriages, Births, Deaths.**

Shiawassee County Directory - 1894. p.313.

Stark, Charles R. **Groton, Conn. 1705-1905**. Palmer Press, 1922.

U. S. Census. 1790-1910.

Whitman, Mary, **George Wightman of Quidnessett, R. I. and Descendants**, Edwards Bros., Ann Arbor, 1939. (Material for Benjamin to Valentine Wightman are taken primarily from this book)

Whitman, Roscoe L. **Book of Appendices to the History and Genealogy of the Ancestors and Some Descendants of Stukely Westcott, 1592-1932**, Privately printed, 1939.

Whitman, Roscoe L. **History and Genealogy of the Ancestors and Some Descendants of Stukely Westcott.** Privately printed, 1932.

The following sources definitely state that George Wightman (1632-1722), the immigrant, was the grandson of Edward Wightman, the martyr. Other sources have accepted this as an authenticated established fact in early Rhode Island history.

Burke's American Families. Genealogical Pub. Co.

Cutter, William. **New England Families.** Lewis Historical Pub. Co., NY, 1915. Vol. 1, p.36.

Representative Men and Old Families of Rhode Island. J. H. Beers & Co., 1908. Vol., II, p.36.

Virkus, F., ed. **The Compendium of American Genealogy, The Standard Gen. Encyclopedia of the First Families of America.** Institute of American Genealogy, Chicago, IL, 1937. Vol. VI, p.554.

Whitman, Roscoe L. **History and Genealogy of the Ancestors and Some Descendants of Stukely Westcott.** Privately printed, 1932.

(REV.) VALENTINE WIGHTMAN

Rev. Valentine Wightman, our ancestor, was born 16 April 1681 in Quidnessett, situated in that part of Kingstowne which is now called North Kingstown, in Washington Co., RI. He died 7 June 1747 in Groton, New London Co., Connecticut. He married Susannah Holmes (see Holmes section) on 10 February 1702/3, born about 1682, in Newport, RI. She died between 7 April 1726 and 1728 in Groton, CT. Her parents were John and Mary (Sayles) Holmes. Valentine married a second time about 1728, Joanna .?., who survived her husband. There is a record that she was living in Groton, CT as of 28 June 1754.

As a young man, Valentine Wightman took an interest in public affairs in Kingstowne. It is even recorded that he was one of fourteen who became involved in a political riot on 22 April 1700. His brother John and several cousins were also involved. The penalty, a fine, was suspended as the offenders had spread and it was voted "unjust to impose sentence in their absence."

He was already, at the time of his marriage, an outstanding member of the Free Will Baptist Church in Kingstowne as shown by the following: On 12 August 1703, Capt. Alexander Huling, his brother-in-law, deeded "for love and goodwill to my loving friends Jeremiah Wilkie and Valentine Wightman of the Baptist Church in the Narragansett Country land to make use for building a meeting house for the worship and service of God."

His interest in religious work, thus early apparent, was soon to find its course definitely established in the work of the Christian ministry. His father was of strong Baptist faith, both parents, doubtless, being members of the Quidnessett Baptist Church, although his mother's kindred were tending toward the Anglican communion; and his oldest brother, Daniel, living in Newport, during the next year (1704), was ordained and installed as co-pastor of the Second Baptist Church of that town. His first wife, Susannah Holmes, was reared in the Baptist traditions, being the granddaughter of Rev. Obadiah Holmes, second Pastor of the First Baptist Church in Newport; and, through her mother, Mary Sayles, she was the great-granddaughter of Roger Williams, that dauntless apostle of freedom of conscience. Susannah's older half-sister, Catherine Holmes, in later years, when the widow of Dea. Joseph Gardiner of Newport, became the third wife of Rev. Daniel Wightman of Newport.

In 1704 a company of dissenters of the apostolic number of twelve ---six brethren and six sisters---petitioned the "Hounnorable Cort Setting at Newhaven" signifying "that we differ from you in som Poynts of Religeon but yett we desier to live Pesably and quietly with our Neighbors...that since it has Pleased the Almity God to putt it into the hart of our grasious Queen to grant us dissenters proclamated liberty of Conscience...and we understand that your laws requiers us to Petition to you for the Settling of our Meeting ...do beseech of you that you would not deny us here-in,...that our meeting might be stated and held at Will Starks in New london...." (Conn. Eccles. Records, Bk. I, Conn. State Lib., Hartford).

The next year (1705) this group called young Mr. Valentine Wightman of Narragansett (Kingstowne) to come over and serve them as pastor. At that time he was twenty-four years of age and had been married two years. He did not take up a permanent residence in Groton at once, but two years later, 6 September 1707, came with his wife and two young children. He was deeded twenty acres of land together with a house by William Stark "in consideration of the love, goodwill and affection I have and do bear towards my loving friend..." Valentine Wightman was a farmer throughout his life as well as a preacher. It is said that he never had a stated salary.

Valentine Wightman was a farmer throughout his life as well as a preacher. It is said he never had a stated salary.

His farm was located to the east off the river road running north to Norwich, about five miles above the present borough of Groton. The house, a broad, substantial dwelling with gambrel roof and low eaves, was still in use until a few years ago (1937).

Until their first regular meeting-house was erected some ten years later, the members met in private houses, and often "gathered at Elder Wightman's". In this house, beneath its broad shouldered roof, was being reared the "minister's family," a group of serious-minded young people who, in their own generation, either directly or through marriage was outstanding in Christian service. Two sons, Timothy and John, became Baptist ministers, the former succeeding his father in the Groton Church. All of the four sons who grew to maturity founded families in which, through successive generations, the Wightman name has been associated with Christian leadership.

The meeting-house was situated about half a mile away on a rise of ground known as Stark's Hill, just off the present river road to the right. On 24 March 1717/8 William Stark, in consideration of six pounds, current money of New England, gave to Valentine Wightman and 16 other members of the church the deed to this site of 1-1/2 acres

for a church and burying ground, the church building being already in a "frame condition." The land was taken from the Stark farm, A family burying ground was already located there. The church building, a plain structure, was their meeting-house for two generations. In 1790, during the last years of the long pastorate of Rev. Valentine's son, Rev. Timothy Wightman, the "new church" was built on the same site. It was a more commodious structure, some forty by thirty feet in dimensions, better lighted and more comfortable. It had a narrow gallery with a single pew on each side. There was a conflict among the young folks who should occupy the pews. A tussle once took place between two boys after the meeting had commenced for the occupancy of a seat. There was no sounding board, no plastering, no stove, no fireplace. The rafters and beams were all in sight. Here Valentine Wightman labored for 42 years. This second building was used until 1834 when the Church decided to change its meeting-place to Old Mystic. The building, then more than fifty years old, remained in place until 1857 when it was sold, later taken down and the materials used in building an ice house, which in turn disappeared in a few years.

The hill, however, where the congregation had met so long for worship, now called Wightman Hill, is still hallowed ground; for the burying ground in which so many of the early church community are buried is located there, at the rear of the open space where their church building formerly stood. This is now known as Wightman Cemetery. It is the resting place of several generations of Wightmans, among whom are Rev. Valentine, his son Rev. Timothy, and the latter's son Rev. John Gano Wightman, all pastors of the early church.

The circumstances of Rev. Valentine's ministry were quite different from those under which his brother, Rev. Daniel Wightman labored in Newport. Not only was the latter surrounded by the advantages of a growing and prosperous commercial center, but the "lively experiment" of Roger Williams insured a freedom unknown in the sister Colony of Connecticut.

1708...it was still almost a crime to...worship independent of the "Standing Order"

The Groton Church membership, few in number, were located in a sparsely settled corner of the state. Indians were still numerous, and fifty years afterward "there was but a solitary house in the vicinity where the village of Mystic River now stands." At the time of Rev. Valentine's arrival, it was still almost a crime to organize for religious worship independent of the "Standing Order." Having obtained a license from the General Court they escaped direct legal persecution: but as dissenters, they long felt the force of political and social disfavor. The difficulties

attendant upon the establishment of their Church in the beginning are shown in the following extracts taken from Court Records, New London County, November Term, 1707, and September Term, 1708:

"To the Sheriff of New London County...or to the Constable of Groton, Greeting:
...Petition that Sheriff summon and give notice to the aforesaid Valentine Wightman and his said wife...that they appear before Richard Christopher...to answer the charges and be dealt with as the Law Directs. 25 Nov. 1707."

"Case of Town of Groton vs. Valentine Wightman, New London County Court, September Term, 1708
...Resolved that the sd. Valentine Whitman upon his complying with the terms of that Most Gracious Act of Tolleration made in the first year of the Reigne of their Majesties William and Mary Respecting Dissenting Ministers be allowed Peaceably to remain upon his own freehold in the town of Groton by the Selectmen of the Town; and that all warnings, tryals, judgments and contraversies be wholly laid aside that have arisen between the said Selectment and Vallentine Whitman aforesaid, and that each Party bear their own charges that have arisen therefrom.

It is further agreed that Valentine Whitman shall give bond of two hundred pounds with sureties that neither he nor his family shall be any Charge to the Town of Groton: and sd. Town of Groton shall give bond to the same value so as sd. Whitman, that he shall not at any time be assessed in a Rate for the maintenance of the poor in Groton. This to be a finall issue of all controversies depending between the Town of Groton and sd. Valentine Whitman. New London, June 4th 1708."

(Signed) Nehemiah Smith, Selectman
Valentine Wightman
John Morgan
Samuel Fish, Selectman

Rev. Valentine was "a plain, logical, earnest, indefatigable preacher." He was frequently called to preach away from home, especially at the ordination of a new pastor in the denomination. In 1712 he traveled to New York, being called to witness the confession of faith of Nicholas Eyres, whom he baptized (with others), following which he continued his visits at intervals preaching to a small group, which met with Mr. Eyres. In 1724 Rev. Valentine and his brother, Rev. Daniel of Newport, "formed them into a church" and ordained and installed Rev. Nicholas Eyres as pastor of this, the first Baptist Church in New York.

On 28 Nov 1726 he preached at the ordination of Rev. Stephen Gorton at New London. On 21 June 1729 he was in attendance at the Association of Baptists at Newport, and John Comer records in his Diary, "met the next morning, Monday, at Mr. (Daniel) Wightman's house, 32 persons in all, viz 8 ministers 3 deacons 21 brethren." On 7 Sep 1729 he attended the "yearly meeting" at North Kingstown when he preached, Lords Day, from Psalms 37:27. The next day he was signer to a petition from the Association to the General Assembly in Connecticut "praying relief from discriminating taxation in Connecticut". In 1743 he was called to the ordination of Mr. Bound in Boston. Feeling the whole trip too arduous, the "venerable Elder" journeyed as far as Warwick, R. I., where he was met by the group from Boston, and the ordination took place there.

Valentine appears in the **Diary of John Comer**, dated May 10, 1730, the Lord's Day.

"This day preached in course. Mr. Staples sent a note to Mr. Wightman, as underwriten; ye reason was because ye young man laid his death to his charge (Thomas Staples) for he had beat and abused him sadly.

Mr. Wightman,
Sir: it is my desire you will appear at ye body of Jonathan Lock, this day deceased, and there to put up your prayers to Almighty God to give ye case, and yt they may be directed by ye Divine Spirit to make a true report of ye cause of his death. So prays your petitioner, Thomas Staples. The jurors are warned at one of ye clock. The jury upon search cleared Mr. Staples and brought in yt he died a natural death."

PARSONAGE OF THE OLD MYSTIC BAPTIST CHURCH

"In this house, beneath its broad shouldered roof, was being reared the 'minister's family,' a group of serious-minded young people who, in their own generation, either directly or through marriage, was outstanding in Christian service." See page 51. Except for a brief pastorate by the Rev. Daniel Fisk, Rev. Valentine Wightman, his son Timothy Wightman, and his grandson John Gano Wightman served as pastor of the church until 1841. Still another Wightman, The Rev. Palmer G. Wightman, a grandson of John Gano Wightman, served as pastor from 1864 until 1876.

One of the outstanding events in his career was a challenge to a debate at Lyme with Rev. Mr. Bulkeley of Colchester "who was called the champion debater of the Standing Order." This encounter in which he defended liberty of conscience showed him "superior to his antagonist in spirit, in argument and in logical acumen, and won for him, in the published debate, the respect of his ecclesiastic enemies,"

Only one of his sermons that he delivered at Groton is extant.* He is said to have written a pamphlet on singing as part of public worship, and to have introduced this innovation into his services; but the practice met with scant support, "those who approved it were so divided about the manner of conducting the singing."

It seems probable that Rev. Valentine Wightman had enjoyed the advantages of some formal education, having studied possibly with a Mr. Edward Whaley, "a man of eminent scholarship...who conducted a school in Kingstowne, under the assumed name of Theophilus Whale." As to the personality of Rev. Valentine, he was "of calm but decided spirit, of sound judgment, clear convictions, warm heart, plain and transparent speech, a wise man in laying foundation." He is also called "of mild disposition, serene and quiet." Charles R. Stark has written this about Rev. Valentine Wightman. "The Baptists may well cherish his memory as, unlike most of his brethren of the Clergy, he favored religious liberty. He found in Groton a soil in a measure prepared for the seed of truth which he came to plant and nurture. The disputed boundary question had to some extent prevented the close drawing of ecclesiastic lines, so common in other parts of the colony, and the Christian love and fellowship of other pastors of the standing order church in the town, was in such marked contrast to the usual treatment of non-conformists as to call down the condemnation of the authorities upon a fellow pastor. The labors of Mr. Wightman were not confined to Groton. The vine ran over the wall and in 1710 was founded the First Baptist Church in Waterfort."

In 1887 at a meeting of the "Wightman Burial Ground Association," a committee was appointed "to locate the graves of Valentine Wightman and his wife and to secure a suitable memorial to be placed thereon provided funds for the same could be procured." The movement resulted in a memorial celebration in 1890 at the burying ground when a monument was unveiled to the memory of Rev. Valentine. The site of the grave was determined by the remembered existence of a foot stone, long in evidence, marked V. W., and by the indication of the graves of his young children near by.

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*This sermon, entitled **The Excellency of Faith, together with a Vindication of the Honour of our Exalted Saviour Jesus Christ**, will be found at the end of this narrative of Valentine Wightman's life.

In his will Rev. Valentine called himself yeoman. In 1722 he was heir under the will of his father, to a farm in Kingstowne, RI, it being the tract of two hundred fifty acres which his father bought 19 April 1708. He must have sold this farm as none of his immediate family returned to Rhode Island. Soon after, on 10 June 1728, he bought 125 acres "neare ye south west corner of Norwich Town bounds" of John Stark of Norwich. A part of this tract was at once deeded to his eldest son Daniel, a young married man. The remainder was given to his second married son, Abraham. The home farm in Groton was increased by purchases. The two younger sons, Rev. Timothy and Rev. John shared this homestead under this will, but John removed to Southington where he remained.

Rev. Valentine's second wife, Joanna, survived her husband. On 28 June 1754 she was one of the signers of a Covenant among the members of the Groton Church.

Rev. Valentine's will, dated 24 Mar 1744; exhib. 14 July 1747, together with eleven receipts of heirs and the inventory report are preserved in the Connecticut State Library at Hartford (File No. 5711). The inventory of personal property recorded as of 11 August 1747 shows a total valuation of 1,021 pounds, 19 shillings, 3 pence.

Neither the will or codicil was written by Rev. Valentine's own hand. The omission of a letter in his Christian name in the second signature was doubtless due to a low state of health.

The will of Rev. Valentine Wightman:

By the devine favour of God Amen march ye 24 Day in the year of our Lord 1744.

I Valentine Wightman of Groton in the County of new London in new england yeoman being weak of Bodey but of perfect mind & memory thanks be Given unto God thare fore Calling to mind the mortallety of my body & knowing that it is apinted for all men once to Die do make & ordaine this my Last will & testament that is to say prenciply and first of all I recommend my Sole into the hands of God that gave it hoping through the meritous deth of my Redemer the Lord Jesus Christ to have free & full pardon & for giveness of all my sins & by & with him to injoy Eternal life in the world to Come & my body I commit to the earth to be deasently bured at the discretion of my Exutater hereafter named beleiving through the power of God it shall be Raised againe & as touching such my worly Estate where with it hath

plesed God to bless me in this Life I give & dispose of the Same in the foloing maner and fore that is to say

First I will that all those debts as I do ow in Right or Constence to aney person what so ever shall be well & truly paid after my deces by my Excuters here after named

Itim I have to Joanna my Loving Wife all and singlor one-third Part of my movebel Estate & half my house & third of the in Comes of the homested & the intruest of three hundred pounds ould taner During Life

Itim I give to my son Daniel teen pounds ould taner having giveing him his portion all Radey in Lands

Itim I give to my son Abraham all my Lands in norwich upone Condition of his paying to me or to the estate after my Desese fifty three pounds ould taner I all so give to my son Abraham teen pounds ould taner

Itim I give to my son Timothy all the north part of the Land I now live on bounded as folloeth in Groton begining at a bruck by a brige & so roning west up another Letel buck to a Dam Crosing sd Dam up the bruck to a bridg & dich maid by nathanel Colver & william Gard turning out of sd buck and bounded on sd Dich until sd Dich turns round into sd bruck again so roning up the north Branch of the sd Bruck to St...[illegible] as Commonly none by that name and Letel pound crossed by Daming so roning one the north side of sd pound wesward to my wast bounds these Bounds as thous Discribed I ordain & apint to be the Devident Line & Bondres betwene my son Timothy & my son John all my Land & lots north of sd Bounds in Groton I Give to my Timothy

Itim I Give to my son John the homested with all the Land South of the afore sd bounds as befor Discribed

I also Give to my son Timothy and John All my stock of Cretuers and houshould stouf exsepting thourty Pounds ould taner of the houshould stouf with all the touls and youtanshals of husbandry with my Books and all mouvabels wat so ever exepting the sd thirty pounds in moneyh I give to my sons Timothy & John to manetane & take Care of my Dafter Sarah During hur Life the afore sd muabels to be equelly

Devided betwene them to take equel care betwene them of hur to be at equel expence to hur manetanance

Itim I give to my dafter Marcy one hundred pounds ould taner & teen pounds worth of houshould stuf ould taner

Itim I give to my Dafter Susanna one hundred pounds ould taner & teen pounds worth of houshould stouf

Itim I give to my dafter Amy one hundred pounds ould taner & teen pounds in houshould stuf it is intended the money shall be in Bills of Credit ould taner & if at the time of paying of the Dafters thare Leggicy & if AMY hath not had as much as hur sisters it must be maid up to hur be fore Division of the estate

I all so ordane & apint my son Timothy to be my only executor of this my Last will & testament & I do hear by Revoke all other wills & testaments what so ever heretofore by me made & declared either by word or Righting Ractifieng this to be my Last will & testament

in witness where of I have hear unto set my hand & seal the day & year first above writen signed sealed & Declared by the sd Valentine Wightman to be his Last will & testament in presents of us

Valentine Wightman (SEAL)

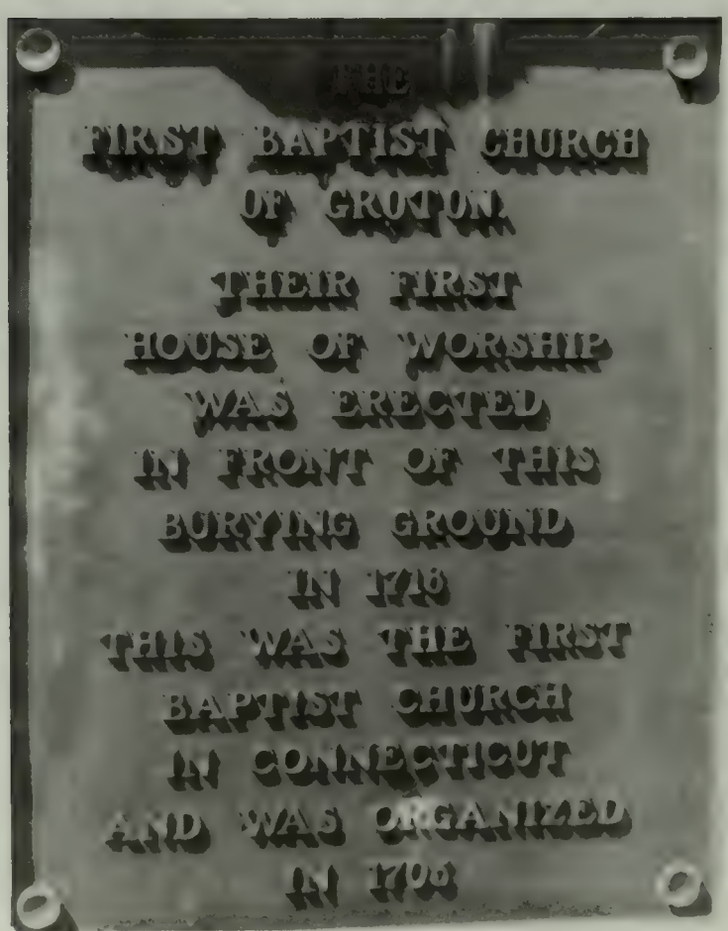
Witnesses:
Daniel Lamb
Isaac Lamb
Sam. Fox Juner

Codicil (without witnesses):

It is to be undersud that when all movebles what soever is given to Timothy and John that the three hundred pounds is exepted which is after wards given to the dafters and that all what so ever given in this my will expresing pounds either money or goods is intended old tener as witness my hand

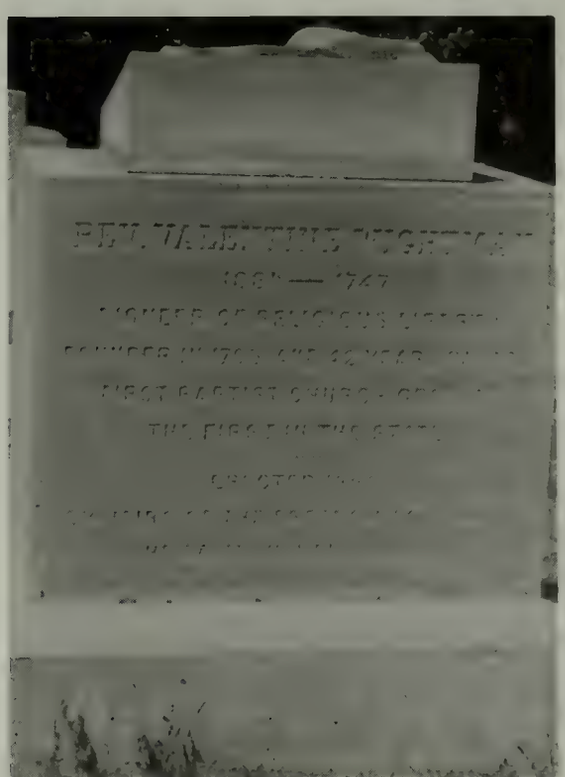
Va[l]entine Wightman

The Wightman Cemetery is situated in beautiful woodland surroundings, stone walled, well kept, and closed by an iron gate set in tall stone gate posts. It is a sanctuary of hallowed memories. Jean (Gerstner) Wightman is enjoying the peaceful scene on a nice summer day in 1983.



This plaque is mounted on one of the gate posts.

This is the monument that the Wightman Burial Ground Association placed on the grave of Valentine Wightman. It represents a pulpit four feet, five inches high, with an open BIBLE on the top. On the front face appears the inscription shown below.



REV. VALENTINE WIGHTMAN
1681-----1747
PIONEER OF RELIGIOUS LIBERTY
FOUNDER IN 1705 AND 42 YEARS PASTOR
FIRST BAPTIST CHURCH GROTON
THE FIRST IN THE STATE

ERECTED 1890
BY HEIRS OF THE FREEDOM FOR WHICH
HE FAITHFULLY LABORED

Children of Valentine and Susannah (Holmes) Wightman:

1. ***DANIEL WIGHTMAN, b 23 Sep 1703***
2. *Mary, b 18 Dec 1704*
3. *Valentine, b 26 Oct 1706*
4. *Abraham, b 15 May 1711*
5. *Susannah, b 24 Nov 1712, m 1735 Moses Colver, 7 children*
6. *Isaac, b 12 Aug 1715*
7. *Jacob, b 1 Jul 1717*
8. *(Rev.) Timothy, b 20 Sep 1719*
9. *Sarah, b 5 Jun 1721*
10. *John, b 8 Jun 1723*
11. *(Rev.) John, b 17 Apr 1726*
12. *Amey, b 22 Aug 1729*

The following account appears in the colonial records of Rhode Island for the December 1777 and the February 1778 sessions of the legislature. The **John Wightman, son of Valentine,** that is being sought is a cousin to the John listed on the previous page, born 17 Apr 1726. A few Wightmans continued their allegiance to the King and the mother country. It was an extremely hard decision to make. Many families were split in the Revolutionary War just as they were during the Civil War which occurred almost 100 years later. Those who expressed a loyalty to the King were branded traitors and were put in the "goal."

The following was put before the February session of the Assembly in 1778.

"Whereas, it is represented to this Assembly that John Wightman, son of Valentine, ..(and six others).. have gone to the Island of Rhode Island, and have joined the Enemy; Wherefore

Resolved: that if the aforementioned Persons have absented themselves, that the Sheriff of the County of Kings County forthwith take Possession of their Real and Personal Estate in Behalf of this State. That their Real Estate if any they have be leased by his Honor the Deputy Governor in the manner in which other Estates in the Possession of the State have been directed to be leased. And that the Personal Estate be accounted for by the said Sheriff with this Assembly.

A True Copy

Witness. Henry Waud, Secy.

The following was put before the Upper and Lower Houses of the Colonial Assembly and passed on the same day, 21 Dec 1777.

That if the said Sarah Slocum, or either her Children shall after their said removal be found in any part within this State within the said distance of ten miles of any of the shores thereof, The said Sheriff of the County in which they, or either of them may so transgress, or his Deputy is hereby empowered and directed forthwith to apprehend and Commit them to the Goal in said County and be there confined until the further orders of this Assembly, of the Council of War, and that the wife of George Weightman, his sons and their Families excepting the Father of said George and Palmer Sheldon and his Family be removed by the said Sheriff at the said distance of Ten miles from the shores of this State & and that they be apprended & Committed if found within said distance in manner as is afore directed.

Noted and passed. Per Order.

J. Lyndon, Clerk

There is never much trouble in any family where the children hope someday to resemble their parents.

----William Lyon Phelps

Reverend Valentine Wightman's sermon, The Excellency of Faith, together with a Vindication of the Honour of Our Exalted Saviour Jesus Christ, wherein is Proved from Scripture His Godhead and Personal Existency from Eternity, in Opposition to such Adversaries that Deny the Deity of the Son of God, delivered in Groton, CT the 5th day of August, 1739:

"ACTS XVI. 31. And they said Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House.

These were the words of Paul and Silas, who being at Philippi in the prosecution of their Ministry and Solemn Prayer, were met by a certain Damsel possessed with a Spirit of Divination, who brought her masters much gain by Soothsaying, ***Ver. 10.*** But Paul, in the name of the Lord Jesus, having commanded the Spirit of Divination out of her, and the Loss sustained by her masters thereby, moved them to expose Paul and Silas to the Resentments of the Magistrates, as exceeding Troublers of their City: Wherefore the magistrates in a great heat of displeasure ordered many stripes to be laid on them; Then they cast them into Prison, with a strict charge on the jayler to keep them safely; who in a faithful discharge of his Trust, thrust them into the inner Prison, and made their feet fast in the Stocks; But there those gracious men Sing even in their Calamity; And suddenly the Earth Quakes under them, and every one's Bands are loosed from them; and now the surprized jayler is just ready to be his own Executioner: But the Apostle ***Paul*** allays his Passion, by timely information that they were all there; And now the trembling Jayler seriously Enquires of ***Paul*** and ***Silas***, and said, ***Sirs what*** must I do to be Saved? Which brings me to the words of the Text: And they said, ***Believe on the Lord Jesus Christ***, and thou shalt be Saved and thy House.

In these words we may observe, *First*, The Act, ***Believe***, *Secondly*, The Object; ***The Lord Jesus Christ***, *Thirdly*, The Benefit, ***Thou Shalt be Saved***. *Fourthly*, The Extent, ***And thy House***, (who also believed.)

The observation from the words, is, ***That there is certain Salvation to all that rightly Believe in the Lord Jesus Christ.***

I. I shall (as the Lord shall assist) Prove the Point.

II. Shew what rightly Believing in the Lord Jesus Christ is.

I. To Prove the point, Joh. 3. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting Life, And ver 5. 16, For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life. Ver. 18. He that believeth on him is not condemned; but he that believeth not, is condemned already. And ver. 36, ***He that believeth*** on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. Joh. 5, 24. Verily, verily, I say unto you, He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 6, 29. Jesus answered and said unto them, This is the work of God, that ye believe in him whom he hath sent. And ver. 35. And Jesus said unto them I am the bread of life; he that cometh to me shall never hanger, and he that believeth on me shall never thirst. The Point being confirmed by parallel Texts of Scripture we may see from hence what a precious grace Faith is; how much more desirable than fine Gold.

Quest. But what is Faith?

Answ. Faith is the gift of God, whereby the understanding is inlightened rightly to conceive of Things as they are; especially rightly to conceive of God and Jesus Christ whom he hath sent; It is a going as it were out of our selves to Christ, Renouncing all Self-dependence for life and Salvation, wholly relying on Christ's Active and Passive Obedience by the powerful Influence of the Holy Spirit: Faith also is the Substance of things hoped for, the Evidence of things not seen, Heb. XI, 1. Faith also respects things past, present and to come; which brings me to my Second Proposition, Viz.:

To show more particularly what rightly believeing in the Lord Jesus Christ is, As He was, as He is and as He is to come.

I. We are to believe in Him as he was with Father before the Foundation of the World.

And here I purpose to be the more particular in my Proofs from Scripture, because there are some of my Acquaintance who stiffly deny the Deity or Pre-existence of the Son of God from Eternity, I shall therefore proceed to the Proof thereof.

Gen. I, 26. ***And God Said, Let us*** make man.

Can we suppose God spake to any creature, to become a Creator, to share in the Creation of man? The supposition being so absurd, I suppose none will assert it. Then who must it be but He that the Prophet Micah speaks of Chap. 5, ver. 3, ***But thou Bethlehem Ephratah***, thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel; whose going forth has been from of old from Everlasting. Prov. 30.4. Who hath ascended up into heaven, or descended? Who has gathered the wind in his fists? Who hath bound the waters

in a garment? Who hath established all the ends of the Earth? What is his Name, and what is his Son's Name if thou canst tell? Observe What ***is*** his Son's Name? in the present tense. But these men, if I understand them, hold God had no Son before his incarnation which was long after the Book of Proverbs was written. Thus I have given you Three Scriptures full to our purpose, I now proceed to a Fourth. John I. 1, 2, 3.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And verse 10, ***He was in the world, and world was made by him.*** What can be plainer? For the Word is Christ; as appears from Rev. 19, 13. But

Fifthly, John 8, 58. Jesus said unto them. Verily, verily. I say unto you, Before Abraham was, I am. But our Antagonists would make the Ancient of Days younger than ***Abraham***. (How could the Covenant of Redemption then, be made between the Father and the Son in Eternity, as the Foundation of all our Happiness?)

A Sixth Text, John 17,5.

And not O Father Glorify thou me with thine own self, with the glory which I had with thee ***before*** the world ***was***. Observe, That I and Me in this Text, are Personal Appellations, and not applicable to a mere Quality, as some would insinuate. Now if Christ informs us ***He had glory*** with the ***Father before the world was***; and others tell us, He never was, until he was Born of the Virgin; whom shall we believe, Christ, or these men? I answer, Let God be true, and every man a liar who contradicts him.

Seventhly, I proceed to Col. I. 13, 14-17. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: in whom we have redemption through his blood Even the forgiveness of Sins, Who is the image of the invisible God, the first born of every creature. For by him were all things created that are in Heaven, and that are in Earth, Visible and Invisible whether they be thrones or dominions or principalities of powers; all things were created by him and for him. And he is before all things, and by him all things consist. O how full is this Text to our purpose!

Eighth Scripture, John 5, 23. That all men should honor the Son, even as they honor the Father. But to deny the Son made the world is not to honor the Son even as they honor the Father, But,

A ninth Scripture, Heb. I, 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds. And we may as well deny God has spoken unto us by his Son, as to deny he made the worlds by his Son, seeing they are both expressed together: And that rases the Foundation of the Gospel at once, and layes our Holy Religion level with the Ground, and so brings our Dearest Lord into vilest Contempt. And yet to palliate the matter (as I have heard) as though Faith of the Pre-existence of the Son of God was almost indifferent and merely speculative: But there may be damning Principles, as well as damning Practices, II Pet. 2, 1. Ought we not to ***Contend earnestly for the Faith once delivered to the Saints?***

A tenth Scripture is I Joh. 5, 7. For there are three that bear record in Heaven, The Father, the Word and the Holy Ghost; and these Three are one. And saith Christ I and my Father are one --John 10, 30.

The eleventh Scripture is Rev. I, 8. I am Alpha and Omega, the Beginning and the Ending, saith the Lord; which is, and which was and which is to come the Almighty.

The twelfth Scripture is I John 5, 20. We are in him that is true, even in his Son Jesus Christ: This is the true God and Eternal Life.

The thirteenth Scripture is Heb. 9, 6. In this Scripture Jesus Christ is called **Mighty God**.

The fourteenth Scripture is Heb. 1, 8. But unto the Son he saith, Thy Throne, O God is for ever and ever, ver. 10, And Thou Lord in the beginning hast laid the Foundation of the Earth and the Heavens are the works of thine hands.

Thus I have brought fourteen Scriptures to prove the Deity and Pre-existence of the Son of God, which I think are quite full to my present purpose. And now if I should call for the Negative Scriptures, I must confess if I was on the other side of the Question, I should not be able to find one that had the least appearance to the contrary; From whence I argue, That which is proved and confirmed by a concurrence of many direct and positive Scriptures, and not one Scripture, with the least appearance to the contrary, must needs be a Truth: But this of the Pre-existence of the Son of God before his incarnation, has been so proved and confirmed by a concurrence of many direct and positive Scriptures, and not one Scripture with the least appearance to the contrary; Therefore it must needs be a Truth. But I come now

2. To direct you further to believe in Christ as he was in respect of his Humanity. We are to believe there was a body prepared for the Eternal Word, to come into this world. As it is written in Heb. 10, 5: **Wherefore** when he cometh into the world, he saith, Sacrifice and offering thou

wouldst not, but a body hast thou prepared me. This was a Body of Flesh. Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same, Heb. 2, 14.--And in this sense, I take it the Word was made Flesh, Joh. 1, 14. Made of a Woman, Gal. 4.4. Made of the Seed of David, Rom. 1, 3. He took not on him the Nature of Angels, but the Seed of Abraham, in whose Seed all the Nations of the Earth should be blessed. Gen. 22, 18, & 18, 18, compared with Gen. 12, 2.

And thus we may see the Wonderful Condescension of our Redeemer, who being in the form of God, thought it not robbery to be equal with God, but made himself of not reputation, and took on him the form of a Servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross. Phil. 2: 6, 7, 8.

And it was the Divinity of Christ that made the Sacrifice of his Human Body of that infinite Value, as to Atone for the Sins of the whole world. If we take away the Divinity of Christ, we render his Redemption quite invalid. For the Excellency of his Person, being the Son of the infinite God, makes the Sacrifice of his Body of infinite value. Therefore it is said Zech. 13, 7: Awake, O sword-against my Shepherd, and against the Man that is my fellow, saith the Lord. It is not possible to bring Infinite out of Finite, or a mere Human creature to satisfy Divine Justice. Besides the Divine Nature of Christ renders him exceeding and superlatively lovely in his glorious undertaking to redeem poor sinners at the expense of his own precious Blood and tends much to raise our affections and animate our devotions; and when we consider our Redeemer is mighty to save being the Mighty God, and therefore able to bear the burden of all the mighty People, is not this much more comfortable than to venture our Souls upon only a Creature Redeemer?

But some seem to think to own the Son to be God as well as Father is to make two Gods.

How can that be, when Christ hath said I and my Father are One--John 10,30. Besides, we must take care we do not set up our Reason against Revelation. If God tells me in his word It is so, I am bound to believe it is so, although my Reason can't comprehend it: for is there not a Thousand things in Nature we can't comprehend? Must I not believe the sea ebbs and flows, because I can't comprehend it? Or that the bones don't grow in the womb of her that is with child, because I don't know how? It is not reason to believe God speaks true in his word? But if He does not tell how it is, then we may not think how it is: for then it is secret, which belongs to God, but the reveled things to us and our children--Deut. 29, 29.

So on the other hand some have stumbled at Christ's taking human nature on him because, say they, it is defiled--But can anything be too difficult for the Almighty? Can't he prepare a body of Flesh of our Nature, and yet not the Sin of our Nature? And since he has declared it in his Word, we ought to believe it, as Heb. 2, 11. **For** both he that Sanctifieth and they who are **Sanctified, are all of one; for which cause he is not ashamed to call them brethren.** And ver. 14: For as much then as the children are partakers of flesh and blood he also himself **likewise took part of the same**; And ver. 16, **For verily he took not on him the nature of angels; but he took on him the seed of Abraham**; Yet with Sin, Heb. 4, 15; 1 Pet. 2, 22. For if he were not of the Seed of **Abraham**, neither we or any of the Families of the Earth are blessed in him. See Gen. 12, 3; & 18, 18; & 22, 18. And if Christ were not truly of the Seed of **David** according to the Flesh, then he should have no right to David's Throne: For God sware with an oath to him, **That of the fruit of his loins, according to the flesh**, he would raise up Christ to sit on his Throne: And it is by this Man we preach unto you the forgiveness of Sins. Acts 13, 34: And the only Mediator between God and man the Man Christ Jesus. I Tim. 2, 5: Who died for our sins, to satisfie Divine Justice, and to take away the Curse of the Law, which we stood obnoxious to, for the Breach thereof; And that he rose again the third day according to the Scriptures; I Cor. 15, 4: And that he ascended into Heaven, and sat on the right Hand of God. Thus I have given you some brief Instruction how to believe in the Lord Jesus Christ as He was. And now

2. I come a little to insist on Believing on Him as He is.

And this is our Comfort, that He that was dead is alive again, and lives forevermore. Rev. 1, 18: And because I live, **ye** shall live also. Joh. 14, 19: And **the life I now live in the flesh, is by the faith of the Son of God**; Gal. 2, 20. And we ought to believe the Lord Jesus is now alive in Heaven, and there ever lives to make intercession for all Believers: And when any of them Sin, they have an Advocate with the Father, Jesus Christ, the **Righteous**; whose Blood speaketh better things for us, than that of Abel. And we are to believe all Power in Heaven is in his Hand; and that he has a Name there above Every Name that is named. Mat. 28, 18: And that at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth. Phil 2, 10: And that he has all Power on Earth, and that by Him Kings reign and princes decree Justice; and he bears rule in the Kingdoms of the children of men, and rules the bright Lights of Heaven over us, and makes the Earth fruitful under us, and has his way in the Sea, and his path in the mighty waters in the occurrence of his Providence, and has the commanding Keys of Death and Hell, and

binds the infernal spirits in chains, and limits them at his Pleasure. He is all from Father unto us,and all from us unto the Father. The Lord Jesus is also the Head of the Church and rules it on Earth, and waters it every moment, and preserves it from the powers of darkness, so that the gates of Hell shall not prevail against it, nor any of the true Members thereof who are kept by the mighty Powere of God through Faith unto Salvation; and supplies every Member with his own Fulness, feeding them spiritually with his own flesh, and his own blood to drink. And the fruitfulness of every Branch is from the sap this Heavenly Vine instills into them; Who dwells in them, and they in Him. Who quickens them by his Spirit, and converts them; Comforts them and Illuminates them; Opens their Understandings that they may understand the Scriptures, and opens the Scriptures to their understanding. This is the Son that reveals the Father; And the Ministers of the Gospel are also the Gift of our Ascended Saviour, for the perfecting of the Saints, and edifying of the body of Christ, Eph. 4, 12. And here I might have quoted a multitude of other Scriptures for the Confirmation of what I have said; but for brevity I omit them. And now I proceed,

3. To shew that rightly believing in the Lord Jesus Christ is, as He is to come.

(1) He is to come into this world a Second Time, to all them that look for him, without Sin unto Salvation; that is, no more to bear Sin for the People, but to remove Sin quite away from his people. And for the proof of his Second appearance, See Act. 1, 11: **The same Jesus which is taken up from you into Heaven, Shall so come in like manner as ye have seen him go into Heaven.** Mat. 24, 27. **For as the lightning Cometh out of the East and Shineth Even unto the West, so shall also the Coming of the Son of man be.** Rev. 1, 7. Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the Earth shall wail because of him, even so Amen. And Chap. 22, 20: **He which** testifieth **these things, saith Surely. I come quickly, Amen. Even so, come Lord Jesus.**

(2) He shall come in Splendid Glory, even in his Father's Glory, and his own Glory, with the holy Angels. Mat. 25, 31: **When** the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory. Thus our Lord is to come incircled round with Celestial Glory, attended with a numerous Train of glorious Angels, and arrayed with royal Majesty and Unparell'd Dignity.

(3) The Angels that attend Him shall be sent with a great sound of a Trumpet, to gather together his Elect from the four Winds, from one end of Heaven to the other; both them that are then alive and remain, and them that Sleep in Jesus will God bring with him: For these shall rise first: See I Thes. 4: 16, 17, 18. For the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the Trump of God: and the dead in **Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the Air, and so shall we ever be with the Lord: Wherefore comfort one another with these words.** And then

(4) There shall be a resurrection of all men in general, both small and great by the mighty power of Christ. Joh. 5, 28, 39. **Marvel** not at **this, for the hour is coming in which all that are in the grave shall hear His voice, and shall come forth; They that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation.** Thus the Son has power to quicken whom he will; the dead being raised by Christ, both Just and Unjust.

(5) They must all appear before the Judgment-seat of Christ--Mat. 25. 31, 32: **When** the Son of Man shall **come** in **his** glory **and before him shall be gathered** all **Nations.** Dan. 7. 10. A fiery stream issued and came forth from before him, thousand thousands ministered unto him and ten thousand times ten thousand stood before him: the judgment was set, and the Books were opened. So Rev. 20, 12: And I saw the dead small and great, stand before God, and books were opened. Which take

[1.] To be the Book of Conscience, which will either accuse or excuse, when God shall judge the secrets of men by Jesus Christ.

[2.] The book of the Law: that they that have sinned under the Law, may be judged by the Law.

[3.] The Book of the Gospel: Even the Word that Christ hath spoken, shall Judge us in the last Day.

(6) When these books are opened, it will be to convince men of their ways, that they may be judged by Christ, according to their Works. For He will bring Every work into judgment, with Every Secret thing, whether it be good, or whether it be Evil--Eccl. 12, 14.

Oh! Do poor Sinners hear this Word, and yet try so much to hide their Sins in secret! Alas! the Day is coming, that all things must be laid naked and open before the Judge of Quick and Dead: And they that have been Unmerciful to the poor, must have judgement without mercy, and go away into Everlasting Punishment; but those that have fed the Hungry and clothed the Naked, into Life Eternal: Mat. 25, 46.

(7) Then our Lord will pass the Sentence of Absolution on the Righteous, Saying, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: Mat. 25, 34. Being absolved they shall be admitted by Christ, to Sit with him upon his Throne and to judge the World and Angels, and always to behold the King in his Beauty, and rest in the arms of Everlasting Love.

(8) The Wicked then Shall fall under that doleful and heart-breaking sentence of Christ, Depart from me, ye cursed into Everlasting fire, prepared for the devil and his angels. Then the Good Angels Shall gather out of his Kingdom all things that offend, and them that do iniquity, and Cast them into a furnace of fire, where shall be wailing and gnashing of Teeth. Then Shall the Righteous Shine forth as the Sun in the Kingdom of their Father. Who hath Ears to hear let him hear. Mat. 13, 42.

(9) Then shall Christ be praised by his redeemed ones; Rev. 5: 8, 9, 10.

And when he had taken the Book, the four Beasts and four and twenty Elders fell down before the Lamb--And Rev. 7: 9, 10, 14. **Lo, a great multitude** that no **man could number**, that came **out of great tribulation**, that had **washed their robes** and made them **white in the blood of the Lamb, cried with** a loud voice, **saying, Salvation to our God which sitteth upon the Throne, and to the Lamb.** Not Salvation to our selves, or works, or Tribulation; but to Him that sitteth on the Throne, and to the Lamb. Thus we are to believe that Christ will be praised and adored with the Father in Eternity. Because the Word says it, we should believe it. And Faith comes by hearing, and hearing by the Word. But

(10) Christ is and shall be worshipped and addressed by the holy Angels. See Rev. 5, 11: **And I beheld** and I heard the voice of many Angels round about the Throne, and the beasts and the Elders, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom and Strength, and Honor, and Glory, and Blessing: And every Creature which is in Heaven and on the Earth, and under the Earth, and Such as are in the Sea, and all that are in them, heard I saying, Blessing and honor and glory that are in them, heard I saying, Blessing and honor and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Here we see Christ worshipped and praised with the Father. And now therefore I shall further argue:

[1.] The Angels worship Jesus Christ, Therefore He is God. When he bringeth his first begotten into the world, he saith, Let all the angels of God worship him. Heb. 1, 6.

[2.] Jesus Christ the Son of God was in the World and the World was made by Him. Therefore Jesus Christ the Son of God is God.

[3.] He that made all things is God; But Jesus Christ the Son of God made all things; Therefore Jesus Christ the Son of God is God. Col. 1, 16.

[4.] He that Searches the heart and reins, is God; But the Son of God searches the reins and heart; Therefore the Son of God is God, Rev. 2. 23. And we are to believe He is very God, of one Substance with the Father.

But our antagonists, perhaps, may own him with a Socin to be God by exaltation, and yet with Arius, not of one essence with the Father; or if they should own the Son to be very God since his Incarnation and yet deny the Son to be very God from Eternity, that would be a Contradiction; For what God is, He was and ever shall be. For there is no change in the essence of God **I am the Lord, I change not; therefore ye** sons of Jacob are not consumed: Mal. 3.6. And if there is three in Heaven, the Father, the Word and the Holy Ghost, and these Three are one--I Joh. 5, 7: Then they were so from Everlasting, and ever will be so. So that these men must necessarily deny the Son to be very God since his incarnation, or own him to be very God since his incarnation, or own him to be very God from Everlasting.

[5.] He that is the First and the Last, is very God: But the Son of God is the First and the Last; Rev. 1, 17. Therefore the Son of God is very God.

Thus I have shewed how we are to believe rightly on the Lord Jesus Christ, as He was, as He is, and as He is to come.

USE I, BY WAY OF INFORMATION

1. Is it so that Jesus Christ is God? Learn hence, That the Children of Zion have the greatest reason to rejoice in their King; because he is King of Kings and Prince of the Kings of the Earth. He has not only a Name above the great men that are on the Earth, but above the highest Angels that are in Heaven, Even God over all blessed for ever, Amen. Rom. 9, 5. And in Him dwells all the fulness of the God-head bodily. Col. 2, 9. Therefore it is impossible for us to much to adore our High ascended Savior. For shall not a man look unto his Maker, and have his Eyes on the Holy One of Israel; and behold the Lamb of God, that takes away the Sin of the World.

2. We ought to speak with the greatest reverence when we name the Name of Jesus: Seeing the Scriptures inform us That at the Name of Jesus every knee should bow of things in Heaven and things on Earth, and things under the Earth--Phil. 2, 10. Therefore every one that nameth Him, ought to depart from iniquity, lest he fall under the Sentence of the third commandment. The Lord will not hold him guiltless that taketh his Name in vain.

3. Learn hence the strict obligations of obedience we stand under to our Exalted Savior, and the most dreadful Estate of them that know not God and obey not the gospel of our Lord Jesus Christ. Now the knowledge of God and Jesus Christ whom he hath Sent, as it is Life Eternal, So it is also the foundation of all true Obedience. For there is nothing but dead works where true Faith is wanting. Now there can be no true Faith were the true Object of faith is wanting. Now there can be no true Faith where the true Object of faith is wanting, and then we worship we know not what. And all our Obedience is but blind Obedience where faith is wanting. It was faith that made Abel's Offering so much more acceptable than Cain's--Heb. 11, 4. Some seem to think, It doth not consist so much in what men Believe, as what men Do. But alas! What is doing without believing? For Believing is the first Acceptable thing any man can do. For without Faith it is impossible to please God.

Therefore when some Enquired of our Savior, **What shall we do, that we might work the works of God?** Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent; Joh. 6: 28, 29.**

4. As Obedience must spring from Faith, so it must be Universal to all the Commands that are Moral, Evangelical, and signal. The Moral Commands respect (1) God, in Prayer, Praises, &c. (2) Our Neighbor; to do unto him as we would he should do unto us, which consists in thought, word and deed. But here I must leave this; for otherwise I shall be too large. The Evangelical Command is, That we should believe on the Name of his Son Jesus Christ and Love one another as he gave us Commandment. I Joh. 3, 23. The Signal Command is, Baptism and the Lord's Supper; which are outward Signs of an inward Grace.

And thus the Universality of our Obedience is the best Manifestation of our Faith, Love and Friendship to the Son of God, who taught us these precepts in his Heavenly Doctrine and tells us we are his Friends indeed if we do whatsoever he commands us. John 15, 14. As the Psalmist saith, I made haste and delayed not to keep thy commandments; Psal. 119, 60.

5. Learn further, That Faith, is as it were, Root of all Graces, and is so noble a Grace that it is attended less or more with all other Graces, and where any other Grace truly is be sure Faith is there as the foundation of it. And when any Promise is made upon the account of any other Grace as Hope, Love, Repentance, &c, we are never to look on these Promises founded on these Graces, to be exclusive of Faith: But always inclusive of Faith altho' not expressed. For how can we Love God or Hope in Him before we believe in him?

Or how can we Repent of Sin, before we believe there is a God against whom we have Sinned? So that Faith is always included where any Promise is made of Eternal Salvation, because Faith is the Condition of our Eternal Happiness, and no possibility of obtaining it without Faith. For them to whom the Gospel is preached, **He that believeth not shall be damned**; the mouth of the Lord hath spoken it--Mark 16, 14. Faith is the motive also of all our good Performances, and the Foundation of all of our good Desires; and a strong Faith glorifies God--Rom. 4, 20. And all our Defection is owing to our Unbelief. When I speak thus of Faith, it is with that view, of Faith as Exercised on the right Object, Jesus Christ, God and Man, who was the Sent One of the Father to Redeem our Souls from Sin and Eternal Death, and to bring in for us an everlasting Righteousness; that in the Lord all the spiritual Seed of **Israel** may be Justified, and in him they may glory; That he that glorieth may glory in the Lord.

Thus I have proceeded to improve the Doctrinal Discourse by way of **Information** in sundry **Instructions**. I now proceed to

USE THE II. BY WAY OF CONSOLATION

To all them that truly believe in the Lord Jesus Christ.

They are thereby made partakers of many unparallel'd Favors As,

1. **To have the great God for their Father**, being Begotten and Born of God, who will be a Father unto them: And ye shall be my Sons and Daughters, saith the Lord Almighty: 2. Cor. 6, 18. Who arrays them with fine Linen, and covers them with Silk, and feeds them with fine Flour and Honey and Oil, and makes them exceedingly beautiful through the Comliness he puts upon them--Ezek. 16, 13. Who in Fatherly kindness bestows many Royal Favors on us here and at last to partake of Christ's Matchless Glory in the inheritance of a Kingdom prepared for us from the foundation of the World: Matt. 25, 34.

2. They have Christ for their Redeemer, who is both Mighty and willing to Save; whose Rest is Glorious, whose peace is plenteous; who Prays for them and not for the World. And here, O! Believers, You have the advantage above all other men; who when they Sin, they having no Intercessor their Sin remains on them: But believers if they Sin, have an Advocate with the Father, Jesus Christ the Righteous.

3. Believers have the Holy Spirit, whom the World cannot receive, because it seeeth him not neither knoweth him; but they know him, and he dwelleth with them and shall be in them--John 14, 17. The Spirit may have some knockings at the door of Sinner's hearts, but they open not to the King of Glory, and so he enters not in: But he that opens and none can shut, openeth Believers' hearts by his mighty Power and enters in with all the glorious train of Graces, whereby they are enabled to do and discern things that are Spiritual, which the merely Natural man is uncapable of, And O! what a Comfort is this.

4. Believers have the holy Angels to guard them, and all the holy Angels to minister unto them; and when they die have a happy conduct by the hand of Angels into Abraham's Bosom.

5. **The Stronger you grow in Faith the better able you will be to withstand Temptation**, whether from Satan, or such as would deceive the very Elect if it were possible. But as long as Faith fails not, through Christ's Intercession we may take Comfort that none shall be able to pluck us out of Christ's Hand. But I proceed to

USE III, AND LAST OF EXHORTATION

1. **I would, if I may, who am one of the least of your Order, give one word of Exhortation to you my Reverend Brethren in the Ministry.**

Let it not seem little in your eyes, that the God of Israel hath chosen you from among your Brethren, to come nigh before him in special Ordinances and to bear his Name before the Sons of men, and to feed the Church of God, which he hath purchased with his own blood: Act. 20, 28.

O! be Exhorted to take a special care of those Souls under your peculiar Charge, to Nourish them up in the words of Faith and good Doctrine: but especially to Endeavor to preserve the Honor of our Exalted Savior against the incroachments of the Anti-trinitarians and deniers of the Preexistency of the Son of God, as you expect to be Accountable in the great and dreadful Day of Account.

2. **And now my Brethren of this Community, Be steadfast in the Principles of the Doctrines of Christ.**

I Don't know that any of you Entertain any different Sentiments opposite to what I have here Advanced and I hope you will not; That I may rejoice in the day of Christ that I have not labored in vain among you. And I further ask your prayers for me, that I may obtain Mercy of the Lord, to be faithful in his House to the Death, that I may receive a Crown of Life.

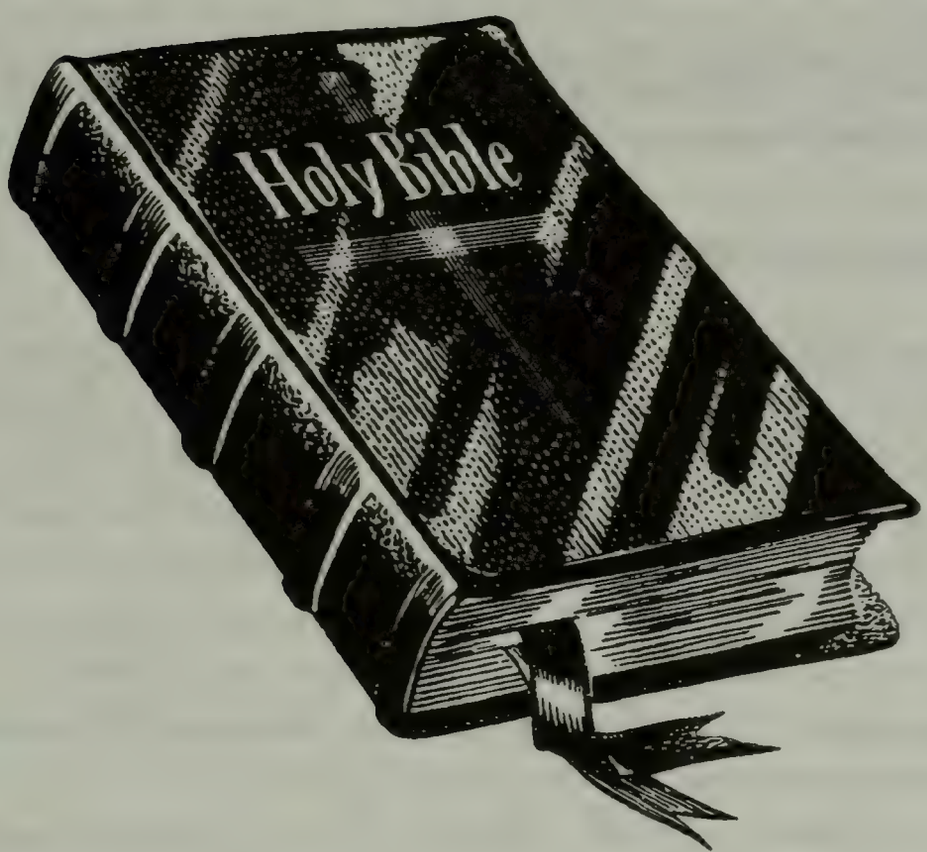
3. **One word to my Acquaintance that Oppose what I here Advance in reference to the Divinity of Christ.** Pray Sirs, Consider whether you have Reason enough to bear you out in direct Opposition to so many plain Scriptures I have bro't and you not one Scripture to Negative them; and whether you are not very unhappy, as well as unaccountable in your way of Thinking, to Oppose both Scripture and all the Orthodox creeds? I am apt to think, you would be a little loth your Principle should appear quite bare-faced in the world, without being something veiled. But the Day is coming when the Secrets of our hearts must be Revealed.

4. In the last Place, **I shall speak a Word to you, my Children.** It was with a View to your good and your Children, as well as others, that I wrote this Discourse; in which I may, when I am dead, yet speak to you when I may Sleep under the clods of the Valley in my silent Grave. I therefore Exhort you to observe well what I have here written; That you may be rooted and built up in the most holy Faith; That you Pray all manner of Prayer, but especially Secret Prayer daily, but not formally; And if you are not what God would have you be, then Pray to him to make you what He would have you to be; with watching and all Endeavor against all Sin, forsaking all bad

Company; For they that love bad company are bad themselves and as their bad company is which they delight in, so are they; and a man is best known by his company: And where these bad Company must go, when they die, thither must you go (if they are your Companions now) Except timely Repentance and Forsaking prevent. But, Oh! how dreadful will that be, to be bound hand and foot and cast into outer darkness, where there will be weeping and wailing an gnashing of teeth! Oh! That I and my House may serve the Lord. And Oh! That my children and their children would Obey the Gospel, that only and last remedy to preserve us from revenging justice, for all that we have done against God's Law.

Remember, **Children**, you live in a dying World, and some of your brethren are dead already; and the Lord knows best, whether I or one or more of you, must go next. O that we may have a happy Meeting at the General Assembly of the Church of the First-born, whose Names are written in Heaven, and there to wear the glittering Diadems of radiant Beauty and Robes of shining Glory, joining with the sweet Anthems of eternal Praises to Him that Sitteth on the Throne and to the Lamb forever and ever. Amen.

Finis.



DANIEL WIGHTMAN

Daniel Wightman was born 23 September 1703 in that part of Kingstowne now called North Kingstown, Washington Co., RI. He died (6) June 1753 in Norwich, New London Co., Connecticut. He married 11 November 1725 KATHERINE WESTCOTT (see Westcott section), who was born 17 April 1705 in Warwick, Kent Co., RI. She was living 30 Jan 1735 (last record) in Norwich, CT.

Daniel Wightman was a prosperous farmer in that part of Norwich set off in 1786 (after his death) as Bozrah. His homestead was part of a tract purchased by his father 2 July 1722 of John Stark "neare ye suthwest corner of Norwich town bounds." He subsequently bought additional parcels of land in Norwich and in Glastonbury. He held several town offices, and was elected three times to the Colonial Assembly. He was probably a member of the "New Concord Society in Norwich" as his death is recorded in Vol. II of their old Church Records.

His will, probated 19 June 1753, is preserved in the Connecticut State Library at Hartford (Probate Dept., Norwich District, File No. 11,470). The inventory of his personal property was returned 2 July 1753.

Will of Daniel Wightman:

January the 30th. 1751/2, I, Daniel Wightman, of Norwich ... being in a Confortable state of health and of perfect mind and memory ... Do make and ordain this my last Will and Testament ... and as touching Such Wordly Estate wherewith it hath pleased God to bless me in this life, I give, Devise and Dispose of the Same in the following manner and form...

Imprimis. To Katherine my Beloved Wife the use and improvement of one third part of all my Estate, with one Room in the House where I now dwell (Such as she Shall Choose) with sufficient priviledge in the Cellar and Kitchen During her widowhood.

Item. To my two Sons Valentine and Zorobabel I give the whole of all my lands in Norwich, together

with the Buildings thereon, to be Equally Divided between them according to and Considering the just values ... and if Either of these my sons shall manure and make better any of my unimproved Lands, after they come of age and before the Division of Said Lands, that he be justly allowed for his Labour...

Item. To my three daughters Jane, Susannah and Mary I do Confirm what I have already given them, which I suppose to be about £200 each.

Item. To my three daughters, Freelove, Katherine and Marget to each I give out of my Personal Estate £200. And further my will is that all my lands lying in Glastonbury together with the Remainder of my Estate be equally Divided between my Five Daughters and the Heirs of my Daughter Susanna Deceased: that is, that John and Katherine, the issue of my Daughter Susannah aforesaid, Deceased, have one sixth part.

And I do hereby make Constitute and Ordain my wife Katherine and my son Valentine to be the Executors of this my Last Will and Testament...

Daniel Wightman (Seal)

Signed, Sealed...
in the presence of us

Benjamin Metcalf
Nathaniel Rudd
Benjamin Throop

Children of Daniel and Katherine (Westcott) Wightman, all born in Norwich, Connecticut:

1. ***Jeane, b 3 Sep 1726, m (1) David Clarke (3 child.), m (2) David Knight (1 child)***
2. ***Susanna, b 11 Mar 1728, d Jan 1752, m 31 Oct 1744 James Lamb (3 child.)***
3. ***Mary, b 6 Nov 1729***
4. ***(Dea.) Valentine Wightman, b 28 Aug 1731***
5. ***Freelove, b 2 Feb 1733/4, m 11 Mar 1754, Eliphalet Gustin***
6. ***Daniel, b 22 Apr 1736, d 6 June 1751***
7. ***Katherine, b 24 Aug 1740***
8. ***Margaret, b 24 Aug 1740***
9. ***(Capt.) Zorobabel, b 2 Dec 1743***

Only 300 years ago an Irish bishop believed that a reasonable way to calculate the age of the earth was to count the generations listed in the Bible between Adam and Moses. He eventually concluded that the world had come into existence in the year 4004 B. C.–on October 22nd at 8 p.m.

It is only 150 years since the extinct giant reptiles were recognized for what they are and the word "dinosaur" was coined for the creatures to which they had once belonged; less than 70 years since the first remains of ape-men were painstakingly picked out of the rocks of Africa; and mere 40 years since Cambridge professors felt unable to acknowledge the most fundamental of all the processes to shape the face of the earth. Today physicists can give absolute dates to rocks and the fossils they contain by measuring their radioactivity.

Our World's Heritage. National Geog. Soc., 1987.

(DEA.) VALENTINE WIGHTMAN

Deacon Valentine Wightman was born 28 August 1731 in Norwich, New London Co., Connecticut. He died there (Bozrah) 8 May 1814. He married (1) .... (2) between 1778 and 1787, Abigail Brown, widow of ... Utley, born about 1735. She died in Bozrah 15 April 1817, aged eighty-two.

Dea. Valentine Wightman was a prosperous farmer in that part of Norwich set off in May 1786 as Bozrah. He inherited land in Norwich under his father's will; acquired land in Lebanon, New London County; and on 3 Aug 1792 bought a tract of two hundred seventy-six acres in Herkimer County, NY.

The name of Deacon Valentine's first wife is not found, but she was the mother of his children. His will, dated 16 Dec 1807, recorded 14 Sep 1814, names his daughter Susannah, wife of John Wightman, and his seven sons, the heirs of William and Daniel, deceased, sharing with Amos, Israel, David, Elijah and Joseph in the distribution of the Estate. The inventory returned 14 Sep 1814, lists real estate as follows:

Old Farm, 129 acres, 65 rods, valued at $23.50 an acre, with buildings on same worth $100.00.

Lebanon-Goshen Farm, fifty acres, valued at $16.00 an acre, with buildings worth $175.00.

Pond Farm, fifty-four and three-fourths acres, at $16.00 per acre, and buildings worth $120.00.

Land in New York State, one hundred ninety-one and one-half acres, at $9.00 per acre, the total valuation being $8,046.40.

Appraiser

ELISHA DYER
URIAH DOWNER

(Norwich Prob., Bk. ii, 293 ff.,; original papers in Prob. Dept., Connecticut State Library, File No. 11477).

His widow, Abigail, in her will dated 19 Mar 1817, recorded 24 May 1817, devised to the four surviving sons, Israel, David, Elijah and Joseph; to the heirs of William, Daniel and Amos, deceased; and

provides (in part) for gravestones for Deacon Valentine and herself by the bequest of a brass kettle to Elijah.

Both Deacon Valentine and his wife, Abigail, were members of the "Church of Christ in Bozrah," formerly "New Concord Society" (Congregational) of Norwich. Their graves are in a small hillside cemetery in Bozrah, known as the Wightman burying-ground.

Children of Dea. Valentine and (.?.) Wightman, all born in Norwich:

1. ***Susannah, b abt 1755, d 12 Aug 1829 Harrisburg, Fayette Co., Ind., m 1 Aug 1774 John Wightman***
2. ***William, b 24 Jul 1758***
3. ***Daniel, b abt 1760***
4. ***Amos, b abt 1762***
5. ***Israel, b abt 1765***
6. ***David Wightman, b abt 1768***
7. ***Elijah, b 15 Dec 1771***
8. ***Joseph, b 13 Oct 1773***

No person ever lived on earth, save the Lord, himself, who was without handicaps. The writings of the ages, both literary and scientific, are full of stories of hardships, of human frailties and weaknesses, of the inroads of diseases and accidents, of triumphs over great and small problems. If this were not so, the history of mankind would be more placid and far less eventful than it is. Then too, human life would be a pretty dull period of existence.

DAVID WIGHTMAN

David Wightman was born about 1768 in Norwich, New London Co., Connecticut. He was living (last record) December 1832 in Columbia, Herkimer Co., NY. He married in Connecticut about 1790, Anne Brown.

David went from Connecticut to Herkimer County, NY soon after 1804 where his father had bought on 3 Aug 1792 a tract of nearly two hundred acres in Columbia Township, Herkimer County. He shared in this estate under his father's will.

The Register of Deeds office in Herkimer County lists eleven tracts of land that David either bought or sold between 1810 and 1847.

The description of one piece of property sold by David to Henry Brown was as follows:

David Wightman of Columbia to Henry Brown - March 25, 1824 of the same town - $844.28. Land beginning at a **stake and stones in the center of the highway** leading southerly from house of the above mentioned Brown by the house formerly owned and occupied by the above mentioned David Wightman - which **stake and stones** stand South 2° east 25 rods from the place in center of South Highway intersected by townline of German Flatts and Columbia - fence south 25° Cast 24 chains 20 links to East line of South Lotts # 7 and 8 thence along said line south 2° east 16 chains 50 links - fence south 3° and 30 minutes East 16 chains 50 links - fence North 76° 30 minutes West 12 chains - fence North 30 minutes West 12 chains -fence North 2° West 7 chains 50 links - fence North 75° West 13 chains North 2° West 5 chains to the place of beginning containing 49 acres 2 roads 26 rods being the same more or less.

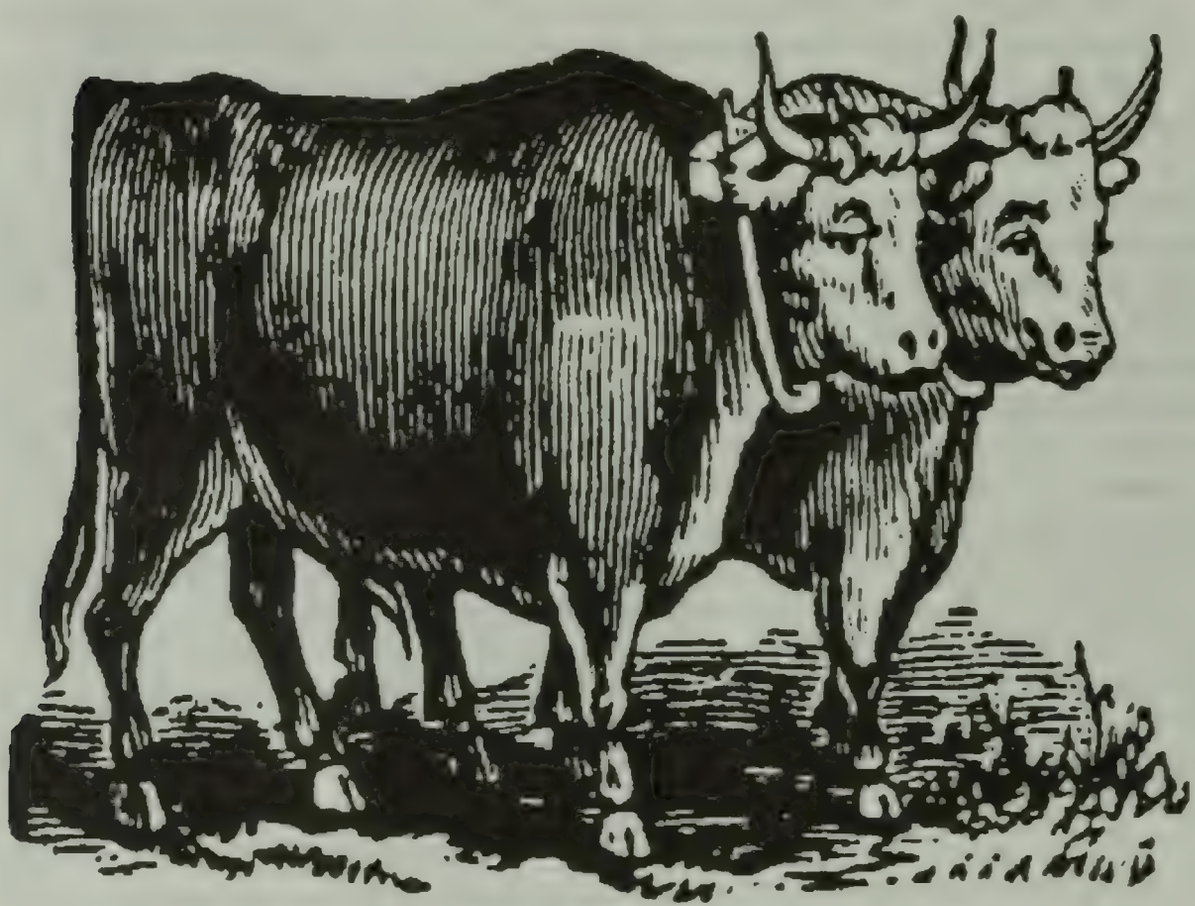
The property descriptions in other transfers often include trees, piles of stones, and stakes. This crude method of surveying property probably created untold problems for later generations. How long does a tree stand before it is cut down? How long does a stake and pile of stones last in the center of the highway?

Dea. Valentine Wightman, the father of David, was well informed of this area by close friends and a granddaughter who moved before the Revolutionary War to German Flats, a frontier settlement in the upper Mohawk Valley, at what is now Herkimer, NY and vicinity.

The War had spread even to the outposts of the frontier. This area was attacked by the British and their Tory and Indian allies under Brant, "on Thursday, September 17, 1778, about six in the morning,"

burning 63 houses, 57 barns with grain and fodder, 3 grist mills, 1 saw mill, and took away with them, 235 horses, 229 horned cattle, 260 sheep, and killed and destroyed many hogs. The winter following, 1778-1779, the settlers suffered unbelievable hardships because of the lack of food and shelter.

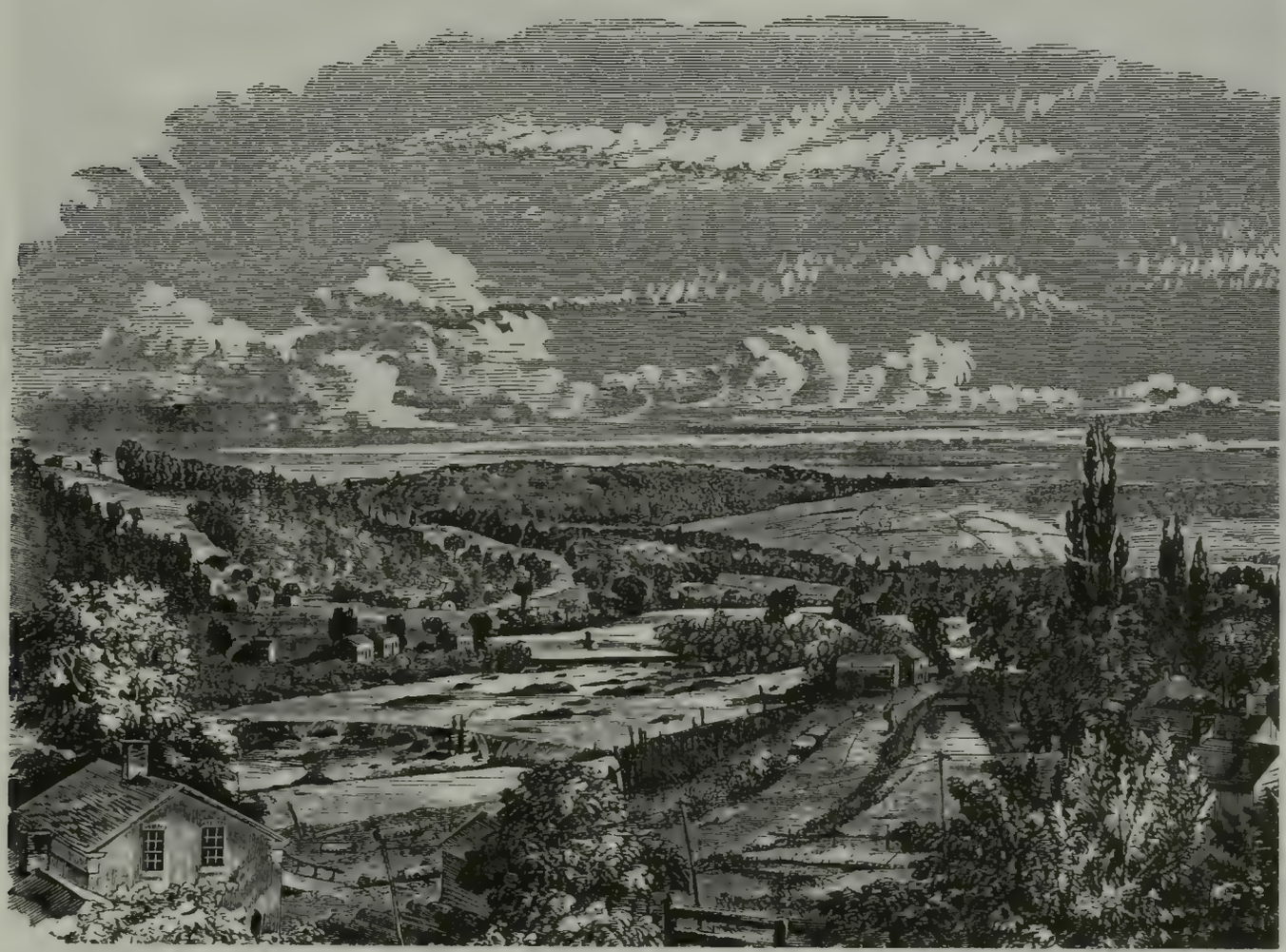
Just two months previously, July 17, 1778, there was born in this little settlement of some four hundred souls, a descendant in the fifth generation, of the emigrant George Wightman. She was Lydia Wightman, daughter of Benjamin and Esther (Randall) Stark who previous to the start of the Revolutionary War, came from their native home in Colchester, Connecticut by ox-team to make their home among the Dutch in the Mohawk Valley.



THE WIGHTMANS CAME FROM CONNECTICUT BY OXTEAM TO SETTLE IN THE MOHAWK VALLEY

Esther Randall was the daughter of Rufus and Margaret (Wightman) Randall, Margaret being the daughter of Daniel and Catherine (Westcott) Wightman of Bozrah in Norwich, Connecticut. Lydia had two brothers and six sisters and several uncles and aunts and cousins, all of whom settled in either Herkimer or Oswego counties. Our ancestor Jabez and his father, David Wightman, were cousins to Lydia.

A descendant states that David was a minister. There is no record to prove or disprove this tradition. However, David Wightman was the first lock tender on the upper lock of the Mohawk River at Herkimer, NY. Jacob Miller was the tender at the lower (Eastern) lock. These locks were completed in German Flatts in 1795. They were first made of wood and then rebuilt of stone in 1804. The Erie Canal did not open until 1825.



LITTLE FALLS ON THE MOHAWK RIVER, GERMAN FLATTS, HERKIMER COUNTY

As a locktender at these falls, David Wightman witnessed and participated in the building and operation of the Erie Canal that spanned the state of New York. This 360 mile passage was cut through a wilderness of forest and swamp by Irish "bogtrotters". This mighty ditch was only four feet deep. It seemed an impossible task at the time. Even Thomas Jefferson said that the assignment was "little short of madness". The canal, however, was finished in 1825 and it quickly carried a tremendous amount of traffic. Within twenty years, the canal business at Albany was greater than that derived at New Orleans from the traffic of the whole Mississippi River basin. The original canal has

since been replaced by broader and deeper channels. The new channels made it possible for Dale and Elly Wightman to take their 40-foot schooner through the entire length of the Erie Canal when they moved their boat from Bay City, Michigan to Florida in 1979. (see Dale Wightman in index)

CANAL BARGE AT LITTLE FALLS, HERKIMER COUNTY

When the canal opened in 1825, the land between Utica and Rochester had not been cleared more than a mile from the canal. The produce on just this amount of farm land affected the prices in Georgia. The governor complained that New York wheat was being sold in Savannah more cheaply than wheat from central Georgia. The canal opened the whole Great Lakes region.

New York City became the principal gateway to the Northwest. Boston, Philadelphia, and Baltimore found that the cheapest way to the new territories was through New York City and Albany.

David's wife, Anne, according to one descendant, was a cousin of Benedict Arnold, and would not allow his name mentioned in her presence. Her maiden name may have been Brown.

No record of David's estate is found in Herkimer County, and it seems probable that both he and Anne left New York, and died elsewhere.

Children of David and Anne (Brown) Wightman, all born in Connecticut except possibly the last:

1. *Hannah, b abt 1789, d 16 Sep 1843, m William Wightman*
2. *Nancy, b 1791, d 1 Nov 1869 in Burton Twp., Genesee Co., MI, m in Columbia Twp., Herkimer Co., NY, John Wightman*
3. *Dudley, "eldest son," b abt 1793, d in Burton Twp., Genesee Co., MI*
4. *Owen, d abt 1864 in Detroit, MI*
5. *Enoch, d in Burton Twp., Genesee Co., MI, unm*
6. ***Jabez Wightman, b 20 Oct 1804***
7. *Huldah, d in Burton Twp., Genesee Co., MI, m Daniel Aylesworth (2 child.)*

From Genesis to the creation myths of aboriginal tribes, human beings have always sought answers to the cosmic question: How did the universe begin? The question has traditionally been the providence of religion and philosophy. Only in the last 60 years have astronomers and physicists acquired the information to piece together a scientific picture of how the universe was born and evolved, and how it might end. It is a search in which the concerns of philosophy, science and religion coincide, for as Stephen Hawking, perhaps the most brilliant theoretical physicist since Einstein, writes, the attempt to answer these questions is an attempt to understand the mind of God: The **"Big Bang"** was the start of an inexorable expansion that continues to this day. Like shards from a bomb, the universe's estimated 100 billion galaxies (each with 100 billion stars and including the galaxy we live in, the **Milky Way**) are flying away from each other at almost the speed of light.

Modern Maturity, Oct-Nov 1988

JABEZ WIGHTMAN

Jabez Wightman was born 20 October 1804 in New London County, Connecticut, He died 10 Sep 1888 in New Haven Twp., Shiawassee Co., MI. He married in German Flatts, Herkimer Co., NY, Josephine Hudson, born in 1811 in German Flatts, NY. She died 11 February 1897 at her son Benjamin's home in New Haven Twp., Shiawassee Co., MI. Both Jabez and Josephine are buried in the Wightman plot at the New Haven Cemetery.

Jabez was a farmer in New York State. He co-signed a note for a brother-in-law and through a default in payment, he lost his farm and had a judgment against his future earnings. He paid all but $700.00 when they pressured him relentlessly and he refused to pay the balance. He moved to Michigan where the New York law did not seem to reach at that time.

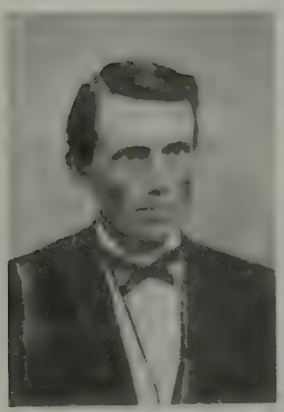
He farmed and bought and sold real estate in Mason, Michigan for a livelihood. For several years after losing his New York farm, he had a difficult time providing for his family. The family had enough to eat but the food was, what we might call, common home grown victuals. It was probably average for most households. However, my grandfather, Benjamin, remembers that his mother baked pies for church suppers but never served them at home. This built up a resentment in his early youth against the church (and religion) that carried throughout his life. At least this was one of the reasons that he gave for not going to church.

...pies were baked for church but never served at home

Jabez, his wife Josephine, and daughter, Sarah, lived in Mason from 1850 until 1883. At that time, they went to live with their son, Benjamin, who lived just north of Oakley, MI on old M-47. Not much is known about the last days of Jabez and Sarah. Josephine had a lengthy illness. She was bedridden in the upstairs of the old house before it burned. It was the entire responsibility of my grandfather, Benjamin, to take care of her--including cleanliness, feeding, medication, entertaining, etc. For some reason my grandmother was never involved. It was at this time, according to the census report, there was a maid hired to help work in the household. Perhaps it was her duty to take over while my grandfather was doing field work. Josephine (Hudson) Wightman died 11 Feb 1897 at her son's house. The funeral was held 13 Feb 1897 at the Union Church at New Haven.

THE CHILDREN OF JABEZ AND JOSEPHINE (HUDSON) WIGHTMAN:

DAVID WIGHTMAN
died about 1896



HENRY WIGHTMAN

ADALINE (WIGHTMAN) TRUE
born 1842, died 1894

BENJAMIN WIGHTMAN
born 23 Jan 1854
died 3 Feb 1931

JOSEPHINE (HUDSON) WIGHTMAN
1811-1898

Children of Jabez and Josephine (Hudson) Wightman:

1. *David, d abt 1896 in St. Louis, MO. He was a prosperous hardware dealer in St. Louis, MO. His average income through all "hard times" was $4500.00 a year. He invested all of his money in Simons Hardware Company of St. Louis which went bankrupt. David committed suicide when he lost all of his estate in the bankruptcy. His widow asked Benjamin for $25 per month for her support. David married two times. Two daughters of his second marriage died young.*
2. *Henry, said to have died in Chicago, IL, m Margaret ... . A daughter Charlotte m a Dr. Whiteman of Chicago. He was a bookkeeper.*
3. *Elizabeth, d in Chicago, IL, m (1) Fred Brooks (2) ... Morterson. Child.: Addie and Fred Brooks. She was a teacher.*
4. *Adaline, b 1842, d 1894 in Jackson, MI, m Moses True, a prosperous farmer. Child.: Henry and Ada.*
5. *Sarah, b 1843, d June 1888, unm, she lived with Benjamin, her brother, until death. She was retarded because of brain damage during birth*
6. ***Benjamin Prindle Wightman, b. 23 Jan 1854.***

BENJAMIN PRINDLE WIGHTMAN

Benjamin Wightman was born 23 January 1854 in Mason, Ingham Co., MI, d. 3 February 1931 at his farm home in New Haven Township, Shiawassee County, Henderson, MI. He married 3 January 1877, Anna Derr, born 3 September 1858 just outside of Corunna, MI on the family farm (see the section on Derrs).

Benjamin Prindle Wightman moved to New Haven Township from Mason, Michigan in 1877 when he was 23 years old. He purchased a 100 acre farm for $2300.00 where he resided all of his life. He was able to borrow a good portion of the money from his brother-in-law and sister, Moses V. True and Adaline, who lived near Jackson, Michigan.

This was still an undeveloped area--a frontier in every way. Richard Freeman had arrived in this township forty years before and had to cut a road to his farm just 2-1/2 miles south of the Wightman homestead. In the next township (Rush), Avery Thomas, who came with his family in 1842, had to embark in scows and float down the Shiawassee River to their destination. At that time, there were no settlers. The Owosso and Saginaw Navigation Company had been using scows on the river since 1837 to transport flour from the mills in Owosso north to Saginaw and then return with merchandise. As many as 200 barrels of flour were dragged down stream by horses. These tow-paths were made sometimes on the east side of the river and at other points on the west side. As Benjamin's farm butted on the river, he might have witnessed the last of these barges. However, the roads in Rush and New Haven Townships started to appear in 1843 to 1845 and the settlers started to move in and clear the land. When Benjamin purchased his farm, only five acres were cleared for farming. Oak and Maple trees three feet thick were rolled into the fire and burned when he cleared the balance of the land.

"I ALWAYS WANTED A NEW HOUSE," HE SAID WHILE WATCHING HIS HOME BURN

With careful planning and a lot of hard work, he was able to save enough money to pay off his mortgage in 16 years. In 1893 he went to Jackson, MI to visit his sister and her husband for this purpose. On his homeward journey, within sight of his house, he noticed that it was on fire. The house was a total loss. His only comment when he tried to console the family was, "I always wanted a new house." The next day he made the trip back to Jackson to remortgage his farm to get money to build his new house.

After World War I, Benjamin and Anna started to go to Florida for the winter months while their son, Floyd, worked the farm. Travel in those days was much different than the two-day trip today or by plane

ANNA (DERR) WIGHTMAN
1858-1939

BENJAMIN WIGHTMAN
1854-1931

Anna and Benjamin were married January 3rd, 1877. They moved to their farm on old North M-47 (now M-52) shortly after their marriage.

in the afternoon. There were no super highways to guide you by the shortest route. They would wind their way through one little hamlet (or large city) after another until they finally arrived at St. Cloud, FL a month after leaving home. As there were no motels or affordable hotels, they unpacked and set up a tent every night and then reversed the process in the morning to get back on the dusty route to a warmer climate. The hills of Kentucky were not leveled as they are today on U.S. Route # 75. When Benjamin reached one of these steep hills or mountains, the gas would not feed by gravity into the engine to keep the motor going in their Model-T Ford. The gas tank was placed almost on a level with the engine and the fuel would flow by gravity into the carburetor. This was no problem on the level ground in Michigan, but it created an enormous problem on the way to Florida. The car would stop part way up those steep slopes and then it would have to drift backwards to level ground. The solution to the problem was quite simple. He just had to ascend each mountain going backward in reverse gear.

Life in Florida wasn't all that glamorous compared to the standards of today. In fact, if the hordes of refugees that are entering our country today had it so inconvenient, they would head for the welfare rolls for a better life or go back to their own country. As seen in the picture on page 90, their tent was set up in a tent city. Their floor was the ground. They ate outside. Their beds were cots that had no bend or adjustment for arthritic bodies of the aged. They had a communal outhouse for a privy that was (too) far from their tent. Their nighttime body functions were in a pail that all tent people had to cleanse and sanitize the first thing the next day. (This bucket parade went on even into the 1940's when my mother and father, Tessie and Floyd Wightman, started to go to Florida for the winter months.)

Benjamin had a touring car with curtains that he used for the Florida vacations. This was mainly for the space needed for the tent and other necessities required for the winter. During the balance of the year, he would switch to a coupe body that he preferred for local travel.

According to family members, he seemed to become semi-retired as soon as his family was old enough to take on the burden of the farm work. He was always there to help out with chores, haying, and decision making. In fact, if he could find someone else to do the work, it was good sense on his part to let them do it.

Benjamin liked speed---at least as much speed as the old Model-T Ford would give him. He would often visit his son, Floyd, who lived about ten miles away. My grandmother would complain that he drove with one hand and held the gas and spark levers together with the other. It would become quite a trick to keep a light car on the road if the surface had a corrugated surface from the lack of a recent grading by a road grader.

Grandpa was a large man--about six feet tall. He weighed well over 200 pounds. During haying, he chose to drive the team while the younger people did the hard work of stacking the hay on the wagon and in the mow of the barn. He would always mount the flat rack of a wagon by jumping just high enough to hook his stomach on the rack and then rolling over onto his back to sit up.

Benjamin was an intelligent man who could always enjoy a good joke whether he was the joker or the recipient. He probably did more than his share of reading in comparison to other farmers of that time. A newspaper was received daily and The Saturday Evening Post always arrived on Saturday during his entire life. He had only a limited education, although it never seemed to affect his ability to make the right decisions and acquire quite an estate during his lifetime. His brothers and sisters were privately educated by an aunt while the family lived in Herkimer, New York. The hasty move out of that locality prevented Benjamin from getting the same education.

The death of Benjamin Prindle Wightman occurred on 3 February 1931 from a heart attack while he was on his way to the barn to do chores. The funeral service was held in the living room of his house three days later.

The Wightman Homestead was sold in 1939 to Gerald Kasik, Sr. for $8500 after the death of Anna. Present value (1988) is at least $100,000.00.

Children of Benjamin and Anna (Derr) Wightman:

1. ***Herman, b 25 Feb 1878, m (1) 1902, Florence Kinney, m (2) 1923, Faye Hartman. No children.***
2. ***Gertrude, b 12 Aug 1881, m Samuel Morris. No children.***
3. ***Floyd Wightman, b 16 June 1888.***

"Happy is the man who recalls his ancestors with pride, who treasures the story of their greatness, tells the tales of their heroic lives, and with joy too full for speech, realizes that fate has linked him with a race of goodly men."

THE WIGHTMAN HOMESTEAD - August 1890

Left to right---**Sina (Derr) See** [Anna's sister], daughter **Lula See**, **Floyd**, **Herman**, **Anna (Derr) Wightman**, **Gertrude**, **Benjamin**, and **Josephine (Hudson) Wightman**

THE WINTER HOME OF BEN AND ANNA - 1920
Herman, their son, also spent one winter in Florida with them after the death of his wife.

JUST HOME FROM FLORIDA - 1924
Their grandchild, Wade, is held by Anna.

1924

L to R

BENJAMIN
ANNA
HERMAN
GERTRUDE
FLOYD

BENJAMIN WIGHTMAN

ANNA (DERR) WIGHTMAN

PICTURES TAKEN ABOUT 1894

THE OLD WIGHTMAN HOMESTEAD ON NORTH M-47 (NOW M-52)
PICTURE TAKEN ABOUT 1910

TYPICAL THRASHING SCENE IN CENTRAL MICHIGAN DURING THE 1920s

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Time: Make Use Of It

Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain
Thou art gone, and forever!

Sir Walter Scott,
–Lady of the Lake

FLOYD B. WIGHTMAN 1888-1973
TESSIE H.(BISHOP) WIGHTMAN 1892-1975

TESSIE at age 15 **FLOYD at age 19**
PICTURES TAKEN IN 1907 BEFORE THEY WERE MARRIED

My father was born on June 19, 1888 on the family farm in New Haven Township on old M-47 (now M-52) about two miles south of Oakley. His birth was at a time when delivery took place in the home and attended by a midwife or a doctor if one was available. Transportation at that time was by horse and buggy or walking if the distance wasn't very far. Oxen were still being used by the unimaginative or backward farmers. Several work horses were usually owned and used by the average farmer. Tractors were still in the distant future. He grew up doing the usual things necessary for the survival of a farm and family--such as livestock chores when he was young and field work as he grew older. Hoeing weeds was considered a necessary but hated job for all ages. There never seemed to be a lack of these and, it was a good

Henderson Octo 8th 1908.

To whom it may concern

This is to certify that we the undersigned Father & Mother of Floyd B. Wightman have given him permission to obtain a Licence and get married with our full knowledge & consent.

Resp.

Benjamin. P. Wightman.

Anna Wightman

BEING UNDER AGE, HE HAD TO GET PERMISSION TO GET MARRIED.

fill-in-job for one who had idle time or was a family pest or trouble-maker. My father always considered himself fortunate to be born during the most interesting decades in the history of the world. He experienced the scientific development of the modern world--from horse and buggy to space travel in transportation, from ox-teams to mammoth tractors in farming. He often commented on the weeks of hard work it would take him to plow a field that a modern tractor could do in a day. The same efficiency in other farm activities was also a source of wonder for him.

"One 'took my eye'...I told my friends that I was goint to marry him."
Tessie (15 years old)

Mother and dad met at a Saturday night dance during the winter of 1907-8. Their meeting was told by mother as follows: "I arrived at the dance early with some girl friends. We were just standing around talking when some young men came in the door. One 'took my eye' immediately. I found out that his name was Floyd, and I told my friends that I was going to marry him." There ensued a courtship by mail and the Saturday night meetings in the town of Henderson. This was the time of the one cent picture post card which could be sent for one penny postage. Mother and dad usually used the picture and the few printed words to convey most of the message. These are some of the written messages from my mother to my father in 1908 - each message on a separate post card: "I will meet you when the sun goes down", "I will tell you later", "I am OK Tuesday afternoon. I thought I would let you know", "In Hentown tonight", "Hi", "Write soon." Apparently the mail was same day delivery as there was a rendezvous that was often hinted for that evening. The post card collection that mother saved during her youth also contained many cards from other suitors that conveyed their feelings that implied more than just a friendship. She couldn't remember the hidden message--so she said. Apparently her charms brought about a mutual love. They were married the following fall on 8 October 1908. Dad was 20 years old and mother was 16.

They lived in a tenant house on the old homestead and helped my grandfather do his farming for one year. During this one year they planned and set up goals of owning their own land. Mother and dad never mentioned that they were disillusioned about staying on the family farm or buying a farm near his parents. Perhaps it was just too difficult to get a down payment and still have enough money left over to buy livestock, machinery, and start a household. Perhaps it was the adventure and the great American dream of a successful life somewhere else that led them to believe that there was hope of a new life somewhere on the Western frontier. Perhaps it was the many letters that they received from friends who had already gone west. Perhaps

it was the spirit of adventure, that irresistible urge, that compelled them to join the multitude of others to go west. At the age of 21 and 17 years old, mom and dad decided to take advantage of the opportunities offered in the opening of new farm land that was available under the Homestead Act of 1862.

A large steamer trunk was purchased and packed with clothes and cherished items. They left by train. The first postal card was sent from Maxbass, North Dakota where he looked for his first employment. Apparently finding none that appealed to him, they went on to Malta and Zortman, Montana by stagecoach.

THIS WAS THEIR STAGECOACH AT THE HALF WAY STATION BETWEEN ZORTMAN AND MALTA, A 60 MILE TRIP THAT TOOK EIGHT HOURS

In the Zortman area, dad found farm work on a ranch. This work consisted of haying which lasted all summer with a short break for cutting, shocking, and thrashing oats.

Their dream of owning land was easily satisfied. Only a small registration fee was charged when they signed for 160 acres. They had to have a homestead built and the land worked for five years in order to get permanent possession. As always, it seems, there were loopholes in the Act. Railroads and speculators were able to get large sections without homesteading or working the land.

Hay sold for $30.00 per ton that summer in Montana. Wages were about 35 cents per hour. (This is the equivalent of $4.67 in 1989 wages.) The pioneer with ambition could make a good living at these prices. With these kind of incentives, people back east headed west for employment.

There was one big drawback. Rural farming or ranching in Montana was terrible for women. Mother's life was one of isolation and loneliness. She endured this isolation with the knowledge that there was maybe a little chance of escape back to Michigan. They settled in a

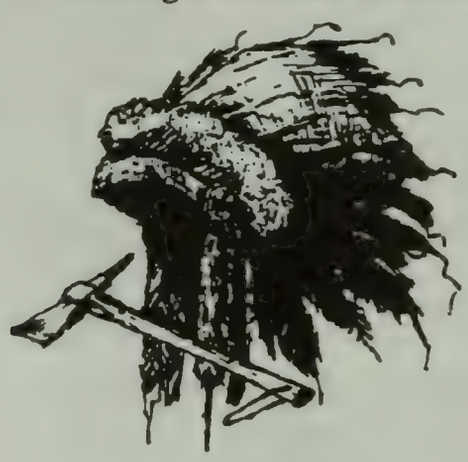
geographically remote and sparsely settled area near Zortman, Montana. She lived in a world that was small with no social life or companionship with other women. Only one other woman, an elderly ranch owner, lived within 90 miles. Her only outlet was the outpouring of postal cards and letters to family and friends back home. The only mail recieved or sent was when a ranch hand went to town for supplies. All her correspondence pleaded for more letters from friends and relatives. The few people who did wander by their prairie home were often unwelcome--especially when she was alone. Once three Indians came when she was alone and caused her to be almost paralyzed with fear. They only wanted a drink of water and a small handout of food. Their destitute and unkempt appearance made them seem like desperadoes. Lonely cowboys or farm hands occasionally came by the house looking for work or travelling to a new job. They usually had hand guns in holsters strapped to their waists.

Three Indians came when she was alone and she became paralyzed with fear.

In contrast, my dad had a great time. Though the work was hard, he mingled and talked with other men all day long. There was no time for loneliness. There was always the goal of establishing and developing his farm.

By the end of July, a postal card was sent home telling of their indecision about the future. Mother wrote, "I hope we come back but don't know what we will do yet." Another one dated September 3rd, tells "..can't wait till I get home." Later, on arrival home, mother told family members that the monotony and loneliness made life unbearable. She finally convinced dad to return to Michigan after a threat that he "could stay in the West alone--she was going home." Their western adventure lasted one summer.

Letters from my dad's father might have made it easier for him to give up his dreams of becoming a success in the West.



Henderson
May 12, 1910

Dear Children

We got Jessie's card. We would like a letter telling all about what you are doing—what you are working at—and who for. What kind of land did you take up. Is it good soil or Binch Gravely Land—are you near any water—and what is the country around it—new or improved. Tell us all about it. I wrote a letter to you at Maxbass telling about the Pigs. Your share was $36.36. Paid Osburn and sent receipt to you. I paid the 2.00 difference on the clothes. Your share of the wool was $31.85. Wheat has picked up since it rained – it looks good for 12 or 15 Bu to acre now – Thought about 7 Bu two weeks ago. Beans are 1.70 now. Hogs 9.00 pr cwt – got 10.10 when I sold. Wool 26 cents now 24 cents. Oats and Barley look good. Started on the E cornfield draying today. We got 100 loads of Manure. We finished up the fence East Side of the wheat Monday. Are going to buzz wood tomorrow. Ed Koyne is going to cut it and furnish his own gang.

Mrs. Crambell is to be buried tomorrow. Ed Gorman, Patsy Gorman's Father was buried today. Funeral went by here – 32 Rigs. He sold out his Place over East and bought Dave Smiths – where Pat Caldwell worked. Beach Fuller is back home to work. John is sick.

Gassman's have got a new auto top Buggy—high one. Charley got back from Canada about 2 weeks ago. He was at Moose Jaw – about 150 miles North East Malta, Mont. Peter Forbes, Mage, and Allie are all there. They took up and bought one mile square about 50 miles from Moose Jaw. They are working in town this summer. They get 35 cents per hour. Mabel Washburn and her man moved to

Livingston, Mont. this week about 200 South of you.

When Hermy [my dad's brother] read your card, he said, "Maybe I will go out there with the Kid and work one summer—sell off the Bronko and CC."

George See has moved on to the Whim's place. He says they have 8 cows with their own now. Oakland County is wet now.* Geo. will have to go to town often to sell the butter.

Autos go by here Saturday nights now to Oakley to see Gute [He owned a saloon].

It has been cold and wet now for three weeks now. Ice froze last night and I guess it will tonight. No one has started to work their corn ground yet. I had to keep my sheep shut up for two weeks. I have got 46 Lambs – lost 3. They are quite good ones. Every Ewe had a Lamb and 5 pr twins. One lamb had a lamb.

Write soon and tell what you are going to do. You can get your money any time.

B.P.W.

*My grandfather implies that George, a cousin, had a reason to go to town more often because of the new law that permitted the sale of liquor.

Other letters sent in August 1910:

Dear Floyd and Tessie

Got your letter yesterday. I have not got any card from you in a long time. Florence [a sister-in-law] got one last week. Say do you know what I would of had for supper - I would of had a good fat goose. Tessie, we won't have to go down to Hills to pick berries next summer. We set the old garden east of the cellar to strawberries and black and red raspberries. I will send the patterns that was in the drawer up stairs and if those are not the ones you want, I will see if I can find any more. Write as soon as possible.

From Mother

Thursday Morning Aug 11, 1910

We got yours of the 4th. We are all well. I cut the grass along the road yesterday – the first day I have had to stick up. I have been through the Beans for good. They look quite well – some drowned out in the big rain. It rained hard enough so it filled the cistern in ten minutes. We had a nice rain Tuesday.

Old Bill [a horse] died Monday. He had Indigestion, so Augustine said. Done all we could for him. He was not much good this summer.

Hermy is going to have a good crop of Beets this year. Says he is going to put in 5 acres next year.

The thrashers all have their own men this year – charge one cent a bushel more. Do you want me to sell your wheat or keep it.

If you rent any farm, I would not put any money in a team and tools. Rent one all furnished, then you can step out in case of failure. Hank Armstrong had three years failure in South Dakota and all he left with was his horses and he sold them in St. Paul cheap. He had in 500 acres of wheat and did not cut 10 acres. We saw Nellie Chandler at the circus. She said her mother said if they got their seed back, they would do well. I would keep my money drawn up, you can invest here and you would be sure of it.

Hermy paid 100.00 on his mortgage last week – thinks he can pay as much more out of his Beets. If you can get as good wages as you are getting and are sure of your pay, I would rather work out than take any farm. It don't take long to save up enough to make a start on a new farm here.

Let us know what you are doing all the time. Have you heard from Bill and Carl Miller. Homer Collins says he had sold horses – two of them died.

I guess we will never get any more good pens. Do you get the papers regularly.*

Yours

Benjamin Pringle Wightman

Don't stay among the hills until you loose your mind. Charley Hurst was here yesterday and said he got a card from you and he would answer it pretty soon. He has been awful busy building his barn.

Dad and mother relinquished their rights to their 160 acre homestead and came back to Michigan to make a living and be near friends and relatives. For a time he worked in the railroad car shops in Owosso. His desire was to farm in spite of the long hours and strenuous work. It was natural that some deal was worked out that he could work his father's farm on shares. This arrangement continued for 17 years.

A tenant house was built next to his father's house and this is where my two brothers and I were born. My mother kept house, cooked, raised her family, and took care of the usual outside chores of gardening, taking care of the chickens, and raising the orphaned or abandoned young livestock. One memorable story was of a small stunted piglet that couldn't compete with the others in the lineup for the limited number of nipples of its mother. My mother took over and supplied the necessary milk with a bottle and baby nipple. This pig became a huge 300-pounder and a great nuisance. With all the human companionship, this pet thought he should spend his time with people in the house. They couldn't keep him in any kind of fenced area. After forcing his way out, he would immediately head for the house for companionship and handouts. His usual resting place was on the porch leaning up against the screen door where he took his naps. Any pushing of the door only scratched his back and made him more contented. Other doors had to be used until they got rid of the pig.

Shortly after their arrival home, they bought 40 acres of woodland in Brady Township, Saginaw County, next to his brother's farm. Then began the job of clearing the land during the winter months when farm work was not so pressing.

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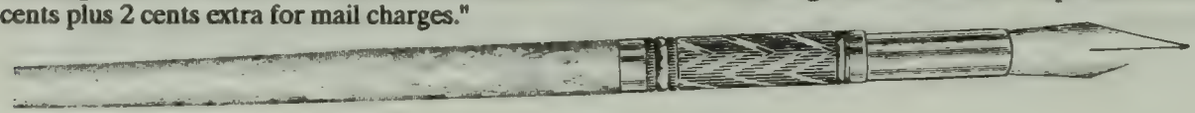
*A blotch of ink appeared on his letter. Apparently he was using the old split pointed gold pen that you dip into an ink bottle. The solid gold pens points (known as NIBS) could be purchased from the **Sears, Roebuck Catalogue** for 35 cents for 10-karat or 45 cents for 14-karat. The **solid gold nibs** could be "repointed for 22 cents plus 2 cents extra for mail charges."



Standing: Tessie (Bishop) Wightman - Seated: Bessie (Bishop) Warner

Picture taken 8 Oct 1910 after mother's return from Montana. They were identical twins and were very close throughout their lives.

My dad would harness his horses to the sleigh before it got light and start a trip to his farm, a distance of four and a half miles, fell the required trees to fill the sleigh, cut them in four foot lengths for mine props, load them, take them to Chesaning and return home after dark--a distance of about 20 miles. This procedure was repeated daily unless there was a thaw and there was no snow on the roads. Often the snow drifted so deep in the roads that he had to dismantle the rail fences and then rebuild them to use the fields as a detour.

During World War I, he was drafted for military service. There ensued a period of bewilderment, a time when all plans were on hold. He did a lot of sitting on rail fences wondering what the effect the war would have on him, his family, and his future. It didn't take the draft board long to designate him an agricultural worker and his work essential to the war.

He continued to work on his father's farm, accumulating money and livestock, and dreaming of owning a farm.

Wightman family picture taken in 1924, shows Tessie--32 years old, Dale--a few months old, Wade--3 years old, Ward--11 years old, and Floyd--36 years old.

Wightman Farm in 1925 showing Grandpa [Benjamin], Spot, Wade, Dale, and Dad [Floyd] on their way to the barn to do the milking.

They rented his father's farm on shares until 1928 when they finally decided to make a break and bought an 80-acre farm on Riley Road, 7 miles east of M-52 in Hazelton Township for $6500. Times were good. Everyone was optimistic about the future. Land speculation had not become an important part of the economy like the stock market.

Dad was a dairyman and the entire herd of milch cows and young stock were herded to the new farm--a distance of 10 miles. Family members and friends would run ahead and keep the cows from running into farm yards along the way. The entire route was handled in a very successful manner in one day. Cars and trucks on the highway were no problem as there were very few in those days. The tools and hay were hauled by horses and an old Fordson tractor.

The only eventful thing was a potentially disastrous accident that happened to my brother, Ward, who was 17 years old at the time. He drove the old Fordson tractor with a wagon load of hay. Like all of the earlier tractors, it had wide steel wheels with lugs for traction. He became cold and decided to walk along the side of the tractor to keep warm. He could reach across the wheel to do the steering. It was immature judgement on his part as the lugs caught his clothing and his foot was drawn under the wheel and forced him to drop to the gravel road. By twisting his body sideways, the tractor wheel ran off his leg just above the knee. He than jumped up on the tractor to shut it off. Luckily no bones were broken. Bruises and lameness prevented him from working for a while.

Life went on as usual. Dale and I enrolled in the local country school and Ward went to high school in New Lothrop.

My earliest recollection of my father was of him coming in for lunch, taking a twenty minute nap on the floor, and then back to work in the fields until supper time, back to the cow barn until eight o'clock, and then everyone went to bed. He always got up early, milked the cows, ate breakfast, and was in the fields before I got up in the morning. No one ever considered him a workaholic. It was a way of life for farmers. The work was there to be done and debts were there to be paid. Time was a valuable possession to use wisely to keep your head above water. Illness, which was rare, only slowed him a little. For a ten year period of time, he never missed one milking. After all, the cows had to be fed and milked.

He was a dairy farmer and always had a few pigs and sheep, and mother had her flock of chickens and, at times, geese. He raised hay, corn, and oats to feed his livestock--no grain was ever left over for sale. About fifteen milch cows were kept in the main part of the dairy barn and six or eight young cattle for herd replacement and milch cows not in production in the opposite end of the barn with the horses. It was my job to milk the cows that were drying up or going out of production before they were due to have another calf.

Dad and mother's dreams were soon shattered. Black Friday, October 29, 1929, was the start of the Great Depression. This was the start of a decade of almost unbearable hardship when almost all of America went broke. Falling farm prices began to have a disastrous effect on our family. All the work and time that he spent farming produced very little money during this period. He could not pay on the mortgage and could barely make the interest payments which came to one dollar a day. Luckily, the man who held the mortgage was more than happy just to get the interest until better times could come. Other farmers were not as lucky; they lost their farms and decades of hard work. A series of horse deaths happened during those years. One horse per year died for a period of seven years. These tragedies were felt by every member of the family. We had no sentimental feeling for the horses. They were just there for their power, and the money value of these horses seemed to jeopardize our very existence. It was a topic of conversation that came up again and again during our family get together at meal time. Money problems were always discussed openly by our parents. Mules were considered for replacements because of their longevity and seemed to be much more hardy. Because of the higher cost, this option was not considered very long. In 1933, while the entire neighborhood went to town to do their Saturday night shopping, chicken thieves came one week and stole several dozen young chickens--another calamity. My brother and I never had anything to say in these conversations. We just absorbed these crushing financial blows which conditioned us to the hazards of living for our entire lives. We worried and laid awake nights just as much as our father and mother. As a result of our chicken calamity, some lasting good did come from it. We bought a St. Bernard puppy for $10.00 to discourage thieves in the future. "Bud" grew up to be a gentle giant who wouldn't hurt anyone. Of course no one knew this and his effectiveness served our purposes and we had a wonderful pet. He loved to chase rabbits but never had the agility to catch one even though he had the speed. He would jump fences when the rabbit would go through except once in the heat of the chase, he struck the fence at full speed. Luckily the fence was old and rather loose which probably saved his life. It took him several minutes to recover from this experience and I rather doubt that he knew what hit him. It was several weeks before he began chasing rabbits again. On another occasion he was tied to a post that supported the porch roof when he became afraid of something. To escape from this imagined danger, he took off at full speed with the post and porch railing. Dale and I were always playing tricks on him. A

The great Depression was the start of a decade of almost unbearable hardships.

favorite one was to entice him to jump through the doors of the building that housed our stock water tank--a span of five feet between the doors. Just as he got in the midst of his leap, we would close the door in front of him and he would drop into the water. There was nothing that he disliked more than being wet. He soon learned to check our whereabouts before taking this route from the barnyard to our lawn. If he was in a hurry, he always jumped the five or six foot gate.

The depression years of the 30's were especially difficult for my mother. Like most families, there never was enough money to provide the few groceries that were purchased at the grocery stores. Every week she would read the local grocery ads to pick out the special items that were discounted for that week. This practice provided the family the most necessities for each dollar spent. Then she would go from one grocery store to another to do her shopping. The entire shopping tour took less than a shopping sack to hold the few items that were essential for that week. One item that she always bought was three packs of Granger Pipe Tobacco for my dad. If any money was left over, a pound of chocolate covered candy with cream filling was purchased for ten cents. To this day I cannot stand the sight of these ultra sweet, sickening candies, even if they are made of the best ingredients.

All kinds of schemes became part of our survival plan. My mother always had some chickens. These were expanded and became the main money maker for my mother and the family. A fresh egg route was developed with five fire stations in Flint, Michigan. Gradually other families were added until she had all the customers that she wanted. Miscellaneous garden produce was added during the summer.

She started with hundreds of hatching eggs that she placed in an incubator. These needed turning twice a day and sprinkled with water to keep the right humidity for hatching. The incubator was heated with kerosene that needed constant attention for the correct temperature. When the chicks began to hatch, she had to be a midwife to many of the baby chicks to help them out of the shell. She then dipped each little beak in water to teach them to drink and then they were placed under a brooder stove that kept them warm until their feathers could maintain their warmth.

. . . a large sharp butcher knife sliced each throat.

By fall the young hens were old enough to go into the laying house. The young roosters were butchered to sell to customers. It was my job to help her prepare twelve to eighteen of these each week. The unfortunate ones were tied by their legs to the clothes line in back of our house. My mother would then take a large sharp butcher knife to slice the throat of each rooster as she came to them on the line. With her expert handling of the knife and quickness, the whole process took only

a few seconds. Then pandemonium reigned for several minutes. Those roosters, with their heads still on, squawked. All of them flapped their wings and the spasmodic reflex of all their muscles would propel some of them around the clothes line like a spinning top. Blood cascaded in all directions. It was then my job to help remove the feathers. The dead chicken was first dipped in boiling water for a few seconds which would loosen the feathers from the skin. The work was not hard but the odor from the hot wet feathers was overpowering. This early Saturday morning ritual left a memorable imprint on my young mind. Butchering was a natural part of rural life--a necessary part in our case for survival. It left no emotional shock or nightmares, but the memories will stay with me for ever.

Along with the chickens, other produce consisted of whatever was in season--carrots, beets, flowers, and always fresh "dog and cat milk." This milk was unpasteurized and was a popular item with her customers. She charged 5 cents a quart and I am sure that most of the milk was served on the family table. My mother always pointed out to them that it was fresh that morning and our family drank the same milk. The only reason the "dog and cat" label was on the bottle was to bypass the state laws on pasteurization of milk. Her customers used it for table use by necessity. Money was scarce in all the homes that my mother served.

Lambs were another source of family income that my mother provided. Each year there would be from three to eight lambs that the ewe mothers would disown. My mother would raise these on a nipple and bottle just like a baby. At the beginning, she would get up in the middle of the night to feed them warm milk in their bottles. Later on she taught them to drink milk from a pail by letting them suck her finger and then drawing her finger below the milk in the pail. These orphaned lambs became pets and a great nuisance. They constantly would get out of their enclosure. They considered it a game and would run around and around the house stiff-legged when anyone tried to herd them back to their fenced-in area. Our neighbors always counted this the highlight of the day when they could see my mother trying to corral the lambs when she was alone.

Another money maker was raising geese. She would place several goose eggs under setting-hens. It was an easy way to have the hens be surrogate mothers. It wasn't long before the goslings became larger than the hen. These oversized offspring would follow her all summer and were always humorous to watch.

Gardening was part of her duties. I think that she liked it to a certain extent. There were always flowers scattered among the vegetables. Time seemed to be short--at least there wasn't time to hoe and pull all of the weeds. I can't remember a clean and tidy garden. I guess that vegetables were her main concern and there was always

enough to eat and can. The surplus was sold at a very low price to her customers in Flint.

A beef was butchered in the fall and this was canned--hundreds of cans that lasted until the following year. Liver, a delicacy, was eaten for a couple days and equally shared with whoever helped with the butchering. Freezers were not available--at least farmers at that time did not own them--so these perishable parts were consumed immediately. A pig was usually butchered and processed the same way. It was shot between the eyes and then pulled up to a tree limb with a block and tackle. The pig was then lowered into a barrel of boiling water to soak for a few minutes until the hair could be removed easily with a hog scraper. Then they proceeded with the removal of the innards. The whole process was fascinating to us kids but extremely smelly and messy. For some reason the people in our neighborhood did not wash the intestines and stuff them with sausage meat.

It certainly helped to be a farmer during the Great Depression. We always had plenty to eat, however, the fare became quite monotonous. Mother never spent very much time on innovative recipes. She had a box of recipes that she purchased but they were seldom used. The frying pan was her most used tool. It was not the non-stick variety either. Many a time I wished for a sister to do or (at least help clean) the pots and pans.

Mother had one accident during her chicken and egg years. Our chicken coop was large, approximately 100 feet long, that housed several hundred chickens. In the coop along the back, a platform was built about four feet from the floor that extended the entire length. On top of this were built the perches for the roosting chickens. Like humans, the birth process or the laying of eggs by chickens doesn't always come at a convenient time. Some of them drop their eggs during the night on the roosting area. Consequently, mother would climb on the roosts to retrieve any eggs laid during the night. On one occasion she slipped or lost her balance when getting down and she fell and broke her arm. The arm was set improperly and was always crooked. My dad always enjoyed telling people that she broke it while roosting with the chickens.

...she broke her arm while roosting with the chickens

In 1934 finances got so dismal that my parents decided to have a sale of all their livestock. The irony of this was that if he had only sold the herd of cattle back in 1928 when he bought the farm, he could have paid for the farm and been debt free. The income from the sale gave him some time to reorganize. He rented his farm and went to work for the Ira Wilson Dairy Farm near Howell, Michigan as head-herdsman. This

bolstered the family finances enough so that in three years, we were able to move back to the farm and start over. It was not until 1939, when my grandmother died, that my parents were able to make the final payment on the mortgage with the money from her estate. With the farm debt paid, my father became semi-retired. He would crop-farm during the summer and then he and mother started to go to Florida each winter.

These trips continued, except for one year during World War II, for the balance of their lives.

He soon rented the farm on shares to enjoy full retirement. However, his enjoyment was to work almost full time during the summers for his three children. His skills as a carpenter were utilized at one time or another by all three sons to remodel each of their homes. When his carpenter work was not keeping him busy, Dale or I would have him do farm work, which he enjoyed doing. It seems that we could keep him busy during the spring and fall when we were occupied full time at our jobs of teaching school. He was always ready and willing to fill in on any emergency. The remarkable thing about this generous man was that he would not take payment for any of his work. The one concession to payment was to eat a good hardy farmer's noontime meal that our wives would prepare for him whenever he was at our house.

At age 65 in 1953, he purchased three lots in Henderson, Michigan on Marion Street and built a house that is pictured below for his retirement home in the North. He laid out and built the entire house from a small floor plan and picture of the house torn out of a magazine. The only help that he accepted from anyone was the electrical wiring, brick chimney, and stone planter that Dale and I volunteered to do. A heating contractor, the only outside help, put the furnace in the house.

Mother and dad continued to be active right up to their last one or two years. Dad had hardening of the arteries which affected his memory the last few years. His health was excellent. He often said that he could never remember a physical ailment or pain that affected him in his entire life. The cataracts that damaged his vision at the end of his life prevented him from reading and was a great annoyance to him. A doctor recommended that they be removed. The operation proved to be too much for him. He died in the Memorial Hospital, Owosso, Michigan on 15 February 1973 at the age of 84 years. Services were from the Kribs Funeral Home on 17 February 1973, officiated by Rev. T. K. Foo, internment was at West Haven Cemetery, Rush Township, Shiawassee County, Michigan.

Mother took dad's death extremely hard. She was only able to show up at the funeral ceremony with great apprehension by the family. Her grief prevented her from being present at visitation when dad's body was on display. Although she was mobile, her health was not good. She had an operation for cancer of the breast about eight years before and her life was fragile at this time in her life. She went to Florida that fall, but it was only a routine gesture and a natural thing to do. Her health continued to deteriorate that winter until she was diagnosed as having cancer of the lungs.

She was cheerful and had an abiding faith that she could overcome this setback right up to her last day. Mother suffered no apparent pain. We would check her out of the hospital on a Sunday morning to spend the day with either Dale's family or my family. She always looked forward to these visits during her final days. She died 30 March 1975 at the Shiawassee County Medical Care Facility, Corunna, Michigan at the age of 82 years.

Let there be written
in the Book of History
that we once lived.

Floyd & Tessie (Bishop) Wightman on their 50th wedding anniversary 8 October 1958

Mother and dad had a long and happy marriage. Not once did I become a spectator to a domestic quarrel. If they ever had a difference of opinion, it never developed into a verbal battle that the rest of the family had to witness.

Wade Wightman

Children of Floyd and Tessie (Bishop) Wightman:

1. *Ward, b 19 Jun 1913 New Haven Township, Henderson, MI, m (1) Eleanor McCrea 8 Feb 1933. She died 24 Sep 1986 at Lapeer, MI. Children: Robert, Suzanne, David.*
   m (2) Mathilda M. Hughes 11 Jun 1988 in Catonsville, MD.
2. *Wade, b 30 Apr 1921 New Haven Township, Henderson, MI, m Jean Gerstner on 29 Jun 1946. Children: Dianne, Gerald, Richard.*
3. *Dale, b 19 Jun 1923 New Haven Township, Henderson, MI, m Elinor Stevens 14 Sep 1946. Children: Randy, Gay Ann, Scott.*

1908 MODEL PHAETON

GUARANTEED TWO YEARS.

DESCRIPTION OF No. 11K409

$61.95

No. 11K409

SEAT—Special style; panel spring back and box spring cushion; seat panels lined; seat measures 32 inches across top of cushion and 19 inches deep; upholstered in either a heavy dark green body cloth or extra grade upholstering leather. **BODY**—Phaeton style, very roomy; hardwood frame; oil burning lamps; fenders; carpet; leather dash. **TOP**—Leather quarter top; rubber roof and back curtain, lined raised valance, stitched front and rear full corded top; rubber side curtains, patent curtain fasteners; leather back stays, padded and lined, storm apron; three-bow top. **GEAR**—1⅛-inch axles, double collar; hickory axle caps; double reaches, ironed full length; full bearing fifth wheel; three and four-plate oil tempered elliptic springs. **WHEELS**—Sarven's patent style; 36 inches front and 44 inches rear; ⅞-inch screwed rims, fitted with full ¼-inch oval edge steel tires, full bolted. **SHAFTS**—Hickory shafts, nicely trimmed with leather 34 inches from the point; double braced; quick shifting shaft couplers. **PAINTING**—Body panels black, neatly decorated, Brewster green belt around edge; gear, Brewster green, neatly striped. **TRACK**—4 feet 8 inches or 5 feet 2 inches. State width wanted. Shipped from factory. Weight, crated under 30 inches, 500 pounds.

No. 11K409 Price, complete with double braced shafts and steel tires..... **$61.95**

EXTRAS.

Pole in place of shafts	$ 2.25
Both pole and shafts	5.00
⅞-inch Kelly Springfield guaranteed rubber tires	14.95

—Luxury Transportation in 1908—
The year Tessie and Floyd got married.
Could be ordered from the 1908 Sears, Roebuck Catalogue

We do not leave birth to God. We space births. We prevent births. We arrange births. Man should learn to become the lord of death as well as the master of birth. ---Leslie Weatherhead, late British Methodist clergyman.

WARD WIGHTMAN

AND

HIS DESCENDANTS

"My family's ancestry is very old," said one club member trying to impress the group. "We can be traced back to the early kings of Europe." Then, turning to a lady sitting nearby, she asked, "And how old is your family, my dear?" "I really don't know," replied the lady with a sweet smile. "All our family records were lost in the great flood."

---Modern Maturity 1985

WARD WIGHTMAN

Ward Wightman, son of Floyd and Tessie (Bishop) Wightman was born 19 Jun 1913 at the Wightman Homestead in New Haven Township, Shiawassee County, Michigan. He married (1) on 8 Feb 1933 Eleanor McCrea, daughter of Samuel and Mary (Mehalske) McCrea. She was born 29 May 1916 at Chesaning, MI and died 24 Sep 1986 at Lapeer, MI. He married (2) Mathilda M. Hughes of Mantua, NJ on 11 Jun 1988.

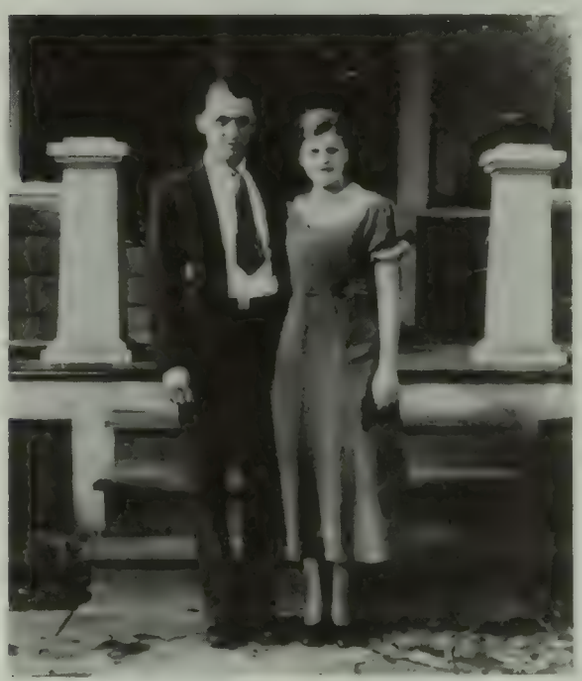
GRADUATION PICTURE 1931

Ward Wightman attended Washburn School in Rush Township, Henderson, MI during the years 1919 to 1927 for his elementary education. It was the typical country school that was located in Rush Township about 1-1/2 miles from home. He attended two high schools. The first was Owosso High in 1928. It seems that attendance was about all you could call it. He had a good time and certainly gave the principal a workout. Principal Edward Cournyer, after his retirement, remarked that he hated every day he spent in that school. Ward, and his ilk, could have been the reason. After a whole year, he had earned only 1/2 credit out of a possible four. The following year the family moved to Hazelton Township which was only five miles from New Lothrop. New Lothrop High School was a small school that gave some degree of individual attention and was much more suitable. His father gave him three years to finish school. He accomplished this during the next three years of 1929, 1930, and 1931 by taking a heavier schedule and still was able to go out for sports. Because of the size of the school, the athletic program was restricted to tennis and basketball. Ward excelled in both. He graduated in 1931 with his class which consisted of seven students. For some reason he would never brag or even reveal his scholastic standing among his six classmates.

There were no school buses in those times, therefore Ward was introduced early to the pleasures of a car to get an education. His

father bought two used Motel-T Ford cars for his transportation during his high school years. The first was a 1926 model and the second was a 1927 former police car. This was a touring car that still had all of its "souped up" speed to catch the less law-abiding people. This "hot" car was the pride and joy of Ward and all of his friends.

Upon graduation from high school in 1931, he went to live with his grandmother and to work her farm. This worked out fine until his Uncle Herman tried to interfere with the management. The language between these two inflexible, perhaps bullheaded, men became more forceful. The ensuing tussle was no contest. The youth of the nineteen year old man prevailed. However, the family relationship was a little strained after the encounter. At least there was no managerial interference from his Uncle "Hermy" after this incident.



WARD AND ELEANOR (McCREA) WIGHTMAN ON THEIR HONEYMOON THIS IS THE ONLY PICTURE TAKEN OF THEIR EARLY MARRIED LIFE. MONEY WAS SCARCE DURING THOSE DEPRESSION DAYS.

It was at this time that Ward began to date Eleanor McCrea of Chesaning. On February 8, 1933 they were married at New Lothrop by Rev. McNally. They were attended by Miss Edith Ball and Frank Bailey. Following the ceremony a wedding supper was served to immediate relatives at the bride's parents' home in Chesaning. As this was in the depth of the Depression, no one had large weddings. As the bride and groom were only 16 and 19 years old, they did not have the opportunities to accumulate a nest egg even if jobs were available.

After a short honeymoon trip to visit relatives in South Bend, Indiana, they lived with Eleanor's parents for that winter. Ward worked for an area farmer until he moved in 1933 to a farm near "Shi-town" in Shiawassee Township owned by the Owosso Savings Bank. This was one of the many farms that the bank had repossessed because of unpaid

mortgages. The destitute farmers were just unable to make payments during the Great Depression. The banks had to operate them as there were no buyers for land. Ward was paid $25.00 per month plus a small house and all the milk that he could drink. After one year, Ward and his wife moved back to the Chesaning, MI area to work for Ralph Agnew on his farm for two years. This was his last experience as a "dirt" farmer. From that time onward for the balance of his working days, he held positions in agricultural related work.

The following is a chronology of his employment starting with the year 1936.

1 year with a John Deere implement Dealer in Owosso
6 months with Chesaning Hardware Co. in Chesaning
4 years with Chesaning Farmer Elevator in Chesaning
4 years as manager with Michigan Bean Elevator in Deckerville, MI
6 years as feed salesman for A. K. Zinn Co., Battlecreek, MI (lived in New Lothrop)
9 years as manager of Oxford Co-op Elevator, Oxford
4 years as salesman for Farm Bureau Service of the Michigan Farm Bureau (sold fertilizer and chemicals)
4 years as manager with Farm Bureau Elevator at Yale, MI
3 years as manager of Farm Bureau Warehouse at Saginaw, MI
7 years as assistant manager Lapeer County Co-op Elevator at Lapeer, MI
4 summers Lapeer County Co-op Elevator (at the age of 68, he semi-retired and spent the winters in Florida. He became fully retired at age 72.)

After leaving home and during the next 45 years of work, Ward and Eleanor moved 12 times in the area of central Michigan. He started out at the old Wightman Homestead near Henderson, then Chesaning, "Shi-town" (near Corunna), back to Chesaning, Owosso, back to Chesaning, Deckerville, New Lothorp, Oxford, Yale, Zilwaukee, and finally Lapeer where he is now living during the summer and spending his winters in Venice, Florida.

Eleanor (McCrea) Wightman accepted the many places that they lived. Each move usually meant a better house. She never took an outside job. At the time of their marriage, work of any kind was impossible to get because of the depression. She was an excellent cook and housekeeper. One incident that occurred during the early part of their marriage warrants telling. Ward acquired a baby goat during an auction sale. Apparently the auctioneer jokingly asked Ward to start the bid at one dollar. When he placed the bid, the auctioneer closed the bid and Ward became the owner of a goat. This pet goat immediately

became a nuisance and a blight on Eleanor's life. It seemed to have been born to aggravate anyone who came into contact with it. It started the day by rubbing its short horns on the back door of the house to the annoyance of Eleanor. She would drive it away with a broom. It would take off, jump on the hood of the car, climb onto the roof, and then slide down the slanting back of the car. It would then proceed to the front porch to bunt, and of course rattle, the large window. Eleanor would drive it away from there. It would than start the whole cycle over again and again until the poor woman's nerves became unstrung. One day the time came when the aggravation became unbearable. Although she had never shot a gun in her entire life, she got Ward's 12-gauge shotgun out of its case, assembled it, put a shell in the barrel, went out on the front porch and, before the large front window, shot that frolicsome goat dead. Ward had to dismantle the gun and bury the goat when he got home from work that day. They were out of the livestock business, but tranquility had again come into Eleanor's life.

WARD ENJOYING ANOTHER ONE OF HIS HOBBIES WITH HIS GRANDSON, GREGORY --1979--

The hobbies of Ward have been mostly fishing and hunting. Each year for the past thirty years, he, with his two brothers and often other family members, have been spending a week or two in the wilds of Ontario, Canada fishing for those elusive big ones. When the Wightman gang first went into the wilderness of Ontario, permission had to be secured at the barricades set up by the Ontario Forestry Service before proceeding on into Rocky Lakes and Chapleau areas where we

fished. There were no tenting areas, no garbage cans, no stores, no gasoline stations, no toilet facilities. The "john" was a designated log that we picked out at a prescribed distance from the tent. Everything that we needed had to be carried in with us. Those primitive conditions are gone and also the enchantment of that area. People are inundating the region. No longer is it possible to spend days and days on the lakes without seeing another living person. We should be thankful for one thing--the Loons are still there. With your eyes closed at night and with a little imagination, their call can convey you back to the times when we first went into that barren wilderness.

WARD & ELEANOR WIGHTMAN ON THEIR 50TH WEDDING ANNIVERSARY

WARD & MATHILDA (HUGHES) WIGHTMAN ----1988

Ward enjoys his golf, especially after his retirement. Of course, like most Florida retirees, he spends part of his time at the shuffleboard. Since his marriage to "Tillie" (Mathilda M. Hughes) on 11 Jun 1988, they are constantly on the move among friends in Florida and their relatives in New Jersey and Michigan.

The children of Ward & Eleanor (McCrea) Wightman:

1. ***Robert Waldo, b 24 Dec 1933***
2. ***Suzanne Lee, b 19 Apr 1939***
3. ***David Jeffery, b 22 Nov 1950***

ROBERT WALDO WIGHTMAN

Robert Waldo Wightman (son of Ward), was born 24 Dec 1933 at Chesaning, MI. He married Barbara Ann Poindexter on 22 Jun 1956 in Roanoke Rapids, NC. She was the daughter of Grover Talmage & Alice (Feagans) Poindexter.

Robert's early life was spent in many locations. He went along with the family wherever his father got a promotion or better job. He attended schools in New Lothrop through 11th grade and graduated from Oxford High School in 1952. Shortly after graduating from high school, he joined the U. S. Air Force for a two year period. He first went to the Air Force Base at San Antonio, TX for basic training; then on to Cheyenne, WY for Teletype Repairman's School. He was assigned to a base in Fucho, Japan for two years.

ROBERT WIGHTMAN
Graduation Picture
1952

After his Japan experience, he was sent to Roanoke Rapids, NC in 1955 until his discharge in October 1956. During his North Carolina duty, he met Barbara and they were married in June 1956. That fall they came to Michigan.

The outstanding work performed during his service prompted the following letter from his commanding officer at the 1956th Airways and Air Communications Service Squadron.

Airways and Air Communications Service
1956th Airways and Air Communications Service Squadron
APO 959, San Francisco, California

10 February 1955

Mr. & Mrs. Ward B. Wightman
51 North Washington Street
Oxford, Michigan

Dear Mr. and Mrs. Wightman,

It is a distinct pleasure on my part to be able to inform you that your son, Robert, was recently promoted to the grade of Airman First Class.

Since the assignment of your son to this organization, he has made an earnest effort toward increasing his knowledge and proficiency as a Communications Machine Repairman. The pride that he takes in his work, along with his humility among his co-workers, exemplifies the excellent character and high moral standards that he possesses.

He has proven, by establishing friendly relations not only with his Japanese fellow workers but also with the Japanese public, to be an ambassador of good will while serving in a foreign country. His devotion to duty and excellent military bearing have reflected highly upon you, his parents, as well as upon this organization and particularly upon Robert himself.

Your son has definitely indicated his importance to the Air Force. His daily life has been one of high example, and the standards he has set are above reproach.

Again allow me to convey my sincere congratulations to you upon Robert's promotion and to assure you that it is a pleasure to be able to serve in an organization with men of his calibre.

Sincerely,

Harold A. Mosenthin,
Major, USAF
Commander

At the time of his discharge, work was hard to find. The few jobs available only paid $1.00 per hour which he was glad to acquire until he got his electrician's license later that year. He worked as a journeyman electrician, oil truck driver, and laborer for the Oakland County Road Commission in Lake Orion until he became an electrician in the Traffic Signal Department. Robert got his Master Electrical License in 1972 and later became head of this department until health problems forced him to be assigned to less stressful duties. He had cancer in 1980 and a massive heart attack and heart surgery in 1984. Robert is now training electricians for the County Road Commission and overseeing all of the electrical work done in all of the seven garages. He is anxiously waiting for his retirement in 1990 to pursue his hobbies of woodworking, photography, and do a little electrical work on the side if time permits. Robert and Barbara have already purchased a winter retirement home in the same park where his father is now residing near Venice, Florida.

Barbara Ann (Poindexter) Wightman attended Central Elementary School and Roanoke Rapids High School in Roanoke Rapids, NC. She graduated from high school in 1954. Although she was born in 1936 in Weldon, NC, she spent all but the first three months of her unmarried life at 426 Madison Street in Roanoke Rapids.

Barbara remembers a childhood of scarcity. Her parents never owned an automobile. However, it was in a time period she would never want to change. Her mother was thirty-nine years old at the time of her birth and her father was fifty. Her older sisters had the privilege of bathing and taking care of her.

During her Junior year in high school, she started to work as a sales clerk in a five and dime store. Then she worked in an insurance office during her Senior year. After graduating from high school, Barbara worked for the Weldon Telephone Company as a switch-board operator. When they moved to Michigan, she worked at Van Wagner's Drug Store between 1957 and 1958. She went to work as a teacher's assistant at Daniel Axford School in 1969 and still has the job at the present time (1988).

Children of Robert & Barbara (Poindexter) Wightman:

1. Kathryn Ann, b. 27 May 1957
2. Caroline, b. 19 Apr 1958
3. Gregory Ward, b. 8 May 1962

There's nothing wrong with the younger generation that 20 or 30 years won't cure.

FAMILY OF ROBERT & BARBARA (POINDEXTER) WIGHTMAN
(Gregory, Barbara, Robert, Caroline, Kathryn)

KATHRYN ANN (WIGHTMAN) CLAYCOMB

Kathryn Ann Wightman, (daughter of Robert) was born 27 May 1957 at Lapeer, MI. She married Brian Claycomb, the son of Thomas & Nadine (King) Claycomb, on 5 Nov 1983 at Oxford, MI. Brian is self employed as a heating and cooling contractor. Kathryn does the bookkeeping for the business.

Child of Brian & Kathryn (Wightman) Claycomb:
1. Timothy Brian, b 3 Jul 1989

BRIAN & KATHRYN ANN (WIGHTMAN) CLAYCOMB ON THEIR WEDDING DAY WITH KATHRYN'S PARENTS, BARBARA & ROBERT WIGHTMAN

CAROLINE (WIGHTMAN) STITES

Caroline Wightman (daughter of Robert) was born 19 Apr 1958 at Lapeer, MI. She married (1) Walker Mabee, the son of Charles & Mabel (King) Mabee, on 2 June 1979 at Oxford, MI, married (2) John Michael Stites, the son of James Willington & Lila Grace (Thorpe) Stites, on 20 Nov 1983 at Oxford, MI.

The child of Walker & Caroline (Wightman) Mabee:
1. Barbara Kay Mabee, born 21 Mar 1980

The child of John Michael & Caroline (Wightman) Stites:
1. Robert Kirk Stites, born 3 Jun 1984

WALTER & CAROLINE MABEE

BARBARA KAY MABEE

MICHAEL & ROBERT KIRK STITES

ROBERT KIRK STITES

GREGORY WARD WIGHTMAN

Gregory Wightman (son of Robert) was born 8 May 1962 at St. Joseph Mercy Hospital in Pontiac, MI. He was reared in Oxford, MI area where he attended the public schools. During his high school days, he worked for the downtown stores shoveling snow from their sidewalks and later served as stock boy for one of the stores. During weekends, Greg worked as a greenskeeper for the Oxford Hills Golf Course--later taking on this job full time when he became 18 years old.

After graduation from high school in 1980, Greg attended Oakland Community College to study law enforcement. His interest in law enforcement began back in high school when he would keep company with the local officers during their regular patrols. He also became a Reserve Officer with the Oxford Police Department for two years during 1980-1982. This training and experience prepared him for work that he was able to secure in July of 1982 with the Kemmerer Police Department in Kemmerer, Wyoming.

Greg's police work in Wyoming had the flavor of the Old West. The residents displayed their independence much more forcibly. They were, perhaps, more rugged and had to be dealt with in a more tactful way. Many still carried guns. As Greg worked the midnight shift, there were the late 'boozers' to clash with during the dark of night. However, his most exciting experience came during the middle of the day when a bank robbery occurred. The Chief of Police called him at home to tell him to get his gear and go to the First Wyoming Bank. It had just been robbed by a female bandit. The Chief sent Greg and the other officers to the area of the railroad yards. They followed a trail of dollar bills to the engine of the train where she was found hiding. She had been wounded with a shot in the ankle made by a local businessman who had also been pursuing her. None of the police officers had found it necessary to use their guns. She was more than willing to surrender.---So ended the great bank robbery.

Greg worked for the Kemmerer Police Department for two years. In addition to the great on-the-job experience, he also got a good education in sharpshooting, crime scene management, sex crimes, CPR training, officer survival, fire control, courtroom demeanor, gas mask training, evidence collection & preservation, and Intoximeter use (testing drunks for alcohol content).

Greg now works for the Oakland County Road Commission. A lot of his spare time is spent in the out-of-doors:-fishing in Northern Michigan and remote lakes in Canada, hunting in a nearby hunt club and his favorite sport--bow and arrow hunting for the White Tail Deer.

SUZANNE LEE (WIGHTMAN) BAKER

Suzanne Lee Wightman (daughter of Ward and Eleanor), was born 19 Apr 1939 at Chesaning, MI. She married Clarence Everett Baker, the son of Floyd Ray & Bobbie Jo (Lamb) Baker, on 3 Aug 1957 at Oxford, MI.

Suzanne attended the New Lothrop public schools through the first six grades--seventh through twelfth was spent at Oxford public schools. She worked at various clerical jobs until starting to work for a dentist. While training on the job, she has become an accomplished Dental Assistant. She has worked for four dentists. The present job is for a dentist in Pineville, LA where she moved after the retirement of her husband in 1988. Suzanne is constantly busy with her family. Any left over moments are filled with quilting, basketweaving, and puttering in her husband's woodshop crafting things on the saws, lathe, drill press, and whatever new tool that Clarence might have found **necessary** to buy.

The Wedding of Suzanne Lee Wightman & Clarence Everett Baker
August 3, 1957, 7:30 p.m. Oxford Methodist Church

Suzanne met her husband, Clarence, in the Oxford-Lake Orion area. He had moved to Lake Orion in 1951 where he finished 11th and 12th grades at Lake Orion High School. He was born in Pineville, KY on 14 Jul 1935. Clarence then

Roxanne, "Sue", Patricia, and Clarence Baker

was on the move with his parents--first to Springfield, MO in 1942, back to Pineville, KY in 1943, to Detroit, MI in 1944, to Middlesbaro, KY in 1945, to Lake Orion, MI in 1951. He had numerous odd jobs as a teenager:-ditch digger, carpenter, roofer, bricklayer, stockboy in supermarket, parts chaser for Ford dealer, mortician assistant, driver for cleaning truck. After graduation, he worked for Pontiac Motors until 1959; than went to General Motors Truck and Car plant in Pontiac, MI to work until his retirement in 1988. Hobbies and interests are boats, motorcycles, model ship building, and woodworking. Since calling it quits at GMC, he has taken up guns as a hobby, plus keeping busy in his complete woodshop.

Upon retirement Suzanne and Clarence decided to sell their beautiful home and to live in a warmer climate. A logical place was Pineville, LA where their daughter, "Pat" had settled after she got out of the service. They now live at 102 Hilton Ct., Pineville, LA 71360.

The children of Clarence & Suzanne Lee (Wightman) Baker:

1. Patricia Ann Baker, b. 25 Apr 1958

2. Roxanne Jo Baker, b. 3 Apr 1960

PATRICIA ANN (BAKER) PONTHIER

Patricia Ann Baker, daughter of Clarence & Suzanne (Wightman) Baker, was born 25 Apr 1958 in Pontiac, MI. She married (1) Terrance Warren, and (2) James Joseph Ponthier, son of James & Henrietta (Voortties) Ponthier, on 18 Aug 1979 in Marksville, Avolles, LA.

Patricia attended the Lake Orion, MI public schools. During her high school years, she worked as a waitress and as a store clerk. After graduation from Lake Orion High School and a short work period, she joined the United States Air Force and took her basic and technical training in San Antonio and Witchie Fall, TX. Since her marriage to James, she has worked in a flower shop and in a nursery school. Her hobbies are reading, shopping and collecting antiques. Patricia is now a housewife who has become an accomplished cook of the "Cajun" food of Louisiana. She has embraced the southern way of life and loves the people and culture. She couldn't imagine another way of life or another place to live. Patricia lives with her husband, James Ponthier, at 102 Sunshine, Pineville, LA.

Patricia Ann & James Ponthier
Married August 18, 1979

James was born 29 Apr 1958 in Lecompte, Rapidis Parrish, LA. The Ponthiers are descendants of expatriate French-Canadians of Nova Scotia who were deported to Louisiana by the British in 1755. Jim has worked as a laborer at a cemetery, marble and granite worker (tombstones to table tops), plumber, rigger, and X-ray Technician. He is presently an Angiographer.

James is an avid sportsman, a trait that he acquired from his father back when he was only nine years old. He accompanied his father into the swamps to hunt snakes from a boat. Young Jim would run the motor boat while his father would shoot from 100 to 200 snakes as they would glide through the swampy waters. On other occasions, they would go shrimping. They would take along a portable stove and after catching a few shrimp and blue crabs, they would have a cookout. At the present time, Jim has a swamp-buggy that will take him back into the back swamp to hunt deer and other game. The fish that he catches are much more impressive than the ones that we catch in Canada. He joined the Wightmans in a Canadian fishing trip in 1987 and his skills as a fisherman impressed all of us. He also overwhelmed us with his capacity and ability to surpass us in drinking liquor. He collects bottles as a hobby. I am not sure what type, but knowing Jim, I can guess what variety.

James worked at various jobs all during his high school days, starting when he was sixteen. The money was used to buy used cars--one after another--each faster, bigger, and better than the last--for a total of seven cars in just over two years. Because of his age, these cars had to be put in his mother's name. This worked out just fine until he got into a disagreement with his mother and he moved out of her home at the age eighteen. She would not transfer the car to his name, which created an immense problem for Jim. He had to walk to work. He decided after a few days of walking that their differences were not that momentous, so he moved back home.

After graduating from West Jefferson High School, he joined the Air Force where he learned his current profession and became acquainted with Patricia.

The child of James & Patricia (Baker) Ponthier:

1. Joseph Baker Ponthier, b. 31 Aug 1980 in Biloxi, Harrison Co., MS.

Joseph Ponthier
1987

ROXANNE JO (BAKER) JACOB

Roxanne Jo Baker, daughter of Clarence & Suzanne (Wightman) Baker, was born 3 Apr 1960 in Pontiac, MI. She married (1) Lawrence Sullivan, (2) Todd Allen Jacob on 5 May 1984 in Oxford, MI. Todd Jacob was born on 22 Mar 1961 in Lapeer, MI. He is the son of Raybert Douglas & Suzanne Lee (Valentine) Jacob. Roxanne and Todd moved to Louisiana in 1988 to be near her sister and her parents who located in Pineville, LA for their retirement.

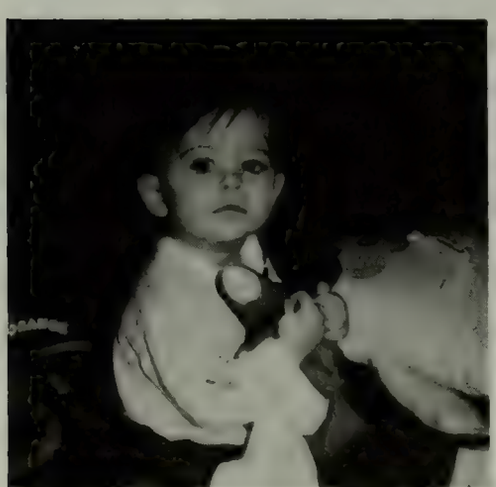
Roxanne attended the Lake Orion public schools. She has lived in Lake Orion, Somerville, MA, and Pineville. She has worked as a waitress, bookkeeper, cashier, receptionist and weight instructor. Her hobbies are sewing and drawing.

Roxanne Jo and Todd Allen Jacob May 5, 1984

Todd attended the Oxford public schools. He has been employed in factory work, carpenter, truck driver, and is now working in Louisiana as a painter. His hobbies are bowling, softball, and basketball.

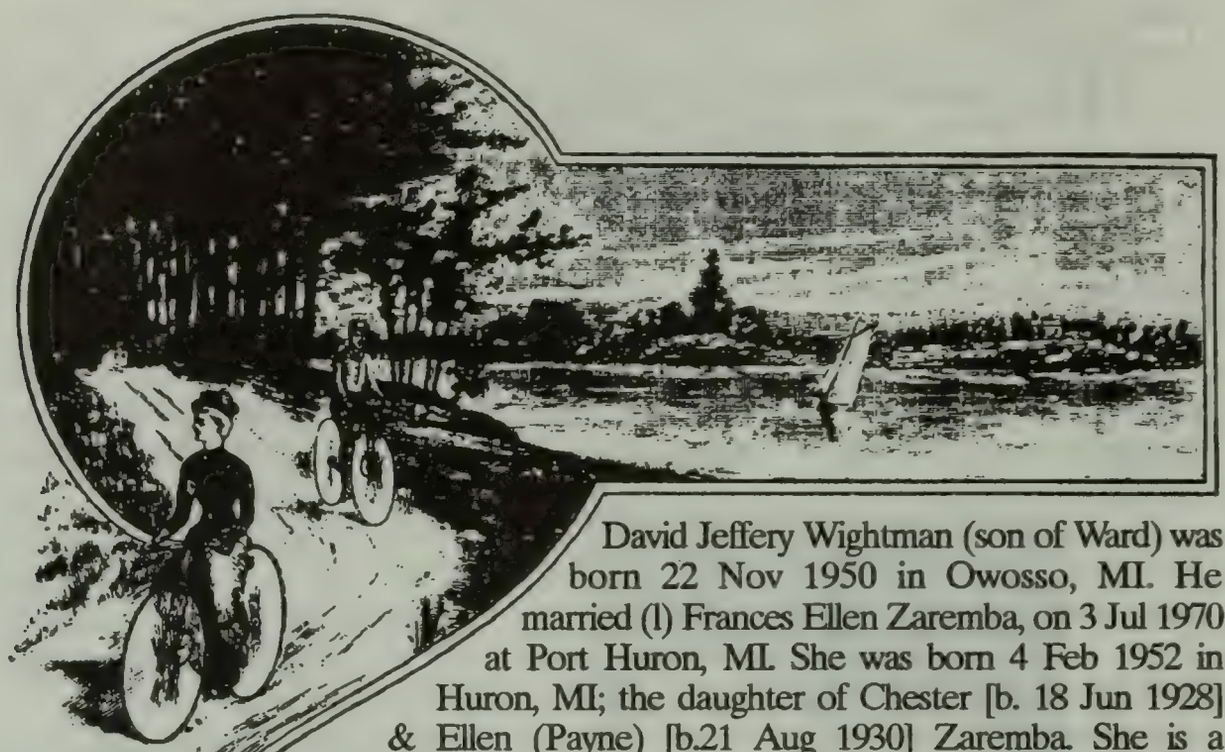
The child of Todd & Roxanne (Baker) Jacob:

1. Jolene Suzanne Jacob, b. 5 Apr 1987, Pontiac, MI



Jolene Suzanne Jacob

DAVID JEFFERY WIGHTMAN



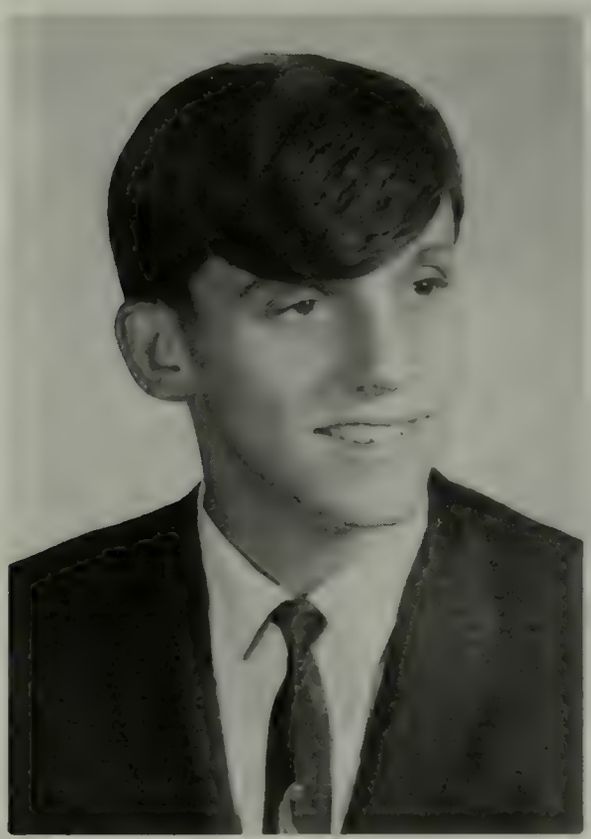
David Jeffery Wightman (son of Ward) was born 22 Nov 1950 in Owosso, MI. He married (1) Frances Ellen Zaremba, on 3 Jul 1970 at Port Huron, MI. She was born 4 Feb 1952 in Huron, MI; the daughter of Chester [b. 18 Jun 1928] & Ellen (Payne) [b.21 Aug 1930] Zaremba. She is a registered nurse now living in Port Huron, MI. He married (2) Janet Louks on 30 Dec 1978 at Port Huron, MI. He married (3) Pam Rodriquez on 22 Oct 1988.

David, when he was young, often relocated with his parents as his father moved from one job to another. He attended Oxford Elementary and Jr. High School in Oxford, MI and graduated from Yale High School in Yale, MI in 1968. After leaving his father and mother in Zilwaukee, he has lived in Flagstaff, AZ and at three locations in Port Huron, MI.

David started to work at the Dunn Paper Company in Port Huron, MI as a laborer in 1971 and rose to Assistant Superintendent when he left in 1985. He then went to work at Mueller Brass Company in Port Huron as Plant Foreman from 1985 until 1987.

At the present time, he is working at the Huron Valley Woman's Prison at Ypsilanti, MI. He has taken a lot of kidding about his last job. The family jest is "we all knew that, because of his youthful escapades, he would finally end up in prison but hardly expected a woman's prison!!"

David Wightman has had many hobbies in the past--a speed boat that he frequently used on the Great Lakes--a Corvette sports car that was the envy of many--and his bicycles. These were not the ordinary "run of the mill" type bikes. As you can see in the picture, they were the old "oldies" that cost "God only knows how much." Let us say that he was probably thankful that when he was divorced from his second wife, she took his Corvette sports car in settlement instead of some of his bicycles. David has been a member of **The Wheelmen**, an antique bicycle club for 15 years. After joining the club in 1973, he bought his



DAVID'S GRADUATION PICTURE 1968

DAVID IN 1988

first large wheel bicycle in Port Huron, MI from a man who said that it belonged to his great uncle. It was an 1883 Singer extraordinary highwheel. Since 1973 he has purchased 15 bicycles dating from 1865 through 1898. David took a tour of England in 1980 with 38 other members of **The Wheelmen**. It was a special bicycle tour that included many private and public museum collections. While there, he bid confidentially on several bicycles and was able to close the deal on one highwheel and one highwheel tricycle. The secret deal was divulged to his friends on the homeward trip on the plane. The deal for the rare bicycles could have been jeopardized if his friends had known about it and outbid his offer. It seems there is no honor among bikers.

The Wheelmen often enter their members in parades and other celebrations in costumes of the nineteen century. "Century" runs of 100 miles are also a part of the "highwheel" zealots. David has entered two of these. Needless to say, after each one of these races, his normal walking stride had a bizarre quaint hitch that took several days to eradicate.

Child of David & Frances (Zaremba) Wightman:

1. Jennifer Lou, b 20 Oct 1970, Flagstaff, AZ

Pam Rodriquez and David Wightman on their wedding day 22 Oct 1988

JENNIFER LOU WIGHTMAN

Jennifer Lou Wightman, the daugher of David and Frances Ellen (Zaremba) Wightman, was born on 20 Oct 1970 in Flagstaff, Arizona. She has spent almost her entire life in the Port Huron, MI area. Jennifer graduated from the Port Huron schools in June of 1989. She will attend the St. Clair County Community College (S.C.C.C.) this fall for an associate degree in Marketing & Business.

GRADUATION PICTURE 1989

WADE WIGHTMAN AND DESCENDANTS

WADE CHARLES WIGHTMAN

1921-

I was born on 30 April 1921 in the tenant house owned by my grandfather on old M-47 (now M-52), seven miles north of Owosso. My parents dwelled on the old Wightman homestead and worked the land for my grandfather on shares. This was a typical home of that period. There were no inside toilet facilities, no fans to circulate the air in the house when the summer temperature reached 90 degrees or above, no electric or gas stoves, no toasters, no refrigerator, no central heat, nothing that was run by electricity as in a modern home. In fact, daily life at this time was little different than it had been many decades or centuries before. We were, however, just beyond the horse and buggy era by a decade or two. My parents owned an old Model-T Ford car for transportation which seemed to push us into the modern twentieth century. My older brother, Ward, remembers dad's first car when it was purchased.

A PAIR OF LONG-JOHNS WOULD STAND BY THEMSELVES

The first most memorable event in my life was when my father and mother purchased their farm in 1929. I was eight years old. Our farm house was little different than the one where I was born. For water, we waited for the wind to blow so the windmill would pump water, or we pumped it by hand. We did have a water pipe running to a 20 gallon holding tank in the house for household water. The overflow from this tank was piped to the barnyard where it filled a stock tank for the barn animals to drink. Because of the large amounts of water required by the thirsty herd of cattle and the working horses, dad hooked up a kerosene engine and a 'pump-jack' to the well to pump the water when the windmill did not operate on windless days. Clothing had to be washed on Monday and the stock had to drink regardless of the temperament of the weather. Many times I helped my mother hang clothes on an outside line while I almost froze my fingers. The clothes then became immediately frozen and stiff. A pair of underwear (long johns) would stand by itself when taken down. These would have to be gathered under the arm like cord wood to be taken into the house. Some moisture would evaporate to an acceptable dampness before they were taken into the house to finish drying on a portable rack by the pot-bellied coal stove. My mother had the old traditional scrub-board to get the extra soiled clothes clean, however, dad had hooked up a shaft and pulley combination to a kerosene engine to run a primitive washing machine. His contraption also had a pulley that ran to a cream churn that made our butter. This saved me an endless amount of boredom as it was my duty to turn the churn by hand each week to convert the sour cream into butter. I still had to turn the separator that separated the cream from the milk each day and than it was part of my job to dismantle the cream separator to wash

and reassemble for the next milking. Dad always kept 15 to 20 milk cows as his means of livelihood. It was my job to milk the few cows that were 'drying up' before they began their next lactation period after a calf was born. There were always less than six. Two or three, on the average, had to be milked depending on the month of the year. This continued to be a farm chore even when electricity was available in the mid 1930's. The milking machine was only put in the main part of the barn where the producing cows were housed.

My farm duties were assigned to me only because they were within my physical capacity to perform them. My brother, Dale, also had his assigned duties which were in a more physical demanding category.

The REA (Rural Electrification Act of the Roosevelt Administration) brought electricity to the rural areas. Our house was wired to take advantage of this. Mother bought a refrigerator. A bathroom was installed at about this time also. Light bulbs were placed in each room--usually hanging from the ceiling. A couple of table lamps were purchased to read by. Modern times had arrived and a new era began for the farmer. Dad also installed a furnace in the basement for central heating. These modern conveniences came too late to do me much good or to enjoy.

In 1936, during my sophomore year in high school I moved to the town of Corunna to go to school. No school buses were available in those days. A car was too expensive. My older brother, Ward, had been furnished a car to go to high school and this experience proved so educational for my father that Dale and I never got a chance to own or drive a car to school. We did, however, join a car pool that a neighborhood friend formed to get to school. We took advantage of this for a period of two years to finish our high school education.

The inconveniences of my childhood are unforgettable. My brother and I slept in an upstairs, unheated, uninsulated room. It was blistering hot in the summer and bitterly cold in the winter. Without storm windows, the temperature in our room was only slightly better than the outdoors during the winter. We slept together in one bed on a feather-tick that provided superb warmth after being in bed a short time. In fact the feather-tick was so thick that one could sort of burrow down into the tick and accomplish the same effect as the most modern Arctic sleeping bag. Mother's home crafted quilts, though heavy, gave us plenty of protection from the cold.

Probably the most important event in history that affected my life was the Great Depression of the thirties. The day after day discussions of our parents expressing their worries about money and the chances of losing the farm left me with permanent scars about security and success. Their farm was almost paid for--they only had to sell their herd of cattle and they would have been out of debt. However, they didn't and then the **Crash** came in 1929. They spent years during the following decade not knowing whether they would be able to save their business and home. Hard work brought only enough financial aid to keep the family afloat.

Growing up with financial limitations gave us kids a realistic concept of what it means to earn or spend a dollar. The discipline of this type of growing up probably was healthy. Securing my financial security became an important goal that has permeated my thoughts throughout my life. It really affected my attitude toward money. The lifestyle of the first half of my life became a habit. It is a routine that is satisfying and any deviation from this lifetime pattern would be upsetting and not worth the venture. There is no way that I would risk the nest-egg that Jean and I have worked hard and saved to develop this security.

The most devastating event in my live has to be the contacting of Polio (poliomyelitis), a paralytic disease that affected the muscles. A double curvature of the spine developed that had a particularly bad effect on one lung that caused contraction of the chest wall on that side. I was six years old at the time. An operation on the spine when I was twelve perhaps helped. This has to be the greatest single event in my life that helped develop and frame my future plans, vocation, outlook on life, personality, etc. No one can imagine the mental agony it is to be different except another handicapped person. I am always conscious of it. My father, unknowingly, helped me feel that I was quite different. On a Saturday night, the family always went to town to do the weekly grocery shopping and meet friends. On more than one occasion my father asked me to pull my shirt up while on the sidewalk of Owosso to show my affliction to whomever he was talking with at the time. My desire for privacy was no doubt developed subconsciously to alleviate all of these public viewings. Limelight has since been avoided at all times.

Joining organizations, running for office, public speaking, or fighting for a cause is never going to happen to me. I have achieved a tranquillity and harmony in my little private world that has given me happiness. Publicly I have accepted my physical and mental limitations, but in my small pond, I have tried with a great deal of effort and dedication to be a better than average size fish.

WE INTENDED FROM THE START TO RIDE THE 'RAILS' AND BECOME HOBOS

From the time that I was in grade school, geography has been one of my favorite subjects. The travel sections of the Sunday newspaper were always read when available. My first opportunity to travel occurred during the summer of my second year in college. Dale and I decided to take a hitchhiking trip West--at least that is what we told our parents. Actually, we intended from the start to ride the 'rails' and become hobos. Perhaps a better word would be 'bums.' A hobo will work if work is available. We had no intention of working and we had no money to buy food.

When our mother left us on the highway just outside of Owosso, we immediately 'hoofed' it over to the railroad tracks. We jumped into an empty boxcar that seemed to be going in our direction. This method worked until we got to Chicago where there seemed to be thousands of rails going in every direction. We climbed to the top of one of the boxcars that was headed west and expected to ride off into the sunset. Well, the long train began to gain

speed. As the train kept gaining momentum, we realized that a big mistake had been made as it made a large circle and ended up going in the opposite direction. There was nothing to do but get off. I was the first to climb down the ladder. It was my intention to jump, dig my heals into the cinders, and skid to a stop. It didn't work. I at once somersaulted unto my stomach with my arms out ahead of me. When I came to a grinding stop, my arms were scraped raw from my palms to my elbows. As I looked up, there was Dale looking over the edge of the boxcar. He said latter that it never occurred to him not to follow--it was just what tactic he would use in getting off. His decision to spin his legs as he jumped worked. He kept his footing and was soon back to sympathize with my predicament. Needless to say, both my arms smarted and hurt for over a week until scabs were formed and partially healed. The cinders were later picked out or brushed off and nothing serious ever resulted from this bungled descent.

On the first part of our vagabond journey, we had no organized sleep schedule. When we got sleepy, a nap was in order whether it was night or day. Our timetable was flexible. We boarded anything that was headed west. An empty boxcar was first class, a flatcar was second class, riding the top of a box car was third class. It made no difference to Dale or I as long as we were not hassled by the law or railroad employees.

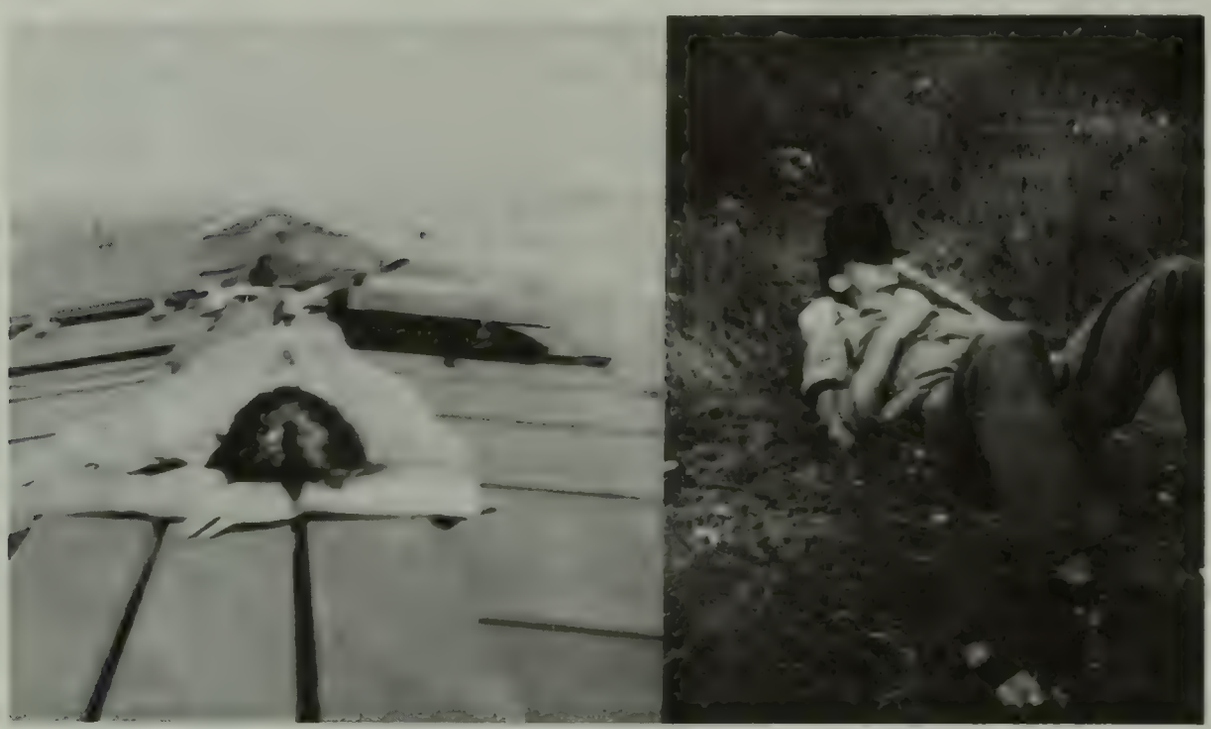
...arms were scraped raw from palms to elbows.

We soon learned the ins and outs of the Open Road by asking the advice of the friendly down-and-outers that are to be found in any Hooverville.* We even learned to approach the brakemen for advice on freight schedules. Most of them would help the hobo who was traveling somewhere else to look for work. The bum really didn't care where his next destination was going to be. The trick was to board the empty boxcar when it wasn't moving. If you had to ride the top, always select the front ladder to climb when the train was on the move. Under no circumstances should you grab the back ladder. If you lost your grip or miscalculated the speed, the momentum would throw you between the cars and under the wheels.

The phobia of the transient are the "bulls." These railroad detectives or police were hired by the railroads to harass the poor people who rode the rails. They seemed to relish their work. Everywhere you travelled, the advice to follow was avoid Cheyenne, Wyoming. They had a training school for "bulls" and the hapless bum that blundered into this town soon learned his folly. No one escaped those novice "bulls". There wasn't a single one that had a soft spot in his heart or he wouldn't have taken up that work. There was nothing to do but walk, walk, walk, off into the sunset.

*This is the name given to the thousands of communities of shacks, made of scavenged materials, thrown up in the shadow of towns by homeless squatters.

Sleeping on the cat-walk, on the top of a freight car, was not the best place for anyone who tossed and turned in their sleep. Dale, at first, would fasten himself to the walk-way with his belt. Brakemen, that walked the top, would not step around you. Their ever present billy-club would rap you on the sole of your shoe or your head--depending on which way he was approaching.



DALE WIGHTMAN, THE HOBO, SLEEPING ATOP A FREIGHT CAR SOMEWHERE IN IOWA AND WAITING FOR A FREIGHT TRAIN IN GRAND RAPIDS FOR CHICAGO

Things went fairly well until we got to Marshalltown, Iowa. The train made a temporary stop and we decided to do some begging for food. We had just started to knock on back doors, when the train whistle blew for the brakeman to board for departure. I refused to go on without getting something to eat. Dale made up his mind to go, so we split up without an argument--there wasn't time. I learned later that Dale went on to California and then back home. I stayed all night in town--sleeping by the railroad tracks. It was apparently a sound sleep, as the next morning at daylight when I awakened, three railroad cars had derailed a hundred yards from where I had bedded down. Even the railroad equipment was in the process of putting the cars back on the tracks.

I jumped the first train out of Marshalltown that morning, which happened to be going up to the Northwest. Like all trains that were going to the northern plains at that time of year, it was loaded with unemployed men looking for work in the grain harvest.

The balance of my first hobo summer was uneventful. I was often stopped by local police to investigate a leather case attached to my belt. It contained my camera and invariably when they saw it, they grilled me at some length--what

was I doing with it, where was I going, where was my home, **how soon was I getting out of town?** (They didn't want any outside bums contaminating or disturbing the local people.) My first story worked so well that I used it whenever any local police questioned me. I said, "I was taking a college course in sociology and I was doing research and taking pictures for a class paper."

The following summer my travels took me to both world fairs--San Francisco and New York City. I actually did hitchhike--at least part way. On my trip west, a series of long rides got me to the Salt Lake Desert in three days. That was one of the most difficult places to cross that I ever encountered. Two hot days and one hot night on one corner was spent in misery. About fifteen others strung out along the road shared the same fate as we begged for rides. One young couple and their baby were among us. The young mother finally couldn't take the heat, lack of food, and desperate circumstances any longer. She became delirious and started off into the desert. Her husband started after her. I don't know the outcome. I was finally picked up by a load of migrant workers in a pick-up truck. I travelled all night with them and shared equally the little food that they had. Never did baked beans between two slices of bread taste so good. I have always appreciated the kindness of these poor Mexican migrant workers.

SHE BECAME DELIRIOUS AND STARTED OFF INTO THE DESERT.

After taking in the World's Fair, I proceeded up the coast to the state of Washington--surviving the best way that I could by scrounging food and sleeping by the wayside. On turning eastward, I got as far as Walla Walla, Washington soon after dark. Not until the next morning did I find out that I had bedded down within a hundred feet of the state prison. Because of the prison environment no one would pick up hitchhikers and again I found it impossible to get a ride. A tall young hitchhiker that I labeled "Slim" (he called me "Shorty") and I discussed riding freight cars over the mountains. One worry we both had was a reported seven mile tunnel that our train had to go through in order to get to the other side. The fear and dread developed because there was a considerable amount of smoke and fumes from the coal burning engine up front. It was also very cold at those altitudes. We wondered, "Could anyone survive that long atop a freight car in a poorly ventilated enclosure." Anyway, we felt that if the passengers aboard the inside of the trains could survive, we would risk it. As it turned out, there were no empty box cars so we settled for an unlocked ice compartment in a refrigerator car. This venture took us to the other side of the mountains without incident. Of course we didn't see anything, but we were at least on our way east. Slim and I stayed together until we got to Minneapolis, MN. We tipped our caps to each other when we parted--knowing that we would never see each other again. I continued on to Milwaukee, WS and took a ferry across Lake Michigan on my final leg home. I had enough for a ticket so why hoard the little that I had. Homesickness started to creep into my mind. The closer and closer that you got to home, the faster you wanted to get there.

Once you start riding the freight cars, you are almost committed to finish your trip that way. The grit and grime of this way of travel makes you look like a real "scroungy" derelict--unsuitable for any other method of travel. There is no way a hitchhiker will be picked up with layer upon layer of soot and dirt on his clothes and body. There also had to be body odor from sweating and lack of baths. This was really no problem among the road people. It was something that the hobo got used to when mingling with others of his kind.

The same summer, just before college began, I went to Ypsilanti to get work for the coming school year. This happened to be quite easy. I got a job the first day and thought--what the heck--with seven dollars in my pocket, I could go to New York and see the other World's Fair. My food cost me considerably less than fifty cents per day. I could easily purchase a loaf of bread and a jar of apple butter for this amount. This diet was monotonous compared to home cooking, but it satisfied my hunger pangs. A person ate to survive. I just 'wolfed' it down.

A stroke of luck at the entrance to the New York World's Fair really made my day. An apparently well-to-do person had discarded in a cigarette tray some gum that was wrapped in a dollar bill. With a little scraping, I had my entrance fee for that day. Hitchhiking was not too bad. A person always had to expect a dry spell for rides--especially at night. This happened on my way back at the Bear Mountain Bridge that crossed the Hudson River. I spent all night and part of the next morning in the toll booth at this location. Finally, the toll gate operator at the bridge, either took pity or got tired of me hanging around. He talked a truck driver into giving me a ride westward toward Michigan.

Never did my parents object or criticize me for these trips. They gave me complete freedom in my personal life at this time in my life. At times they did express surprise at my whereabouts when they received a postcard from a different part of the country than where I was expected to be. Luckily my efforts to visit foreign countries did not materialize on this trip. I visited the shipping docks while in New York City to try to get a job aboard a ship. There was a longshoreman's strike all along the eastern part of the U.S. and no hiring was being done.

After graduating from Owosso High School in 1938, it was just assumed that college was the next step. Being practical, I decided to take up teaching where there were always job openings. Business teachers had the best opportunity for placement so that is where my education was centered. Forestry and law were maybe my first interests, but these fields were considerably over supplied with graduates.

After graduation from Michigan State Normal College (now Eastern Michigan University) in 1942, the teaching profession had little to offer. The top paying position offered in the business teaching field paid only $1200 per year. War factories were thriving and looking for help. As I was rejected for military service, I got employment at Bendix Aviation Corporation at Wayne, Michigan in the Traffic Department. Plenty of overtime existed which made it possible for me to make $4000 during my first full year of work. In the fall of 1943, Grandma Bishop's farm was offered for sale. Even though I had only $700 dollars saved,

my brothers came through with loans and I was able to buy it for $7500.

Bendix Aviation at Wayne, Michigan was the place that Jean Gerstner and I came to know each other. I worked in the Shipping Department and it was part of my job to get the previous day's shipping figures up to the front office at seven in the morning to Jean. It was her job to start an hour early to compile these shipping facts to present to the office staff when they arrived to start their day at eight A.M. There was no one to eavesdrop in that large office that early in the day; so for several minutes while she was compiling her report, I would stick around talking. It wasn't long before we were meeting on the way to work and having a donut at a restaurant.

At this point in my life, I had set a goal of having my farm paid for on my 25th birthday and to retire. It was a realistic goal. My income was sufficient to pay off the mortgage. A lot of retired older farmers and their wives in those times could retire when the farm mortgage was paid. --So why couldn't I. However, my long range aspirations took a back seat or I should say were completely forgotten. I bought a 1936 Plymouth car that hardly ran and started courting Jean with a little apprehension. She already had a boyfriend in service.

That **CAR** was a lemon from day one. It would barely start in warm weather--never in cold. The bright lights couldn't even serve as parking lights because of their dimness. It was war time and new cars were not being built and good old ones were not on the market. The problem was partially solved by an acquaintance who overhauled it for $60.00.

Jean and I frequently went on dates. Some were delayed by several hours because of the unpredictability of the car. It was my first car and even if it did give me bad moments, there are fond memories associated with it.

Jean started college at Michigan State Normal College right after World War II. One reason, I think, was to sort out her priorities--which guy did she want to marry. Besides, it was a nice place to live and she enjoyed learning.

By the summer of 1946, she had made up her mind. We were married June 30th, 1946.

Bendix Aviation was on full production of war materials during the time that I worked there. As armistice was about to be signed, a job was offered to me by the head engineer of Wayne Wire Cloth Products of Wayne, MI to go to work for them as purchasing agent. (He had worked at Bendix and knew of me.) I accepted and worked there until we moved to the Owosso area in 1947. The company fabricated metal screen into products for industrial products. A large part of our sales was furnished to the auto industry. The job had a promising future; however, there was something lacking. That something was a desire to get back to a more simple life in a farming community.

Jean and I, my brother, Dale, and his wife, Elly, had jobs in the Wayne area. We spent a lot of our leisure time together and a favorite subject of conversation was the possibility of quitting our jobs and moving back to the farm in Shiawassee County. None of us had a desire to spend the rest of our life working and living in a large metropolitan locality. We quit our jobs. On April 1st, 1947, we packed all our possessions into our cars and moved north to my parent's house.

WADE & JEAN (GERSTNER) WIGHTMAN 1946

It was a happy time in spite of the weather that spring. Old Man Weather played a trick on us that April Fool's Day in 1947. The snow was still deep. Our parents had also arrived home with their travel trailer in the afternoon of that same day from their six-month stay in Florida. Dad burned out the clutch in his car trying to get through the drifted snow in the driveway. It was a wet spring that continued until June. The roads were flooded and often impassable. This often hindered our efforts to remodel the Bishop farm home that we owned where the four of us intended to live.

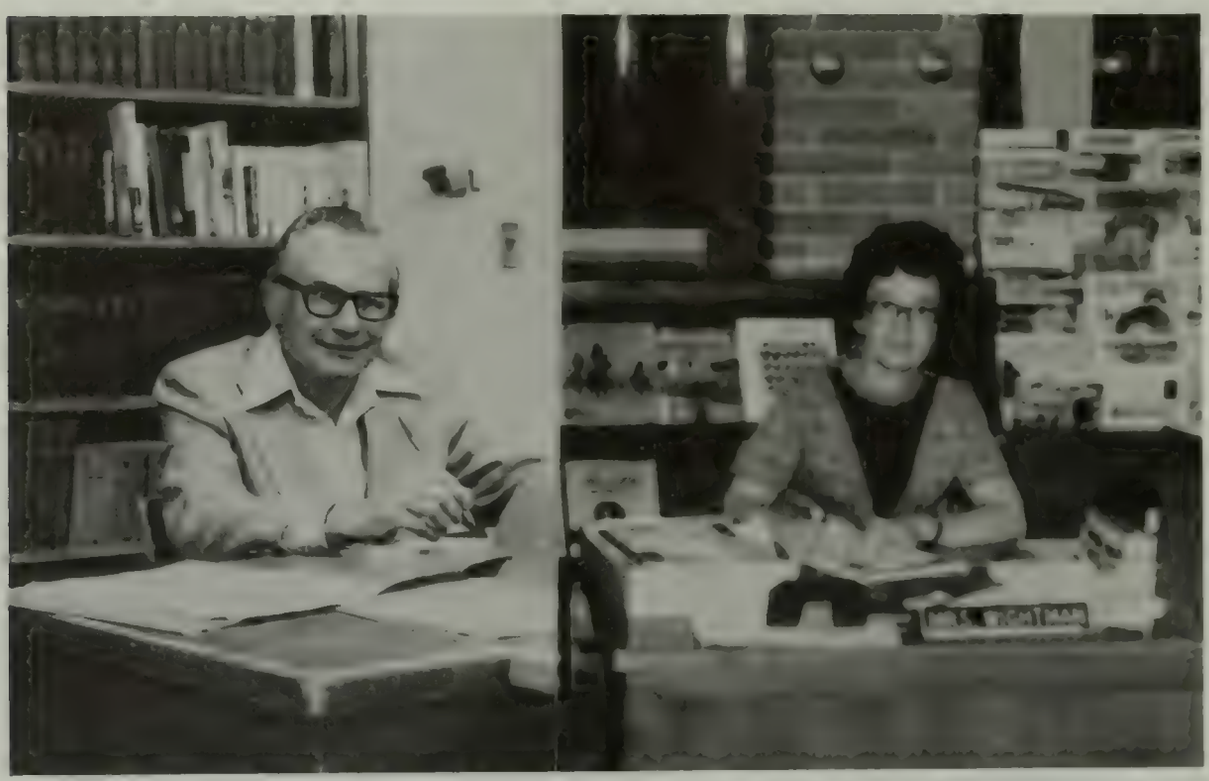
As always happens, progress was made--the house became acceptable to our wives. We moved in and all of us went out to get jobs.

I spent one week working in the Traffic Department of Midwest Abrasive in Owosso. During that week, a notice in the Owosso Argus listed an unfilled position of a Business Teacher in the Perry Public Schools. An interview ensued and my teaching career began at a salary of $2100 per year. It was a hectic first year. My schedule included eleven business classes (typing classes were going on at the same time as bookkeeping, shorthand, etc. and supervised through a glass partition). In addition I was the school librarian, auditor for the internal accounts of the superintendent's office, and ran the textbook store for grades kindergarten through twelfth. Needless to say, my time was spread rather sparsely among the many duties that were required. A demonstration of appreciation was shown by the Superintendent and Board of Education by a $700 raise during the year. During the six years at Perry, my salary rose to $3300--the average for high school teachers at that time. Many of the elementary teachers got considerable less; in fact, many of my business students just starting on their first clerical jobs in State Civil Service were getting a larger yearly salary than some of these teachers. Without a union, the underpaid teachers could do nothing about it.

The transportation each day covered 50 miles for the round trip--and this was in that old undependable 1936 Plymouth. Often in cold weather, it was a toss-up whether or not the car would start. I often parked it on the bank of the barn. The downward roll of the car would almost always get it started.

For six years, I interviewed and filled out applications for work as a librarian or business teacher in the Owosso Public Schools. Finally old Mrs. Crosby, my high school librarian when I went to school, retired. The superintendent offered me the job for the same salary I got at Perry if I would get enough credits to turn my library minor into a library major. This meant three summer school sessions, night courses, and some correspondence courses. However, it was well worth it to be able to drive only seven miles to work and teach in the same high school that I had graduated from back in 1938. Besides, library work was much more enjoyable than teaching. I gave the Perry superintendent six month's notice and finished out the year.

During the summer, Mr. Cushman, the Owosso superintendent, had me come in to sign a contract. That was when I found that he had decided to cut my salary back to $3200. It seems that someone else had offered to work for that and I could accept that figure or work somewhere else. Needless to say, I welcomed the teacher's union when it was formed a couple years later.



JEAN AND WADE WIGHTMAN AT WORK IN THE OWOSSO HIGH SCHOOL LIBRARY WE WORKED TOGETHER FOR NINE YEARS BEFORE JEAN RETIRED

From the fall of 1953 until retirement in January of 1983, I worked as high school librarian for the Owosso Public Schools. During that time, I continued to take library and media courses that were related to my work. The incentive was higher pay, especially for a Masters Degree. This I got from Michigan State University in 1968.

Ever since the farm was purchased back in 1943, it did not seem to bring in the income that I expected. So in 1950, I started cash crop farming my eighty acres. My father, being retired, was right there to help and guide me. In the spring and fall, when school was in session, he was especially valuable and needed for planting and harvesting. His only reward was the good feeling that he got from helping Jean and I and a good hot meal prepared by Jean at noontime. Never would he accept pay. He also was there to help Dale farm at critical times. Never did he impose his viewpoint on us for our farming methods. He would sometimes mention that in "the old days" farmers would go bankrupt if they put as much fertilizer on crops as Dale and I. It seems that during his lifetime, the only fertilizer needed was that from gutters behind the cows and horses. Occasionally he saw fit to put maybe fifty pounds of low analysis fertilizer on the crop to get it started than the animal manure was to take over. When we started to apply 300 to 500 pounds of high analysis fertilizer according to soil tests, he never really could accept this new method of farming.

I was soon able to pay the mortgage off on the old home place. In the year 1980, it became a Centennial Farm--passed down in the family through my step-grandmother, Ada (Huffman) Bishop and her father, Joseph Huffman.

In 1959, a 120-acre farm was purchased from Hattie Conger on Juddville Road, Section 34 of Rush Township, Shiawassee County. The real reason for buying it is not quite clear now. I was out of debt and maybe it seemed like a good investment--maybe I felt real ambitious at the moment. Maybe I wanted to build up a legacy for my children. I farmed it for two years and found out that it was too much work when combined with my other duties. Regardless of the reason, it was a good investment. Inflation has more than tripled the original price. It took only seven years to pay for the second farm. As soon as the final payment was made in 1966, I retired from farming.

The early trips as a vagabond only "wetted my appetite" for more travel. In 1972, our kids had left the "nest" or were in college. We had the time and money to travel. Our first overseas journey was a four-week trip to Europe. We visited Great Britain, France, Italy, Austria, Switzerland, Denmark, Sweden, Monaco, West Germany, East Germany. Our second overseas journey was in 1973 to Portugal, Spain, and Morocco. Our third overseas journey was in 1975 to England, Scotland, and Ireland. Our fourth overseas trip was in 1976 for a grand tour of the Pacific: Hawaii, Japan, Taiwan, Macao, Hong Kong, Thailand, Indonesia, Bali, Australia, New Zealand, Fiji, and Tahiti. Our fifth overseas journey was in 1977 to Russia, Denmark, Finland, Sweden, West Germany, East Germany, Belgium, and France. In 1978 we visited our son, Jerry and his wife Pat, in Costa Rica. While there, we also visited Guatemala and the Mayan ruins of Tikal. The sixth overseas journey in 1979 was to China and Japan. Another overseas trip was taken with my brother, Ward and his wife Eleanor, in 1980 to England, Denmark, Finland, Norway, Sweden, and France. Because Jerry and his family moved to Korea to work for the Defense Department, we visited him in 1983. While in the Orient, we took a comprehensive tour of Taiwan with a Chinese tour group. This proved to be a rewarding and different trip. The year of 1984 included a

EGYPT 1984

VISITING THE GREAT WALL OF CHINA IN 1979
As part of an education group and among the first tourists to be received in Communist China, we received regal treatment.

memorable trip to the Near East where we savored the antiquities of Egypt, Jordan, and Israel. We took a tour in 1985 through the Balkan countries of Yugoslavia, Greece, Turkey, Bulgaria, Rumania, Hungary, and Austria. Two vacation trips were taken in 1987: (1) A summer tour with Dale and Elly that took us to Vancouver, Canada, up to the Yukon Territory, bused on to Alaska, with a train trip from Fairbanks to Anchorage; then we boarded a cruise ship to take the inside passage back to Vancouver. (2) Overseas 32-day winter visit to the Hawaiian Islands that included Maui, Oahu, Kauai, and the large island, Hawaii. A scheduled trip to the Philippines to see our son, Jerry and his family, had to be cancelled because of the political turmoil which made the visit a dangerous one. In the years 1981, 1982, and 1986, we traveled extensively in Canada and the United States. Many of our U. S. trips were to do research on the Wightman genealogy as well as sightsee.

The meaningful parts about travelling are the memories that are rekindled of the many places that we have visited. These recollections make the expense, the nightmare of meeting airport schedules, and long flights a worthwhile adventure. Thankfully, only the pleasant events are recalled such as the Great Wall of China, the streets of Shanghai, the Forbidden City, lovers walking the streets of Paris, the open buses of Tahiti, the native girls on the Island of Bali,

the towering columns in cathedrals of Europe and England, the castles of Wales and Ireland, the native shops of Casablanca, the Pyramids of Egypt, the wadis of Petra and many, many others. Which trips did I enjoy the most? It had to be those countries with a rich historical record--Egypt, China, Jordan, Israel, England, Italy. Whenever I reflect on these trips, I have unforgettable images of how man must have lived at the beginning of our culture and history.

I really think that we have been living in a Golden Age which makes it possible to travel to the far corners of the world. Maybe in the year 2050, a descendant will read this and say there are still people alive who can recall the days back in the 1970s and early 1980s when you could travel anywhere in the world at any time, and go anywhere in your own car. Even now our government is limiting the access to many troubled countries that are unsafe to visit. At the present time, it is even unsafe to drive a car in many parts of our larger cities.

Drug Induced Lupus caused by an application of the wrong drugs during a minor operation has permanently affected my heart and lungs. The lack of stamina and a general deterioration of health in my mid-sixties has resulted in a discontinuation of many lifetime hobbies. However, I discovered a brand-new assortment of engrossing projects that occupy my time. Genealogy and my computer involve my daytime hours, with reading and television filling in my evening hours. And then there were those cherished in-between segments of time when Jean and I just talk and reminiscence about the past and make plans for the present and future.

With my genealogy involvement, I quite naturally enjoy mulling over the past during most of the day. Nothing makes me happier than finding another ancestor to add to the family tree. Also, every year I plant trees and shrubs to landscape our grounds. None of these will be large enough in my lifetime to sit under to enjoy the cool breezes of summer. However, there are old trees to sit under where I can be alone and enjoy my solitude. The shrubs and trees that I have planted in the past forty-five years have given me a haven for peace and quiet. I enjoy sitting in the secluded shade to contemplate the time when this was a vast inland sea. I am always surprised and delighted when I find a fossil in the garden.

The biggest change in the lives of Jean and I came at middle age when our children grew up and departed from our family. The responsibility of raising children had ended, their education was complete, we were in the twilight of our careers and no longer felt that more time was needed to build our professions. We stopped climbing and the view ahead became a plateau. We felt free to travel and enjoy each other's company without the concern that maybe the time and money should be put to better use.

I began to share the household duties of Jean when she started to work full time outside the home. My skills were almost wholly relegated to the cook stove; probably the **first** male in my family to ever labor over the stoves and kitchen counters of their homes. My mother, my grandmothers, my aunts--all were tireless full time heroines of domesticity and did not need the assistance of their

husbands. The husbands were working long hours and needed any spare time to rest.

This new challenge soon became a hobby, and I began to collect cook books. My collection now number over 100 books. These books on the history of food and recipes are intriquing and a pleasure to read. I was like a youngster with a chemistry set. Mixing all those ingredients was fun and the end results sometimes tasteful. I didn't mind being the star performer for that day in a small family gathering. Although my creativity did not equal Jean's cooking at any time, it was enjoyable. This habit of sharing the cook stove carried over into retirement. My cooking days came on Wednesday, Thursday and Sunday. These were the days that were the busiest for Jean --and the meals just might have been a little better in view of her busy retirement schedule.

The following are a few impressions, ideas, viewpoints, opinions, beliefs, observations or feelings about life in general that have evolved through my lifetime. Some descendant might want to compare them to his or her own way of thinking.

AGEING: What is important about ageing and the secret to a successful long life, is to be able to get up in the morning and do something you love to do--and I love what I'm doing. The one fear is that old age, a stroke, or senility will make learning disappear.

Jean and I often kid each other about the little things that seem to escape from our memory. We use the terms "whatchamacallit" and "what's his name" more and more in our conversations. I often think of Mark Twain's observations of his old age when reminiscing about his youth: "I could remember anything, whether it happened or not, but my faculties are decaying now and soon I shall be so I cannot remember any but the things that never happened. It is sad to go to pieces like this, but we all have to do it."

HAPPINESS seems to be a by-product of my lifestyle. From the beginning of my life, I have had goals to pursue and in the pursuit of these goals, happiness and contentment just seemed to creep into my life. Even in my late sixties, when my health was on the decline, there was the goal of tracing my ancestors and recording them for family members. Genealogy has become an obsession. It gives me contentment and a feeling of happiness to know that this book will leave evidence of my life for my descendants.

Happiness is living with my favorite and familiar possessions. Odds and ends by the thousands have been saved throughout my life--pieces of paper with a message, forty year old bills of sale, recipes that I will never use, books that I will never read, and the list could go on and on. I don't think of myself as a reactionary or a stick-in-the mud just because I am comfortable and happy with old things. I am not talking about antiques [money wise, they are worthless]--just my old chair that is nicely broken in--my old car as long as it runs when needed--my old clothes that have adjusted to my body contours. I suspect that

I am just one of those human beings who makes himself cozy in the rut that has evolved.

Happiness is being married to Jean for over forty years. Many a time I have turned back the pages of memory and reminiscence about the good times in our life. Needless to say, there has been many lumps brought into my throat and tears into my eyes. I am just lucky to have happiness happen.

> Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild goose chase, and is never attained.—Hawthorne

VIEWS ON DEATH: I have accepted the fact that I have lived a whole life and that there is a decline and death, which is a part of everyone's life. To me, life has had a meaning and significance even if very small in the greater design. My philosophy of life places my importance on the universal scale of things somewhere close to a grain of sand. That small grain of sand is about as important as any grain of sand on any beach on earth. At least this book, which will be on some library shelves an illimitable length of time, will be opened every once in a while by some person. They will read this and know that I was here.

LIVING WILL: I have signed a ***Living Will*** and a ***Durable Power of Attorney For Health Care*** that I hope my doctor and family will respect when I consider that it is time to die. I do not want to suffer needlessly at the end. The ideal way to check out of this life is to do it peacefully, privately and with dignity. However, if each day, every day, brings pain and a dread for the day's events, it will be time for the BIG SLEEP whether it is peaceful exit or otherwise. This is especially true if there is any possibility that the cost of drugs, medical care and hospitalization exceeds the benefits of the insurance that are now covered by my insurance policies. After almost seven decades of planning, there is no way that I want the medical profession to be rewarded while I suffer an agonizing end. Leaving my family in poverty is as distasteful as any suffering that I might have to stoicly endure.

My wish is that if I should get a terminal illness, it will progress slow enough for me to call the shots. If I lose control of the situation, it is my desire that on my deathbed, I should be treated in a humane and kindly manner, with the option of active, voluntary euthanasia if there is no legal difficulty from this action. Really, what I want is little more than a dignified ride down life's last hill. I have provided a kit for myself to take the easy, relaxed, uncomplicated (I hope), last trip. I hope that the last BIG unknown sleep goes according to plan.

LEGACY: It's human to want to leave a legacy to our children, including financial assets. My legacy will be a record of our family history, a college education, and perhaps a little land if things work out that way. Jean and I have sacrificed many luxuries and worked hard during our early years of employment. We were able to built a nest egg to give us security, enough to travel, to fill all wants in our simple life, and if necessary, to pay for our care in old age.

PRIVACY: "Hell is other people," was once written by Jean Paul Sartre, the French philosopher. This is only 98% my feelings. Solitude is an important and necessary element for my happy existence. My immediate family, a few relatives, and a handful of outsiders is ample fellowship. It seems that people complicate my life and I like to guard my privacy. I have learned how to be alone without feeling something is wrong and I don't consider it a stigma in not seeking companionship or friends outside the family. God bless Jean for respecting these wishes and not involving me in very many activities. My farm home has given me the haven that I find imperative for my peace and quiet.

HOBBIES: Yen for travel (all my life), stamp collecting (from childhood to retirement), coin collecting (during the 1970 and 80's), gardening (1940's through 1980's), flying (private pilot's license during the 1960's & 70's), woodworking (remodeling the house 1940's through 1980's), reading (all my life), genealogy (reliving the past during the 1980's), racing Homing Pigeons (when the kids were small), farming (during the 1950's, 60's and 70's), Tiger baseball (retirement years), television (retirement years), and my computer (during the 80's) have been my avocation during my free time. There was always the annual fishing trip into the Canadian wilderness with my brothers, Ward & Dale, and two or three of our children.

The Cessna 150 airplane that my son, Rick, and I learned to fly.

RELIGION: Ecclesiastes 9:7-10. "Go, eat your bread in gladness and drink your wine in joy, for your action was long ago approved by God. Let your clothes always be freshly washed and your head never lack ointment. Enjoy happiness with a woman you love all the fleeting days of life that have been granted you under the sun. Whatever it is in your power to do, do with all your might. For there is no doing, no learning, no wisdom in the grave where you are going."

As I look in the mirror each day and see death at work, it is about time to think more of the hereafter. My knowledge of the Bible is very limited. However, if I ever get the "calling" or "born again" experience, I will reread Ecclesiastes and then go on with my religious education.

"The only things I own which are still worth what they have cost me are my travel memories, the mind-pictures of places which I have been hoarding like a happy miser for more than half a century." --Burton Holmes

MY EPITAPH:

Do not stand at my grave and weep;
I am not there. I do not sleep.
I am a thousand winds that blow:
I am the diamond glints on snow.
I am the sunlight on ripened grain:
I am the gentle autumn's rain.
When you awaken in the morning's hush,
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the soft star that shines at night.
Do not stand at my grave and cry.
I am not there; I did not die.
Anon. Indian verse

A man is not truly dead so long as a single person has some knowledge or remembrance of him...
I write to postpone that final inevitable oblivion which awaits all.

No one has been more of an influence and has contributed more happiness to my life than Jean. She has been my wife for more than 44 years. The following picture was taken about the time that I first met her.

JEAN GERSTNER

JEAN (GERSTNER) WIGHTMAN

Jean Gerstner was born in Detroit, Michigan on 17 Jun 1924. She was the first child of Joseph and Eva (Cattrysse) Gerstner. Her brother, Edward, followed shortly after on 2 Aug 1925. She lived in Detroit until her parents' marriage ended in divorce.

Jean was sent to live with her paternal grandparents, Josephine & Joseph Gerstner in northern Michigan near the small German community of Crump. Just a young child then, her memories of that time are few. Her grandparents provided a peaceful and quiet life style. She was happy. Jean remembers going for cows with her grandpa when it was milking time and helping her grandma with the weeding in their meticulously kept garden. It was fashioned after the old European gardens and provided much of the food for the family. Feather ticks for sleeping, kerosene lamps for the evening when darkness came, jello made by placing it in the well-pit to thicken, and grandma's chicken and dumplings are fond remembrances.

When Jean was six years old, she entered the country school. Having lived with only the German language spoken at home and with few playmates in the area, she knew very little English. A country school was the perfect spot to start her education as the older children took her under their wings and soon the little girl was doing just fine.

In 1931 Joseph married Agnes Riddock, and soon Jean moved back to Detroit to live with her father, stepmother and stepsister, Margaret. Margaret was three years old at the time. Jean's brother, Edward, who had been living with his father and an aunt and uncle now went to live with his mother who had also remarried. He would continue to live there until he joined the navy during World War II.

Jean attended Ives Elementary School. She was a good student though shy and insecure. In 1937 the family moved to Wayne, Michigan where Joseph had found a good job as a steam-fitter and plumber at the Wayne County General Hospital. Jean finished her public schooling in Wayne. She graduated in 1942. The United States was six months into the war by then and classmates scattered --the girls to jobs and the boys to the services.

Employment was easy to find. She went to work in the office at Bendix Aviation. On the very first day of work, we met and four years later were married.

When the war ended in 1945, Jean, along with her good friend, Elinor (Stevens) Wightman, enrolled at Eastern Michigan University for her freshman year of college. This was a particularly exciting and interesting time for her. That winter Jean and I became engaged. On 29 June 1946, we were married at the Garden City Presbyterian Church. A year later we left Wayne and moved to the farm at Henderson, Michigan. That was to be our home for the remainder of our married life.

On 21 Apr 1948 our first child, Dianne, was born. Jerry, our eldest son, was born on 8 Oct 1949. Richard, the youngest, was born on 8 Nov 1953.

Those were very busy years for her! Raising the children and being involved in all their school activities, plus 4-H, sports, family vacations to northern lakes, plus family get-togethers, kept her fully occupied.

JEAN, DIANNE, RICHARD, GERALD, WADE - 1958

After the children were grown, Jean returned to school full time. She got her Associate Degree in Library Technology with honors (**Summa Cum Laude**) from Lansing Community College in 1971. She worked in the Owosso High School Library for nine years. Jean has been retired since 1981.

Beginning in 1972, Jean and I began travelling overseas each summer and had exciting and memorable trips. By 1986, we had travelled in over 50 countries.

The biggest joy in her life, aside from her children, has been her three grandchildren, Nikki, Selena, and Nadine. Grandma Jean was never too tired to play games or color in coloring books and draw pictures.

Reading was always Jean's favorite past time during her entire life. She particularly enjoyed her friends. She now enjoys bowling, needlecraft, and reads, and reads, and reads.

She was a 4-H Sewing Leader for ten years. She was a member of the Henderson United Methodist Church since 1956. At one time, she taught church school and was the church treasurer for over twenty years. Upon retiring, she does volunteer work at the Community Kitchen and Owosso Memorial Hospital.

She can strike a familiar chord with just about anyone--American or foreign. On our overseas trips, she was an immediate friend to everyone on the trip and to the local populace who only had a few words of English. People can identify with her probably because she is gifted with some pretty fundamental values. This quality certainly could not be attributed to a nurturing home life. Her childhood was spent with a demanding, harsh, and often unreasonable stepmother. These traits could have been inherited from her father as he exhibited the same merits.

She was organized, clean, feminine--and attracted me on all levels. Another trait that has contributed much to our successful marriage union, is her ability to always laugh at my personal jokes even if a lot of them are not that funny. We both had the capacity to laugh at each other with a healthy laughter. She never moaned or rolled her eyes to the top of her head to imply 'why do I have to put up with this.'

A virtually daily routine strengthened our daily life--that was the habit of retiring and awakening on the same schedule. There was a cuddling period of a few minutes that seemed to set the stage for a good night's sleep or the cheerful start for the day's work. I can never remember the time when we fell asleep or awakened annoyed at each other.

I consider our marriage to be a good one. We have always been sensitive to the other's needs and supported each other in raising our children and living our daily lives. We have been the best of good friends as well as lovers. I consider myself extremely lucky to have won her affection decades ago when we were dating.

She was always conscious of my desire to lead a non-stressful life at home. She never crammed my weekends and evenings with major events, entertainments, etc. Her scheduled social events were usually during the day with club and bowling friends. She kept our organized social activities to a minimum--our pinochle club which met about six times a year and monthly get-to-gathers with family members. Boring! Not at all. We both loved our solitude.

Jean has inherited a wonderful trait from her father. Never did he (nor does she) complain or find fault with anyone--including family, strangers, friends, and those not so friendly people. It seems that she always looks for the good traits in a person. She excuses the person who has a shortcoming, or is just obnoxious, with the statement that there is a reason and it is not the usual state of that person. This optimism is also carried over into events. Her cheerful attitude of looking at the bright side of things might be a little annoying to some--especially if there is absolutely no rosy side.

As a mother, she was always superb--always having the respect and love of her daughter and two sons. As a wife, she never ceased to support, love, and praise her husband.

As a husband, the best that I can say about her is God bless you for giving me a happy life.

Children of Wade & Jean (Gerstner) Wightman:

1. Dianne Lynne, b 21 Apr 1948, Owosso, MI, m LaVerne Carl Bailey on 28 Jun 1969

2. Gerald Wade, b 8 Oct 1949, Owosso, MI, m Patricia Jean Loznak on 31 Dec 1977, div 1988

3. Richard Charles, b 8 Nov 1953, Owosso, MI, m Mary Theresa Novak on 29 Apr 1989.

Back Row: NIKKI, DIANNE, JEAN, WADE, GERALD
Seated: LAVERNE, RICHARD, PATRICIA, NADINE, SELENA

"If a man leaves children behind him, it is as if he did not die"

-Moroccan proverb

DIANNE LYNNE (WIGHTMAN) BAILEY

Dianne Wightman was born 21 April 1948 at the Owosso Memorial Hospital. Her early education from 1953 to 1959 was at Washburn School, the same country school that her father first attended. When the education system reorganized in Shiawassee County, all country schools were closed and became members of a kindergarten through 12th grade district. This meant that all country kids in our area were transported by bus to the Owosso schools. She attended Bryant Elementary.

During Dianne's elementary and junior high years, she participated in the annual Owosso Schools Field Meet and always won the 50 yard dash. In fact, in 1961, she set an Owosso record that still stands in 1989.

Dianne was very active in 4-H. In 1965 she won a 4-H Key Club Award that provided a three day trip to Chicago--a trip where she met her future husband, LaVerne Bailey. Dianne and LaVerne were among the six that were chosen from Shiawassee County. They began dating after high school graduation in the summer of 1966 and for several years while attending separate colleges.

DIANNE WIGHTMAN - 1966 HIGH SCHOOL GRADUATION

Dianne was a graduate of Owosso High School in 1966. She was always an excellent student and a member of the National Honor Society. She graduated from Central Michigan University in 1970. Her college major was in Education, specializing in Library Science and English. As Dianne married before she graduated from college, she lived in Ypsilanti and took courses at Eastern Michigan University. These credits were transferred to CMU at Mount Pleasant, MI. Dianne and LaVerne were married on the 28 Jun 1969 at Henderson Methodist Church, Henderson, MI. She and LaVerne lived in student housing during the year 1970 while she attended Eastern Michigan University at Ypsilanti.

Dianne was able to get a position as librarian at John Glenn High School in Westland, MI in the fall of 1970 and she kept this job until 1973, when Nikki, her daughter, was born. Between 1980 and 1986, she worked as Special Education Aide providing special training to learning disabled children in K to 5th grades at the Salem Elementary School in South Lyon, MI. Desiring to leave the education field, she decided to go to a business college. Dianne received her Associate Degree in Business Administration and Secretarial Sciences from Cleary College, Ypsilanti, MI in 1988 with honors. She now works for the University of Michigan as a secretary on a Federal grant to study midwifery.

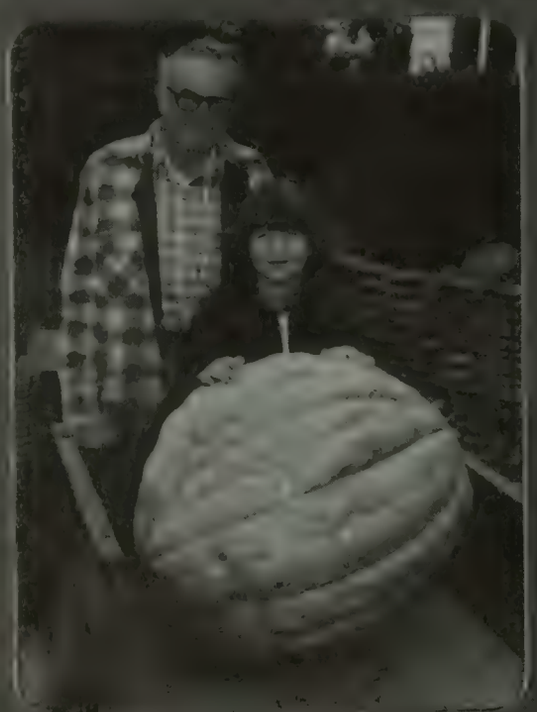
DIANNE AND LAVERNE BAILEY WITH DAUGHTER NIKKI

Dianne enjoys reading, crafts, and volleyball. She and LaVerne have joined a volleyball league which they enjoy very much. She does a little vegetable and fruit canning from their garden during the summer, runs a "squeaky" clean house, and is an excellent cook. She and her husband enjoy antique shopping. Their house is nicely decorated with family curios and prized items gleaned from their outings to antique areas.

The Bailey family presently [1990] live in a rural area at 11676 Post Lane, South Lyon, Michigan. They have lived several places in Michigan during their marriage: Wayne, 1969-1970; Ypsilanti, 1970 on EMU campus; Belleville, 1970-1972; Plymouth, 1972-1978; South Lyon, 1978 to the present.

LAVERNE & DIANNE (WIGHTMAN) BAILEY
JUNE 28, 1969

TOP CLOCKWISE: THE BAILEYS (1) DIANNE (2)NIKKI, DIANNE, WALTER, LAVERNE, & MARJORIE (3) NIKKI AT AGE 4 (4) NIKKI AND DIANNE (5) NIKKI AND HER GRANDFATHER, WADE WIGHTMAN WITH THE GREAT PUMPKIN GROWN FOR HALLOWEEN IN 1982



TOP CLOCKWISE:- DIANNE WITH 'SHEBA' 1964
LAVERNE 1964
DIANNE WITH 'TEDDY' 1960
LAVERNE 1954
DIANNE & JERRY 1952

LAVERNE CARL BAILEY

LaVerne Bailey was born on 17 Apr 1948 at Durand, Michigan. He attended a rural school, Knagg's Bridge (Bancroft), between 1953 and 1962. LaVerne attended Durand High School from 1962 through 1966. In the fall of 1966, he started an electronics program at Flint Junior College and graduated on 10 Jan 1969 with an Associate Degree in Electronic Technology. He began working for Detroit Edison Company in April 1969 and has worked at the Wayne and Ann Arbor Divisions. LaVerne started out as an Engineering Technician and then progressed up to Service Planner. At the present time (1989), he is the Supervisor of Service Planning in Engineering and Planning at the Ann Arbor Division.

LaVerne has two hobbies that absorb all of his spare time--woodworking and Corvairs. He has reproduced the choice antique furniture items that they have seen during their excursions as well as those pieces illustrated in the many antique magazines that they have read. Old Corvair automobiles are not the only items that he has torn down, overhauled, remodeled, chromed, and fixed to look better than the original. He has made Dune Buggies, Go-Carts, fixed motor bikes, his motor home and kept the family automobiles in running order.

He married **Dianne Lynne Wightman** on the 28 Jun 1969 at Henderson Methodist Church, Henderson, MI. (See Bailey in index for the ancestry of LaVerne Bailey)

Child of LaVerne & Dianne (Wightman) Bailey
1. Nikki Lynn Bailey, b 20 Dec 1973

NIKKI LYNN BAILEY

Nikki Bailey was born 20 December 1973 in Wayne, MI. She lived in Plymouth, MI the first four years of her life. At age four, she accompanied her parents when they moved to South Lyon, MI. She has been a student at the South Lyon Community Schools since 1979.

During her elementary school years, she participated in gymnastics, played on local South Lyon soccer teams, and participated in the Detroit Metroppolitan Area Youth Fitness Meet. She won 1st in the ball throw in 1984 and 2nd in 1986.

Nikki played clarinet in the school band during her middle school years (6-8 grades). At two Solo and Ensemble Festivals, she placed 1st in the clarinet contest.

Nikki was on the Academic Honor Roll throughout middle school.

At the present time (1990), she is a sophomore in high school. She is an excellent student and participates in their basketball and volleyball programs. Several college scouts are impressed with her athletic abilities although she is only a tenth grader. Georgetown University has asked her to fill out their athletic application forms for possible later consideration.

Nikki regularly appears in the sports section of the South Lyon Herald. On October 5, 1989, she is given credit for winning a game with Kensington Valley Conference champion Milford at the buzzer. **"Sophomore center Nikki Bailey, who had tied the game moments earlier, converted a basket off a rebound to give South Lyon the win. They tied it three times in the fourth quarter before a Milford turnover set up Bailey's heroics."** Two days later, against Howell, **"Bailey paced the Lions with 20 points and 12 rebounds."**

NIKKI BAILEY

The Herald reported in January 1990: **"Sophomore setter Nikki Bailey has benefitted from the youth movement. Elevated to the varsity in the middle of last season, she possesses more natural skills than any player on the team. Bailey brings back memories of South Lyon great Julie Howell, who now plays basketball at Miami of Ohio. Like Howell, Bailey entered her sophomore basketball season as a reserve player, only to exit with star status. She also could match Howell's success on the volleyball court."**

The Herald reported on March 15, 1990: **"BAILEY NAMED ALL-KVC "South Lyon's Nikki Bailey received first team recognition on the All-Kensington Valley Conference Volleyball Team, released last week by the league's coaches.**

A 5'10" sophomore setter, Bailey led the Lions in assists, service aces (95) and service points (170). She also recorded 90 kills and 24 solo blocks."

The Herald reported on March 22, 1990: **"AREA'S TOP VOLLEYBALL PLAYERS HONORED: SOUTH LYON'S BAILEY RECOGNIZED AS SLE FIRST-TEAMER. FIRST TEAM - NIKKI BAILEY, South Lyon, setter: This 5'10" sophomore possesses a variety of skills, but a devastating top-spin serve is what separates her from the average player. Bailey, an 81-percent server, led the area with 95 aces this past season. 'Nikki's serve can be awesome at times,' Lions coach Ed Baldwin said. 'Very rarely did teams side out on her when she got her serve in. True, her percentage is down a bit, but you'll accept that when her ace total is so high.' Bailey's other statistics include 170 service points, 90 kills and 24 solo blocks. Her assist total was unavailable, but she did lead her team in that category. 'Nikki can do a lot of things,' Baldwin added. 'She's a good setter and hitter. She could change positions next year, too. With her talent, it's not fair of me to make her do one thing.'"**

Mathematics and English are her favorite subjects. Like most students of her age, she is thinking of the future, but each day her goals change. One day it is secretarial work, the next it is a nursing,--than she might become a coach. Whatever her choice might be, she has excellent colleges and universities to attend with only a short drive. Her high scholastic abilities will permit her to attend any college of her choice probably with an athletic scholarship.

GERALD WIGHTMAN (TOP CLOCKWISE): (1) HIS FIRST BOW & ARROW DEER HUNTING TRIP IN THE MICHIGAN FORESTS (2) 12 YEARS OLD (3) `JERRY' AT THE DENTIST, AGE 4 (4) `JERRY,' AGE 16, WITH HIS FIRST CAR, A 1958 FORD (5) HIGH SCHOOL GRADUATION PICTURE IN 1968

GERALD WADE WIGHTMAN

Born 8 Oct 1949

Gerald Wightman was one of 76 million "Baby Boomers" born in those fruitful years between 1946 and 1964. These were the decades that turned the old-fashioned values upside down--a time that the older generation had great difficulty in adjusting to the many changes.

Gerald (Jerry) was a typical offspring. His early childhood was quite characteristic of bygone generations. He attended the local country school that required walking 3/4 mile from his home. He got good grades and liked to excel in sports and other activities. He played "cops and robbers," softball, skated, bicycled, and all the other games that a growing kid enjoyed. He liked everyone and everyone liked him. He had a bad habit of bringing stray dogs home. There always seemed to be a stray dog to be adopted. Limits were put on the number that he could keep.

Jerry was a member of several 4-H clubs--cooking, pigeon, and softball. In order to play organized softball, the boys and girls had to participate in a separate 4-H club. Jerry's membership was in the Shiawassee 4-H Pigeon Fanciers. This involved projects and activities that were exhibited at the Shiawassee County Fair each year. Jerry's pigeon exhibit usually included Russian Trumpeters, Jacobins, Modenas, Fantails, and Homers.

Television came into prominence while he was young. He and his brother and sister probably spent too much time watching telecasts. There is no doubt that it had an influence on their approach to a future lifestyle. Was it good or bad? The experts can't seem to agree on this.

When the country schools were closed in the early part of the 1960's, Jerry was bussed to the Owosso Public Schools. After getting into high school, he was able to ride with his father who was teaching there.

Football was an Obsession

Football became an obsession. He had the motivation and a natural ability; however, his weight was always a factor. At that time in his life, protein supplements and all types of food just could not put on the poundage needed for greatness in that sport. He, nevertheless, was able to participate in all the games.

Jerry really entered into the new social revolution during his Junior year in high school. He quickly adapted to and did his share in developing this new revolution. He started to work on a Co-op job that was initiated by the school with local businesses to introduce the young people to the work place. This job plus the money working for his father on the farm provided funds for a car. Needless to say, this became his passion and a source of apprehension for his parents. This destructive machine had to have ***new tires*** replaced after the first 8,000 miles. Jerry had spun and braked the rubber off all four tires. This jalopy gave Jerry his freedom and the means to become a full fledged member

of the "Baby Boom" generation and the entrance into a lifestyle alien to that of his parents.

During that time, the role of women became revolutionized. Many gradually shifted into sexually liberated and overly assertive females. Some experienced rights that were only usurped by the opposite sex in the past. Lack of commitment by both sexes was the norm.

After graduation from high school in 1968, Jerry attended Central Michigan University. He had no clear goals in mind. Living for the moment was the custom. Consequently, his grades were poor and he soon transferred to Lansing Community College and then on to Michigan State University.

Jerry's college days were in fact a catastrophe. Grades were at such a low ebb that his father wrote the following letter to try to get him on an affirmative path:

January 10, 1971

Dear Jerry:

I think that you will welcome a program that will give you in black and white a guaranteed income for college expenses for the next couple of years. I have worked out a rewarding set-up for you and also let me know where I stand.

First of all, I would like to have you sit down and figure out from the Central College catalog what credits you need to graduate and let me know what they are. I will then reimburse you for those credits as follows:

D - 0
C - $55.00 per semester hour
$38.00 per term hour
B - $ 7.00 extra for each sem. hour
$ 4.00 extra for each term hour
A - $17.00 extra for each sem. hour
$11.00 extra for each term hour

It is possible to earn up to $2200.00 for your next year's school expenses under this set-up if you get all A's like your mother. Your money for the Spring Term depends on the list of courses that you furnish me, whether or not the courses you take this term apply, the number of credits earned, and the grade that you receive for them. I might add that this financial arrangement applies only if you continue in school full time except for summer vacation until you hopefully graduate in 1972.

I suggest that you get MSU enrollment paperwork out of the way immediately so that you can enroll for the Spring Term.

If you would like to discuss this further, come home with mother some night.

Love, w.w.

Jerry's mother was taking courses at Lansing Community College at that time and graduated with the top 2% of her class--Summa Cum Laude. The amount of money that was mentioned in the above letter for a "C" was adequate for a "full ride" at that time. It would pay for books, tuition, room and board at any state supported college or university in Michigan. If the grade average was in the B or A category, there would be some spending money available.

He decided to take a couple years off to sort out his priorities. He made three trips to South America to buy handicrafts in Columbia, Educator, and Peru to sell back home. He also took on odd jobs until the decision was made to go back to college. Maybe the Vietnam War influenced him. Most young people were against the war. Those who couldn't avoid the draft took refuge in Canada. In spite of his lack of direction and career interest, his off and on college attendance between the fall of 1968 and summer of 1976 finally resulted in a degree from Central Michigan University at Mt. Pleasant, Michigan. He was ready for a career in education.

One interesting and unusual opportunity happened to Jerry during his student teaching days. While in attendance at CMU, he was able to wrangle a student-teaching assignment through Michigan State University in an American school in Guatemala City, Guatemala, Central America. This type of student teaching was not available at CMU, and the opportunities were very limited for MSU students. He was lucky.

Jerry got nicely settled into his new life in Guatemala when the **MASSIVE EARTHQUAKE HIT ON FEBRUARY 4, 1976.**

The following headlines appeared in The Owosso Argus Press.

"February 5, 1976: AID POURING INTO SHAKEN GUATEMALA. The Guatemalan government declared a state of emergency and concentrated all public services in the defence department. Warnings were issued against looting, and a radio broadcast asked that no more bodies be brought to the morgue. "The morgue is full," it said."

"The Morgue Is Full"

"February 5, 1976: **MICHIGAN STATE STUDENTS OK.** Fourteen Michigan State University students in Guatemala escaped a devastating earthquake which has killed at least 2,000 people, a school official says.

Dr. Roy Wesselman, director of the elementary intern program at MSU, said one school staff member flew out of Guatemala after the massive quake Wednesday and reported all the students were fine.

"I have heard through parents of four students that they were not in the heart of the damaged area," said Wesselman. "None of the students were

injured. Right now they are sleeping outside because there are still rumblings down there."

He said six of the students are on one-year internships, teaching bilingual elementary education at the American School of Guatemala and eight others are student teachers."

Two looters were shot... thieves shot on sight.

"February 7, 1976: **QUAKE TOLL PASSES 15,000.** Helicopter relief teams took supplies to towns and villages isolated by the Guatemalan earthquake and returned with reports that raised the official toll today to more than 15,000 dead, an estimated 40,000 injured and 200,000 homeless." "...more than 525 aftershocks." "...Two looters were shot in Guatemala City, and scattered shots were heard through the night. President Kjel Eugenio Laugerud ordered thieves shot on sight."

Jerry wrote the following letter:

San Salvadore
Monday
Feb. 1976

Hello Folks-

Well, I survived the big earthquake! School was closed until the 16th of February for sure and possibly indefinitely. We have had over 200 tremors of different sizes since the big one, which lasted about two minutes and registered 7.5 on the scale. Food, water and gasoline are in shortage now and the places that do have them are taking advantage of the catastrophe and charging quadruple. Friday, Guatemala had another quake which killed several nurses that were working in a hospital in the capital. At the time, I was on a bus returning home from downtown. The bus was really shaking and, of course, the women were all screaming. Quite exciting!! I left the city Friday with some Nicaraguan and Costa Rican friends and drove to El Salvador.

Now, I'm staying with Bonnie and Larry for the week. I'll be doing some substitute teaching at their school this week ($16.00 a day). Also, I hope to finish up my student-teaching here rather than in Guatemala. The principal has already asked me, so it's just a matter of fixing it up with M.S.U. It shouldn't be any problem because two student-teachers and several interns have already returned to the states from Guatemala. I think the student-teachers will receive complete credit for only one month of teaching. I could return too, but I would rather get my foot in the door here in Salvadore.*

*I heard about Grandpa.** It's really too bad. I certainly wasn't expecting it. He seemed like he was in such good health.*

I'm sending the lessons back to be typed. I edited them somewhat. Type them if you would and return them to Pat. She'll send them in. I have about two minutes until the bell rings to finish this letter, so I'll close for now. Hope everyone is well and that the weather isn't too harsh.

Love,

Jerry

In a letter from Jerry in Cali, Columbia dated May 11, 1977, he writes about the Omar Miranda family that he befriended in Bogota:

"...I've lost $1,000 that I had given Omar for Pat & my rings & jewelry. I gave him about $800 cash plus $200 worth of jewelry tools that I had brought from the states. He flipped out & lost his mind & is in a mental institution. Nobody knows what happened to the money. He was going to make the rings & put the emeralds in them. Now there's nothing. I don't think I'll ever learn how to handle money."

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*Larry and Bonnie Balli were former teachers of Owosso High School. Jerry had befriended them while they were still in Owosso. They had moved to San Salvador, El Salvador to teach in the American school. They later moved to Djakarta, Indonesia where Jerry continued his friendship and made frequent visits.
**His Grandpa Gerstner had died from a heart attack.

In another letter, dated June 9, 1977, he updates the events that caused Omar's mental dilemma.

"Dear Mother & Father--School is out and I'm spending my last weekend in Bogota. I just arrived at the Miranda family's home and have received the whole story on Omar. It's absolutely terrible! I'm going to see him today in the hospital. His situation has made the papers all over Colombia for the treatment he received in Ecuador. I'll explain the lengthy story now. Just before he went to Ecuador, there was a big bank robbery in the south of Colombia (Pasto). He didn't have papers to enter Ecuador because before the robbery, they weren't necessary. Colombians could come and go across the boarder as they pleased. Well, because of the bank robbery, they (Ecquadorian police) picked him up and took him to jail because of false suspicions. While he was in the Ecuador jail (1-1/2 months), he was stripped of all clothing and fed only green banana peels and was forced to eat his own excrements & drink urine. He was tied to the bars of his cell, which was 3 feet square and 9 ft. high, 18 hours a day. Three days he was hung by his thumbs and another day by his middle fingers. They still don't know if he'll ever be able to work with jewelry again because of the condition of his hands. His face, arms and legs are terribly scarred where they cut him with knives and piano wires. A guard poked twice at his left eye with a knife to pluck it out but he jerked away and didn't have any damage to his pupil. They can save his eye which is fortunate. He was whipped and forced to do other degrading things too numerous to mention. All this because he didn't have his papers which he kept claiming to the police that he didn't know that they were necessary. His brother found out he was in the Ecuador jail and went to get him. He had all his papers and they contained him 10 days and subjected him to the same treatment. The mother went down with the Colombian consulate & finally got them both out. She said that Omar was about an inch from death. Other

"A guard poked twice at his left eye to pluck it out..."

Colombians are gettingthe same treatment in Ecuador since this bank robbery and tensions are really starting to come to a head between the countries. Omar was the first, however, and they believe he has gotten the worst treatment. There are other Colombians who were in the same jail with Omar that have been released & have testified to these facts. They say that it's as bad as Nazi Germany was. The papers say there could be up to 200 Colombians in the Ecuador jails now. So, who knows what's happening there. The government is paying for all of Omar's hospital and treatment bills. They keep him drugged a lot of the time until his mental and physical condition gets better. The police stole everything he had which was mostly mine; but this doesn't bother me now that I know the whole story. I'm just sick to my stomach that such a thing could happen to such a great person as Omar who's so close to me.

I'll be home (Miami) Thursday the 16th. Sure am looking forward to this date. I've got another problem. I have to falsify a paper to get my birds* home. I sure hope it works or I might find myself in a Colombian jail for forgery. **No, seriously** I think I have connections that will get me the proper paper but as a last resort, it's possible I might have to forge one. I had all my papers but one. Last Friday they made the law, **no more animals can leave the country**, and I went to get the last paper Monday and they said that I was one day late. I leave at 3:00 a.m. in the morning so the people at the airport can't run a check on the papers. One of my better Colombian friends (a lawyer) is going to accompany me to the airport and get me through the red tape so I'm confident the birds & I will make it to Miami. I'll call collect when I get to Miami to let you know I made it.

Love,

Jerry

---

*Jerry had acquired two beautiful Macaw parrots. He was successful in getting through customs at Bogota and Miami.

Jerry and Patricia "Pat" Loznak were married December 31st, 1977 at her parents home in Owosso, MI. The next year they moved to Limon, Costa Rica, C.A. where Jerry taught third, fourth and fifth grades for the Standard Fruit Company until 1980. They were housed in a company owned house situated right on the ocean. A hop, skip, and a jump would put them right in the water. Because of coral, they were unable to swim. However, there were lobster and crab hunting in the coral reefs at any time the tides permitted. Tarpon and other fishing was available by wading out a few hundred yards to the edge of the reef. The cool tropical breezes coming in from the ocean made the setting a paradise. If the same locale could have been moved to the shores of Michigan, the property would have been worth millions of dollars.

Jerry's brother, "Rick", was able to experience this luxury and take advantage of the bounty of the ocean when he "house sat" during December and January of 1978-9. Over eight weeks of Christmas vacation was available to Jerry and Pat so they took an extended backpacking trip that circled South America. Their route on leaving San Jose, Costa Rica was to San Andres Island, then to Bogota and Laticia, Colombia; boat to Manaus, Brazil; fly to Brasilia; take a bus to Rio de Janeiro and Sao Paulo, Brazil; Iquazu Falls; Asuncion, Paraguay; Montevideo, Uruguay; Buenos Aires, Barlochi (over by Chilean border), Mendoza, and Jucuman, Argentina; Pto. Montt and Santiago, Chile; La Paz, Bolivia; Cuzco and Lima, Peru; and then fly back to San Jose, Costa Rica.

It was an arduous and exhausting backpacking trip-especially at the high altitudes of Bolivia, Chili, and Peru. It was extraordinarily overwhelming for Pat. She was pregnant at the time and there were periods of morning, afternoon, and night sickness that goes along with that condition. Backpacking with heavy loads at the high altitudes was unusually difficult for both. Jerry added to his problems by adding a heavy native-woven rug to his load.

The trip was a memorable success. However, an unscheduled early arrival home caught their "house sitter," Rick, unprepared for their return. Their maid was still on her holiday and the house was a total disaster. No dishes or cleaning had been done since they left. Pat's quiet demeanor and a visit to a neighbor gave Rick some time to rectify his poor housekeeping duties.

With the labor unrest created by the union agitators (mostly Communists), the Standard Fruit Company could no longer operate at a profit. They began to shut down their operation. This also included the school that provided work for Jerry. He and Pat decided to move back to Michigan where he secured a teaching job at Morrice Public Schools in Morrice, Michigan. His assignment was fourth grade and he also did some coaching. During the summer of 1980, he worked with migrant Mexican workers for the Michigan Department of Social Services. His job was to be able to speak in Spanish with those who could not or were unable to clearly express their thoughts in English. Most Mexicans migrant field workers did not know what the State of Michigan had to offer them. Jerry was empowered to make sure that they got all of their privileges. Those rights were welfare, schooling, acceptable field conditions, housing, transportation

expense, unemployment benefits and other goodies that only a trained social worker would know.

During his year in the Morrice schools, he determined that the lifestyle, opportunities, compensation, and future was in teaching overseas. Jerry began applying to companies that had divisions in foreign lands as well as the Federal government. The opportunity that developed came from the U. S. Department of Defense to teach American children at U. S. bases. Jerry got his first assignment in Chinhae, Korea in the fall of 1981.

The U. S. Navy had a small detachment of people stationed right next door to a Korean Naval Base in this beautiful little town on the southern coast. The Wightmans lived here for four years. Their "pecking order" or status on base was the same as the officers. They lived in officer housing and experienced all the amenities of the highest ranked officer on base--which included a membership in the Base Officers Club. Because Jerry taught all the kids on base, he was friendly with all the parents. These friendships also provided him the means to get into the Enlisted Club (by invitation only). The atmosphere in the enlisted men's club was much more earthy and enjoyable than the sophisticated ambience among the officers.

Jerry and Pat lived for four years in Chinhae. During their first year, they had another child, Nadine.

The marvelous part about teaching for the Department of Defense is the available jobs that you can transfer to all over the world. As of June 30, 1988, the U. S. had 2,104,307 active-duty military personnel worldwide. The locations where we had the most military were: Continental U. S. 1,265,249; West Germany/Berlin 245,322; Japan/Okinawa 49,327; Hawaii 47,101; South Korea 46,310; United Kingdom 29,093; Alaska 22,517; Philippines 17,468; Italy 14,732; Panama 11,181; Guam 8,671; Spain 8,384; Turkey 4,884. Some locations, such as Turkey and Greenland, are always available. Others, such as Spain and England, are more difficult sites for relocation. There is more competition for the choice spots and the teachers already there often stay for longer periods of time. Some even finish out their required years for retirement.

Jerry took advantage of the transfer privilege when he asked to be transferred to the Philippines. Upon his acceptance, government personnel came into his house, packed everything and shipped it to his new location and then unpacked it. They even shipped his car that he bought in the U.S.A. and had brought to Korea in 1981.

Housing is sometimes a problem. When they arrived at Subic Bay Naval Base, no acceptable house was available. The type and size of house that was usually offered was not going to be ready for several weeks. They put their furniture in storage and waited for an acceptable house.

Jerry and the family soon settled into their new home when it became available. Pat continued correspondence classes that would lead to her B. S. Degree in elementary education. Selena started school, took swimming lessons, and horseback riding lessons. Nadine (Naddi) took dancing lessons and

swimming lessons. Jerry continued his teaching which he thoroughly enjoyed. He has been honored several times for his innovative teaching.

One such honor is described below in a press release from the Philippines.

FORMER OWOSSO MAN, TEACHING IN PHILIPPINES, NATIONAL AWARD WINNER

Subic Bay, Philippines--Gerald Wightman, formerly of Owosso, has been selected as one of the 13 recipients of the Distinguished Teaching Achievement Award from National Council for Geographic Education (NCGE).

Wightman, 36, is a 1968 graduate of Owosso High School. He is the son of Wade and Jean Wightman of Owosso. He teaches fifth grade geography at Binictican Elementary School at Subic Bay Naval Base, The Philippines. He and his wife, the former Patricia Loznak, and their two daughters, Selena, 7 and Nadine, 4, are spending their second year here.

Wightman is one of only three educators from the Department of Defense Schools (DODDS) to win the award this year. He graduated from Central Michigan University in 1976, and has been with the DoDDS for five years. He taught for four years in Chinhae, Korea, before coming to Subic.

Before joining DODDS, he taught in Limon, Costa Rica for the Standard Fruit Co.; Colegio Bolivar in Cali, Colombia; and the American schools in El Salvador and Guatemala.

Wightman will receive a Certificate of Recognition during NCGE's conference scheduled this month in Washington, D.C. During the awards ceremony, he will also be formally accepted as an honorary member of the council. Describing his teaching method, Wightman said he helps students become more adept in geographic concepts through "hands-on" activities.

Teaching overseas has made it possible for Jerry, Pat, and the girls to travel extensively. On many occasions, they have made trips throughout the Orient. The following is a letter written by Jerry on April 27, 1987:

"Thailand was great! We covered an 80 mile radius around Bangkok. We took one tour & "winged" it with public transportation, taxis & river boats the rest of the way. I parasailed at Pattaya Beach which was an experience. I reinjured my ankle on the landing which turned out to be a 50 ft. free fall into 3 inches of water. We saw lots of snake shows with King Cobras which were neat. I definitely want to go back."

From another letter:

"We were in the Mandarin Hotel (9th floor) Saturday night when an earthquake (minor 5.0 R.S.) hit. Our room was swaying or swinging approx 5 ft. from left to right. I couldn't find my pants. Pat couldn't find the key and Naddi flipped out. Selena was the only one who had it together. It lasted approx 30 seconds. We cleared the hotel by way of the exit steps and went to an open area by the pool side. We were somewhat reluctant to re-enter & go back to bed! We did & there were no more shakes."

The older generation can enumerate an endless amount of things that have changed society for the worse--drugs, crime, lack of commitment, living for the moment, easy **divorce**. Divorce just happened to Jerry. It was probably just another casualty of the times. Divorce is rare but not unheard of among his ancestors. His grandfather, Joseph Gerstner, and his great grandmother, Lauren (Skinner)(Smith) Bishop, found that a dissension filled marriage was not conducive to a happy life.

There is one main difference between the old generation and the "Baby Boomers"--**lifestyle**. From my first pay check until retirement, providing a nest egg for my old age was of paramount importance. Jerry does not have this abiding drive for security. Inflation is probably partly to blame. Spiraling costs has made **enjoy it now** a way of life and let the future take care of itself. At least during the same age period, his lifestyle has been much more lavish than mine. Perhaps he has acquired the secret for a better than average livelihood in his old age.

They who go feel not the pain of parting;
It is they who stay behind that suffer.
-----Longfellow

Chronology of events in the life of Gerald Wightman:

1964-68. Attended Owosso High School. Worked part time on his father's farm, packaging for Harris Milling Company, Production Control Clerk for Woodard Manufacturing Company.

1968-70. Attended Central Michigan University.

1970-71. Attended Lansing Community College.

1971-72. Attended Michigan State University.

1972-74. Three trips to Colombia, South American to learn Spanish; buying & than selling native handicrafts in U.S. Worked full- and part-time as a distributor and applicator of aluminum products for Alcan Aluminum.

1975-76. Attended Central Michigan University-Graduated

1976. Student teaching at Colegio Americana de Guatemala, Guatemala City, Guatemala, C.A.

1976-77. First teaching position at Colegio Bolivar, Cali, Colombia, S.A. Taught seventh and ninth grade social studies.

1977. Taught sixth grade one semester at Morrice Elementary School, Morrice, MI.

1977. Married Patricia Jean Loznak, d/o John & Etta Jean (Loynes) Loznak.

1978-80. Moved to Limon, Costa Rica, C.A. to teach third, fourth and fifth grades at the Standard Fruit School.

1980. Worked as a Spanish translator with migrant workers for Michigan Department of Social Services.

1981. Teacher of fourth grade at Morrice Elementary School, Morrice, MI.

1981-85. Moved to Korea to teach for the U. S. Department of Defense at Chinhae. He lived for four years here and did extensive travel throughout the Asia area.

1985 to the Present. Transferred to Philippines in 1985 to teach for the U. S. Department of Defense at the Subic Bay Naval Base. Gerald was selected as one of the thirteen recipients of the ***Distinguished Teaching Achievement Award for 1986*** *from the National Council for Geographic Education (NCGE). He was one of only three educators from the Department of Defense Dependent Schools (DODDS) worldwide to win the award this year.*

1988. Divorced. Presently teaching 5th grade and living in the Subic Bay Naval Base area, Philippines.

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GERALD WIGHTMAN
SELENA WIGHTMAN
NADINE WIGHTMAN
1990

TOP CLOCKWISE: (1) GERALD WIGHTMAN AT HIS WEDDING ON 31 DEC 1977 (2) WEDDING OF GERALD & PATRICIA (LOZNAK) WIGHTMAN WITH BEST MAN, RICHARD WIGHTMAN AND MARTHA MAHANEY AS MATRON OF HONOR (3) PATRICIA LOZNAK IN HIGH SCHOOL (4) PATRICIA - AGE 12 (5) SELENA, GERALD, & NADINE WIGHTMAN IN SUBIC BAY - 1988

PATRICIA JEAN (LOZNAK) WIGHTMAN

Born 25 Mar 1955

Patricia Loznak is the daughter of John I. and Etta Jean (Loynes) Loznak. She attended the Owosso Public Schools. She started in 1960 and graduated from the 12th grade in 1973. Her 1986 degree in education from Michigan State took a long and often interrupted path. Pat started Lansing Community College in 1974 to study horticulture. Changing of goals and one interruption after another occurred to postpone that final college graduation day in '86. She expects to complete her Masters Degree in Education during 1991.

Marriage, the birth of two children, moving several times during their stay in Michigan, resettling in Costa Rica, Korea, and the Philippines, all contributed to the difficulty of going to college. Besides all of these adversities, there was the task of raising two young girls and managing a household. Then there was the inconvenience and often complicated task of taking college correspondence courses. For years it was necessary to travel back from overseas to take courses on campus during the summer. Pat also found some time to be a teacher's aide while in Korea. She is now teaching full time for the Department of Defense in the Philippines and expects to go back for at least one year after her annual visit back to Michigan for the summer months.

As a child, Pat took dancing lessons. This provided the opportunity and enjoyment to dress up and be on stage. Although she did not carry on with this avocation, she realized the importance of this kind of training. She has instilled the same desire for personal achievement in her daughters. Selena's aspiration to win at swimming and horsemanship and Nadine's desire to surpass at swimming and gymnastics are encouraged by both Pat and Jerry.

Living overseas has become a way of life for Pat. She, no doubt, got her introduction by the job openings that were presented to Jerry during their early married life. However, because of her restless nature, she feels that she would have travelled around a lot regardless of Jerry's many and divergent teaching jobs.

The cost for domestic help in the third world is so low that all Americans take advantage of these workers. Pat and Jerry always hired at least one full time employee. This comment was made by Pat in one of her letters from Korea dated 28 Aug 1981: "My maid is just finishing up. She is nice and a great worker. The gardener was here today and "boy" was it ever hot out there mowing the lawn. The bad thing about it is that it is all hill. He also washed all my windows on the outside. We pay him 5,000 won--around 7 dollars."

The servants are an added gratuity to their life style. When Pat and Jerry moved to the Philippines, the low cost of employees continued. They proceeded to hire a full time maid who also cooked part-time, a gardener who also washed cars and did other odd jobs, plus two full time teacher's aides--one for each of them.

For information on the ancestry of the Loznaks, check the index.

Children of Gerald Wade & Patricia (Loznak) Wightman:

1. ***Selena Leigh Wightman, b 29 Aug 1979, San Jose, Costa Rica. She received dual citizenship of Costa Rica and the United States until her 18th birthday.***
2. ***Nadine Jean Wightman, b 8 Jan 1982 at 121 Evacuation Hospital (Military hospital) in Seoul, Korea.***

SELENA LEIGH WIGHTMAN

Selena Leigh Wightman was born 29 Aug 1979 in San Jose, Costa Rica. Her father called us without delay with a few sketchy details. More details on our granddaughter were disclosed from Pat in a letter dated 31 Aug 1979:

Dear Jean and Wade,

I can hardly believe that my baby has been born. You should see her--is she ever a beauty. Lots of hair and what looks like dark eyes. She came into this world Wed. morning at 8:45 after having a hard labor. Her head was positioned wrong with her face looking up. The Doctor did a real fine job turning her around as she crowned. Jerry got to the hospital just in the nick of time. My labor began around mid-night and lasted until morning. He got on the first plane at seven and arrived in time to see his little precious Selena be born. Was he ever excited and was the proudest father I've ever seen holding her after the birth--especially in his green outfit with his mask over his mouth.

The pediatrician from the clinic is real nice. He speaks perfect English and comes in to talk to me twice a day. Selena has been real good about knowing what to do when I put her to my breast. So far I

don't have any milk. The doctor says that it sometime takes two to three days.

Everyday at 7:00 a.m. they wake me up to tell me to shower. Then comes breakfast along with Selena. She is with me until 1:00--that's when lunch arrives. They take her and change her and give her 2 oz. of formula. Back she comes around 3:00 and is with me until 6:00. Really is nice. They have these cute little bassinets. They keep them in pink trim for girls--- blue for boys. Right now she is right next to me sleeping away. She is so good. Hardly ever cries--- though I'm sure after we get home and she grows a litter older, she will have her bouts.

Jerry went back to Limon last night (Thurs). He is coming back today (Fri) and will take us home (to Limon) Sunday. The company plane is flying us back.

The clinic doesn't have visiting hours--any time is fine within reason. Mom has been here with me an awful lot of the time. She has been real nice having around though I think she misses Dad an awful lot.

Oh! I wanted to tell you that Selena's full name is Selena Leigh Wightman. It was so funny. Jerry finally gave in to Selena Loznak Wightman, but here in Latin America all children when born take on their father and mother's last name. For example, Gerald Wade Wightman Gerstner. That is how all Jerry's papers are written. Well, we couldn't have Selena Loznak Wightman Loznak and that is what her birth certificate would of said. So we both thought best to change the middle name.

Well, guess I'll close and see if Selena will wake up. Also thanks for the ear rings. They are really pretty.

Take care and will be talking to ya.

All our love,
Jerry, Pat & Selena

Owosso Argus Press news release Friday, July 15, 1988

Selena Wightman Paces Scat Team

Fenton - Selena Wightman set two records and took five first places for the Shiawassee County Area Team (SCAT) at the Fenton City Swim Meet held Monday and Tuesday.

Swimming in the Girl's age 8 and Under Division, Selena established two meet records by posting times of 33.9 seconds in the 50-meter freestyle and 15.4 seconds in the 25-meter freestyle.

She also captured first places in the 25 meter butterfly, 18.6 seconds; 25-meter back stroke, 18.5 seconds; and 25-meter breast stroke, 21.0 seconds.

Subic Bay News
May 22, 1987

SPORTS

Blue Marlins shine in Hong Kong meet

"We're very proud of them," chorused the parents. And they have every reason to be.

Six members of the Subic Bay Blue Marlins Team -- led by brother/sister Annika and Daniel France plus Selena Wightman -- gave their parents something to be proud of when they reaped individual honors during the Mantas International Swim Meet held in Hong Kong May 9-10.

The Subic contingent saw stiff competition against three teams from Japan, five from the Philippines and one each from Taiwan and Hong Kong.

...Selena won her points when she took second place in the 100 breaststroke (l:55.00); third in the 50 backstroke (49.88), 50 butterfly (46.73) and 100 backstroke (1:47.82); fourth in the 50 breaststroke (54.63) and 50 freestyle (45.17); and fifth in the 100 freestyle (1:43.26).

Subic Bay News
November 25, 1988

WIGHTMAN SIZZLES IN PISA MEET

Record-breaking performance

Selena Wightman splashed her way to a record-breaking performance during the Philippine International Swimming Association (PISA) meet held recently at the Binnictican Valley Golf Course pool.

Wightman, a top-rated member of the Subic Bay Blue Marlins Swim team who has consistently won honors in past swimfests, captured gold medals in all six events she entered, including her breaking the old PISA time of 43:83 in the 50-Meter backstroke with a 42:53 clocking.

The young aqua star, who also took home the 7-8 girls high point trophy from a meet at the Celebrity Sports Plaza held earlier in Manila, finished first in the 100-Meter individual medley in 1:31.00, the 100-Meter freestyle in 1:24.59, the 50-Meter freestyle in 36:67, the 50-Meter butterfly in 45:42 and the 50-Meter breaststroke in 49:78.

"For one so young, Selena takes swimming seriously," said Shawn Daniels, the new Blue Marlins coach. "She has great potentials and I'm sure she can achieve greater heights in this sport."

Subic Bay News
December 23, 1988

Wightman sets three new records

She did it again.

In a Philippine International Swimming Association (PISA) meet held last month, Selena Wightman broke one record.

Last week, Wightman, competing in the eight-and-under age bracket, set three new records in the PISA Short Course Championship competition held at the International School in Manila.

The Blue Marlin swimming ace broke the existing records in the 100-meter individual medley, (1:28:80), the 50-meter frestyle (35:83) and the 50-meter backstroke (43.99) with her times of 1:28:66, 35:49 and 41.99, respectively.

"She really did an outstanding job," said coach Shawn Daniels.

Wightman, who also finished first in the 100 freestyle (1:18:32), second in the 50 breaststroke (46.52) and fourth in the 50 butterfly (42.60), won the "Outstanding Female Swimmer" and the "Outstanding Eight-and-Under Girl Swimmer" awards for her sterling performance.

"Since we arrived in the Philippines in 1985, Selena has really taken to the water probably because of the climate," said Pat Wightman, Selena's mother who is obviously proud of her daughter's aquatic accomplishments. "To her, swimming, which she took up only two years ago, is a social thing, an enjoyable and fun thing to do, a chance to get to be with her friends. Right now, swimming and horseback riding are Selena's life."

NADINE JEAN WIGHTMAN

Nadine Wightman was born on 8 Jan 1982 at 121 Evacuation Hospital (Military hospital) in Seoul, Korea. Hospital facilities were again a concern as they were in Costa Rica when Selena was born. This time Pat had to travel to Seoul, Korea in order to get adequate medical expertise. She was able to stay at a friend's apartment in Seoul until the baby was due. Pat's mother again traveled overseas to be at her side when the moment arrived. An interesting time element occurred when her birth announcement was telephoned back to the hometown paper. The Owosso Argus, dated January 7th, listed her birth date as January 8th, the following day. The International Date Line made it seem like her birth occurred in the future.

Nadine is a good student in school. She enjoys her gymnastic and swimming classes, and is active in soccer.

Subic Bay News
December 1988

Blue Marlins list of winners

Naddi Wightman (6-and-under), fourth in 25-M freestyle, 100-M individual medley and 25-M breaststroke; fifth in 25-M backstroke, 25-M butterfly and 50-M butterfly.

Subic Bay News
April 29, 1989

BLUE MARLINS EXCEL IN TRI-MEET AT CLARK

The Subic Bay Blue Marlins swim team, paced by the Wightman sisters (Selena and Nadine)...splashed its way to an outstanding performance during the Tri-Meet held at Clark Air Base recently.

Selena, the elder of the Wightman sisters who has consistently been a top contender in various meets and who has set new records in the Philippine International Swimming Association, earned three gold medals in the Clark meet. She topped the 50-meter butterfly with a time of 41.32, the 50-meter backstroke clocked at 41.15 and the 100-meter freestyle timed at 1:24:65 in the 9-10 bracket.

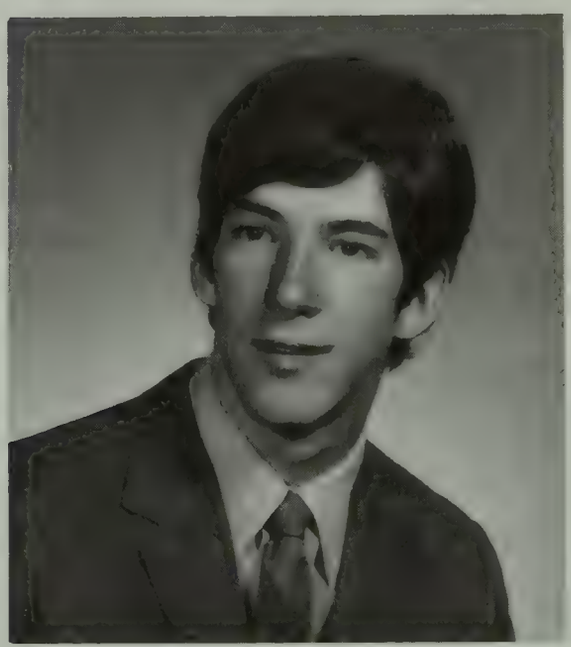
Selena's sister Nadine, swimming in the 6-and-under group, won two gold and one silver, splashing her way to a first-place finish in the 50 breaststroke timed at 1:01:35, the 50 butterfly in 1:06:28 and was timed at 48.30 in the 50 freestyle for second place.

TOP CLOCKWISE: (1) SELENA AT AGE 9 IN 1988, (2) NADINE AT AGE 3 IN 1985 AT SAN MARCIS, PHILIPPINES (3) NADINE AT AGE 6 IN 1988 (4) NADINE AND SELENA AT P.I.S.A. CHAMPIONSHIP MEET IN MANILLA, PHILIPPINES IN 1988 (5) SELENA RIDING HER HORSE AT SUBIC BAY, P.I. IN 1988

RICHARD CHARLES WIGHTMAN

Born 8 Nov 1953

Richard began school at Washburn, a country school about three-fourths of a mile from his home. He was a good student. Lesson assignments seemed to be a class contest while he was at this country school. Rick was never satisfied unless he could finish and hand his assignments in first. However, somewhere during his later elementary years, being first was deleted from his priority list. Education ceased to be an urgent matter in his life. He was content to be just average. No subject seemed to capture his imagination except those things associated with the earth environment. Even today his concerns for the environment are foremost on his mind.



RICHARD WIGHTMAN - 1972 HIGH SCHOOL GRADUATION

Football was his favorite sport. During his eighth and ninth grades, he was outstanding. He developed physically early in life which made him exceptional in size (5'11") and with great speed for this sport at the beginning level. Sore and tender knees at this growth stage made this sport too painful or at least not worth the effort. Sports were not a status symbol for him so he quietly dropped this activity.

When he was about fifteen, he started to take flying lessons. Aviation was a hobby of his father's at that time and it was easy and economical to try something that was a little different. He was good at this and seemed to enjoy it. However, after taking ground school, getting his flying license, successfully making his solo flight, he decided to abandon this activity.

Girls were not an absorbing interest during his high school years. Lack of opportunity was not the reason. It seems that many girls took the initiative according to close friends of Rick. His spare time was spent in "bull" sessions with his classmates. Rick worked in Owosso restaurants on the High School Co-op program during his last two years in high school. He was able to own a car and pay his own expenses. After graduation in 1972, he travelled in Colombia and Ecuador for a year. Rick purchased native handicrafts and resold them in the local

stores and to friends to pay for the trip. This proved to be very profitable at that time so his brother, Gerald, did the same thing the following year.

RICK JUST AFTER HIS SOLO FLIGHT IN THE CESSNA 120 ON JULY 13, 1970. AS IS CUSTOMARY, THE SHIRTTAIL IS BEING CUT OFF BY HIS INSTRUCTOR, ELDON CHAMBERS. IT WAS HUNG ON THE AIRPORT OFFICE BULLETIN BOARD WITH THIS PICTURE.

One school that impressed Rick and that he really enjoyed was Outdoor Leadership School in Landers, Wyoming. Here he studied mountaineering and outdoor survival for one summer in 1974. He received a certificate upon completion of the course and was invited to join the staff as a leader for wilderness trips. His mountaineering and survival training was in the North Cascades. The expedition started on June 5th and ended on July 9th. Survival was the main lesson during the last week of the return part of the trip. All rations were taken from members of the expedition. Each person was on his own to scrounge their food from the wilderness until they arrived back at civilization. Rick would have liked to become part of their staff, except that it didn't pay much and the long time goals were nonexistent.

Further education seemed to be the only way to avoid the drudgery and hard work of a factory or day laborer. He was always concerned about the environment, especially after his experience at the Outdoor Leadership School. An Associate Degree as a Water Quality Specialist was offered at Lake Superior State College, Sault Ste. Marie, Michigan. It seemed to him at the time that this was what he would like to do. Three years later, on June 1, 1977, he graduated with high hopes of getting a field job that would allow him to work in the great outdoors. To his dismay the only job offer was a desk job in Washington, D. C. working for the government. All field jobs were taken by those who had first served their required time behind a desk. Although he was on the

RICHARD WIGHTMAN ON SUMMIT GLACIER, STATE OF WASHINGTON 1974 & SAILING IN THE CARIBBEAN 1979

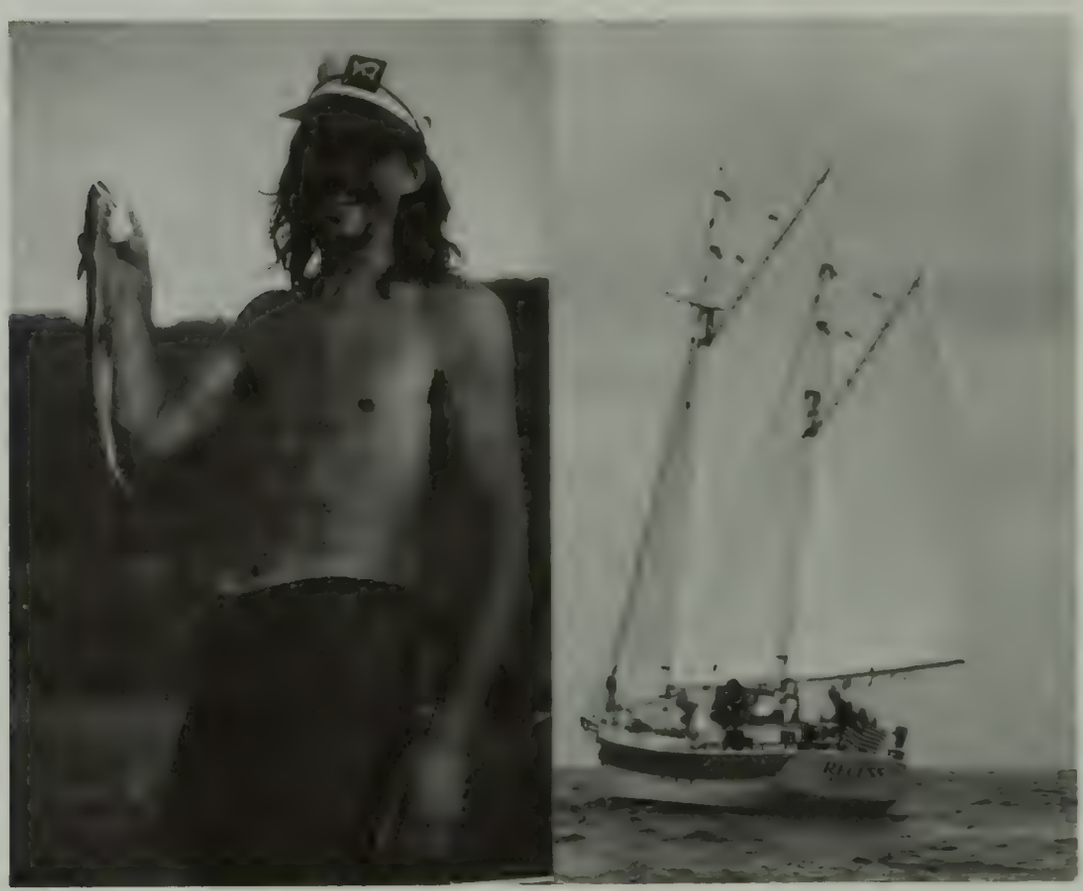
'Dean's List' once, Chemistry was a difficult subject that lowered his point average. His stay in college was different from any other student. For a while he lived in a camper in the city park until regulations forced him out. Another time he dwelt in a tent on an uninhabited island with his Rottweiler dog. This island was owned by Michigan State University, and he was soon told to move from there. He then rented a wilderness cabin on White Fish Bay on the shore of Lake Superior. This required him to drive about 20 miles one way to college. Often this meant hitchhiking in winter as his old Chrysler had 200,000 miles on its odometer and was not entirely reliable. He often had to walk out to the main highway because of deep snows. Winter camping was a weekend and vacation time activity for Rick. He would backpack off into the wilderness on his snowshoes to enjoy the solitude and be close to nature. An especially pleasant vacation in 1976 was spent at Tahquamenon Falls--alone--no visitors---below zero temperature--just close to nature.

WINTER BACKPACKING INTO THE WILDERNESS ALONE WAS THE IDEAL VACATION FOR RICK.

As he refused to be 'chained' to a desk, he started west to look for work. Port Angeles, Washington was his final stopping place. He drove a bus from there along the Strait of Juan de Fucato Neah Bay on the Pacific Ocean. Many of his passengers were Indians, often drunk, who lived on the Makah Indian Reservation at the end of his route. This became a drifting period in Rick's life. New goals were hard to

formulate. An intriguing offer was hinted at by his uncle, Dale Wightman. His 40-foot sailboat was nearing completion and he needed an extra sailor to help him. It was a dream that fitted right into his life style. Here was an opportunity to sail the Caribbean islands and possibly the South Seas and around the world. No vocational goals were considered. It became a limbo period in his life. For a period of two years, he took only occasional house maintenance jobs to get spending money. He was living for the moment. There was a possibility that he would be asked to be part of the crew, and a high paying drudgery type job in the factory was far from his mind. In the spring of 1979, his uncle's 40-foot sail boat, THE RECESS, was launched. Rick became part of the crew and helped in the final preparation and departure. The route took them through the Great Lakes from Bay City, Michigan to the Erie Canal, down the Hudson River and the inland passage to Beaufort, South Carolina, where THE RECESS was anchored for the fall months while his uncle and aunt returned home to complete some final deals before retirement. One requirement was that Dale had to teach two more months in order to qualify for retirement benefits. Rick stayed aboard and waited for their return. This solitary living fit right into his life-style. As the boat was anchored off shore, he had as much privacy as he wished. A small dinghy provided access to shore for provisions and a night out if he so desired. His presence aboard was a "lifesaver" or should I say "boatsaver." Hurricane David, with over 100 miles per hour winds, passed directly through Beaufort where THE RECESS was anchored in September 1979. Rick headed THE RECESS into the storm and placed all anchors out. Both he and the boat successfully "road out" the hurricane without damage. Other boats and the public docks were not so lucky. The entire eastern seaboard sustained millions of dollars in destruction. Late 1979 started with what Rick thought was to be an extended sea life aboard THE RECESS. Dale, Elly, and Rick started for the Bahamas Islands. Dale had retired from teaching. Elly had taken a one year leave of absence from her teaching job. Rick had no commitments. He was free to explore the world. For the men, this drop in the standard of living was well rewarded by this back-to-nature living, a sense of exploration, and on a practice cruise an element of danger just intense enough to wet their appetites for the next day's adventure. However, for Elly Wightman, the woman of the crew, the 10 foot waves, endless horizons, often primitive living conditions compared to her beautiful home, cramped quarters, lack of friends (especially her family and close friends), made this retirement life style a chore and often frightening. The negative things of sea life outweighed the enjoyable things from her standpoint. She left the men and flew home to be with the rest of her family. After five months of sailing, Rick and Dale returned to Florida, motored through the St. Lucie Canal, Lake Okeechobee, and on to the West

coast. They anchored in St. Petersburg where Dale sold the boat the next year. Rick returned to Michigan for a while where he tried to redirect his future. He spent a few weeks during the summer of 1980 painting houses and then headed south to Beaufort, South Carolina where he had learned to like the locale and made good friends while he lived aboard THE RECESS during the fall of 1979.



RICK DURING A 1975 TRIP IN THE VIRGIN ISLANDS

THE RECESS

At this time in his life, he still had dreams of going to sea. He hoped to work, save his money, and build a boat. At the present time (1986), he is still in the Beaufort vicinity doing carpentry, masonry, painting, and general repair work on historic houses that were built before the Civil War. He lives on the shores of the Pocotaligo River in a small block house situated on the Oak Grove Plantation, Sheldon, South Carolina, about twenty miles out of Beaufort. This gives him the privacy that he so much cherishes--a place to keep and raise his Rottweiler dogs--a place to entertain his friends.

He still dreams about building a boat but the actual start of this project seems to be far in the future. Accumulated money seems to disappear in unexpected opportunities such as a three and a half month's Caribbean cruise this winter (1985) with a friend who owned

a beautiful sail boat. His individualism could be compared to Henry David Thoreau, an author whose works he has read several times. Both "marched to a different drummer." Rick has kept his life simple and close to nature. An old car, suitable to get him from one place to another, was good enough. Clothes were to be worn for modesty and warmth--not to impress people. Any new clothes were usually given as gifts at Christmas and birthdays by his mother. There is no way that he would let modern technology program him into an eight hour, five-day week factory job. He never complains, sulks, or otherwise make himself a nuisance to his family or friends. He does not ask the government, his friends, or his relatives to support him. Who is to say that his philosophy of life is not the best for him.

RICK ON A CANOE AND FISHING TRIP ON THE EDISCO RIVER OF SOUTH CAROLINA, THE LONGEST BLACKWATER RIVER IN THE WORLD. PICTURE TAKEN BY JOHN BURBAGE, ASSISTANT METRO EDITOR OF THE CHARLESTON NEWS AND COURIER, SPRING 1985.

UPDATE - April 29, 1989, for Richard Wightman, age 35.

Mary Theresa Novak
and
Richard Charles Wightman
invite you to share
a day of happiness
as they begin a life of love
on Saturday, the twenty-ninth of April
Nineteen hundred and eighty-nine
at three o'clock in the afternoon
Oak Grove Plantation

Reception following ceremony
at the John Novak Residence
905 Forrest Lane
Beaufort, South Carolina

The marriage ceremony that Mary and Rick used for their wedding was taken from the section "On Marriage" in the book The Prophet by Kahlil Gibran.

You were born together, and together you shall be forever more.
You shall be together when the white wings of death scatter your days.
Ay, you shall be together even in the silent memory of God.
But let there be spaces in your togetherness,
And let the winds of the heavens dance between you.

Love one another, but make not a bond of love:
Let it rather be a moving sea between the shores of your souls.
Fill each other's cup but drink not from one cup.
Give one another of your bread but eat not from the same loaf.
Sing and dance together and be joyous,
But let each one of you be alone,
Even as the strings of a lute are alone
Though they quiver with the same music.
Give your hearts, but not into each other's keeping.
For only the hand of life can contain your hearts.
And stand together yet not too near together:
For the pillars of the temple stand apart,
And the Oak tree and the Cypress grow not in each other's shadow.

Vows:

Rick: Mary, today I give myself to you and ask for your tomorrows. I promise to love you more than anyone else can; to give you my strength, and ask for yours in return, to help you in good times and in bad. I give you all my trust and ask you to accept me as your husband.

Mary: Yes, I will.

Mary: Rick, today I promise to love and honor you all my life; to give you my strength; to stand by you in joy and in sorrow and ask you to stand by me. I pray that our home will be one of love and understanding. I give you all my trust, all my tomorrows and ask you to accept me as your wife.

Rick: Yes, I will.

Rick and Mary's three dogs attended the ceremony —each with a ribbon collar and bow tie.

THE WEDDING OF
MARY NOVAK AND RICHARD WIGHTMAN

BOTTOM LEFT: RICHARD WITH HIS MOTHER AND FATHER

MARY THERESA NOVAK

Born 1 Nov 1958

Mary Novak tells her own story starting with her father and mother. "John Michael Novak was born on April 28, 1929 in Wilkes-Barre, PA. His father, Michael, came to the U. S. from Poland. His mother, Bridgett was Polish but was born in the U.S. John was the 7th of 8 children. He excelled in playing musical instruments at a young age. His favorites were accordion and piano. He formed and played in several bands as he was growing up. He also had an interest in magic which he learned from his father. In 1948, at age 18, he joined the U.S. Marine Corps and was sent to Parris Island, SC for Basic training. He fought in Korea and traveled throughout the Orient. He loved the Marine Corps. He became a drill instructor and won many awards on the rifle range. He was even on The Ed Sullivan Show once performing his magic routine.

It was on Parris Island that he met and fell in love with Derrick Speck. She was a woman marine. Derrick was born on April 12, 1926 in Livingston, Tennessee. She later moved to Dayton, Ohio where she was a dance instructor for Arthur Murray's Studios. She was an excellent dancer.

John and Derrick were married on March 11, 1950 at the chapel on Parris Island.

They wanted children but Derrick was unable to conceive so they decided to adopt. It was a time consuming process. They had to be interviewed as well as their character references.

The adoption agency that they contacted was Catholic Charities of Charleston. In February of 1959, they were notified that a baby was available for adoption--a three month old baby girl. They went up to see her and when John put his hand down to touch the baby, she grabbed his little finger and held on. That little girl was me. I was born on November 1, 1958 in Greenville, SC. Then I was moved to Catholic Charities in Charleston, SC where I was put up for adoption. I do not know the circumstances for this. I do know that my family was from Charleston and that I am Scotch-Irish. The nuns at Catholic Charities gave me the name **Mary Theresa**. When my parents adopted me, they liked that name so they kept it. I became the center of my parents life and they were glad to have me.

When dad got out of the Marine Corps, he and mom opened an upholstery and refinishing business. He was also doing magic shows and hypnosis. Mom had already been out of the Marine Corps.

We lived in Beaufort, SC in a three bedroom house at 2308 Scheper Land. I grew up with a boy and girl who lived across the street who were

also adopted. Pete and I were almost inseparable. We still keep in touch.

My mom and I were dad's magic assistants. Mom made our costumes. We would go on stage together and I would introduce my dad by saying, "*LADIES AND GENTLEMEN, THE MYSTERIOUS NOVAK.*" It was fun.

MARY NOVAK
MISS BEAUFORT 1976

Sometimes mom and dad traveled without me, but this was only occasionally. When they did, our maid, Hannah, stayed with me. I loved her very much. She was a big black woman with a big bosom. I can remember being rocked to sleep in her arms. The feeling of being loved and safe was beautiful. She made the best oatmeal! She was our friend, too. Hannah passed away in 1988.

I started first grade in 1963 at Mossy Oaks Elementary School. Every morning the neighborhood kids and I would walk together to school. I was a good student; however, I failed first grade because my tonsils were taken out and got the mumps on top of that.

When I was seven, I developed double pneumonia and spent that Christmas in the hospital in an oxygen tent. My mom had a Christmas tree and presents for me in my hospital room. I am thankful that I survived that illness.

In 1968 my parents and I went to The World's Fair in San Antonio, TX. Dad did shows at a place fixed up like a fancy old west saloon. There were continuous stage shows going on. We became friends with all of the entertainers. They ended up coming to Beaufort to visit us. There were musicians, dancers and singers. Most of them were from Canada. Our best friends became the Kalmar Brothers, the Acrobats. They used me for some of their simpler routines. It was a fun and exciting time for a 10-year old.

Just about every summer from then on we traveled out west in my dad's big Cadillac. We would stop along the way and dad would do shows. Some of the more regular stops were military bases in Ft. Benning, GA, El Paso, TX, White Sands, NM, Yuma, AZ, Colorado Springs, CO, San Diego, CA. My parents always made time for sightseeing. I loved rocks and was able to collect quite a few on these trips.

The only year I did not want to go on the trip west is when I was 13. I was fearful that I would miss something in Beaufort--plus I had a boyfriend. --So my parents invited a girlfriend of mine to go with us. We did have a great time.

During the school months, I was very active also. I did well in my studies, but I was excellent in kickball and running. After school, I played mainly with boys in the neighborhood and rode my bike a lot.

I was a skinny kid and did most of my growing by the 7th grade. In this grade, my parents took me out of public school and put me in a private school. I was very rebellious and did not like it. For 8th grade, I was back in public school.

All during high school, I had a B average. I could have done better because Beaufort High was not very hard. I had better things to do though--like going to the beach and cruising around in my 1968 Firebird.

In 1976 I was asked by some people in Beaufort to compete in the Miss Beaufort contest. I said that I would try it. I performed a magic act for my talent. My mom made my competition evening gown.---**Surprise to me, I won**. It was a fun year---riding in parades, competing in other pageants representing beautiful Beaufort.

I graduated from high school on May 31, 1977. In August of 1977, I was on my way to Miami for my first year of college. For one year I attended The International Fine Arts College of Miami. It was a college that I picked out of Glamour Magazine. It was a small school and you could either major in interior design or fashion merchandising. I chose fashion merchandising. It was a great learning experience at school and living in the city of Miami. After one year, I realized that I did not want a career in Fashion. I moved back to Beaufort. However, I ended up working in clothing stores for the next couple years.

From 1978-1979, I worked in a clothing store in Beaufort as well as attend (USCB) The University of South Carolina Beaufort. I took philosophy, psychology, literature. I took the courses just because I enjoy going to school and learning new things.

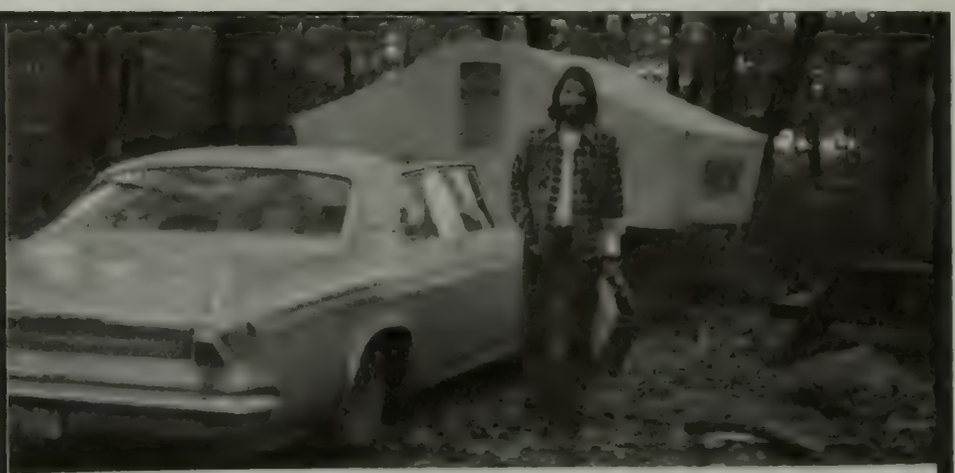
In 1979 I moved to Wilmington, NC where I lived for one year. I worked at a surf shop and lived one block from the beach. It was fun living on the beach. A few weeks after I moved there, I found a puppy in my front yard. Someone had dropped it off. This was the first dog that I ever had. I always had cats when I was growing up--but never a dog. I named her Kasheena. She has been my faithful companion ever since. Kasheena and I walked on the beach daily and that is when my shell collecting started. In September of 1979, I discovered the world of body building. I became hooked on it and worked out at the gym usually 5-6 days a week. It was a challenge and very rewarding to be able to shape my body.

In June of 1980, I moved to St. Petersburg, FL. I lived there for a year and worked at a clothing store at a mall. I was not crazy about St. Pete and looked forward to moving.

In June of 1981, I moved to the east coast of Florida to Pompano Beach. (Twenty minutes from Ft. Lauderdale). I lived right on the Beach. I loved it! I did a lot of shelling and beach walking. I worked for a company doing interior plant maintenance. I had 20 accounts that I took care of every week. My accounts varied from restaurants and offices to private residences.

It was at this time that I decided to have a career working with plants. I enrolled at Broward Community College. The two-year program was aimed at people who wanted their own business. I majored in horticulture. This was one of the best decisions that I have ever made. It really did change my life around. It opened up a whole new world to me. I became fascinated with the wonderful world of plants. The head of the Horticulture Department, Mr. David McLean, made

MARY NOVAK AS MISS BEAUFORT,
AS A LITTLE GIRL, AND WITH
HER MOTHER AND FATHER



'RICK' WIGHTMAN AT HIS COLLEGE RESIDENCE (SEE PAGE 190)

MARY (NOVAK) WIGHTMAN AT MAYAN RUINS OF UXMAL, YUCATAN, MEXICO 1987

'RICK' WITH HIS ROTTWEILER, DINA, 1984

a big impression on my life. His wit and love for plants made every class with him a joy. He had an ability that a lot of teachers do not have. He knew how to teach!

I made some wonderful friends at school. The horticulture class was small, so we became very close. I made A's and B's. I was motivated to make good grades by my intense interest in all the subjects that I was studying. In the spring of 1984, I graduated with honors.

That summer I moved back to Wilmington, NC where I found a little rental just three blocks from the beach on Kure Beach, NC. I found a great job in a retail greenhouse as manager. I made good money and really enjoyed it.

In the summer of 1985, my mom became sick. She had cancer a few years before. It showed up again. I decided to move home. She had cancer that was spreading rapidly. For the next year, we watched mom get worse and felt helpless because there was nothing that we could do for her. During all of this turmoil, a wonderful thing happened to me. I was working in a greenhouse in Beaufort and Rick Wightman walked in. It was love at first sight. From the moment that I saw him, I loved him. He came back to the store three times and finally I asked him out. He was shy.

He was a big help to me and drove me to the hospital to visit my mom at least once a week. I knew he must be special.

On August 20, 1986 mom died. It was a sad day, but we were glad she no longer had to suffer. On August 22 she was buried with full military honors at the National Cemetery in Beaufort.

Now we had to go on with our lives. A void will always be there. I will always miss her.

My relationship with Rick continued. It got to where we wanted to be with each other every day. On March 7, 1987 I moved in with him. Everything just fell into place like it was meant to be.

We began talking about starting our own plant business. We purchased a greenhouse. On January 1, 1988 we sowed the first seeds for our spring crop. ***MARY'S GARDEN*** had begun. It was exciting and very hard work at the same time. It is nice to be working together on a common goal and it has brought us closer together.

On February 14, 1989 *(Valentine's Day)*, Rick proposed to me at a Restaurant in Beaufort.

On April 29, 1989, we were married.

In closing I would like to say something about my parents. Parents are the main influence of a child's life. I would just like to say how grateful and lucky I am to have been blessed with such wonderful parents. They always, without exception, have put me first in their lives. They have taught me how to be an individual and have given me the confidence to think for myself. They taught me what love is all

about through their actions. I will always feel special because they have always told me **I AM**. Life is a chance. I am thankful that just by chance they picked me.

If your basic needs for food, water, air and shelter are met, then you possess the ability to be blissfully happy. It all depends on how you choose to think. The choice is yours.

Redbook, July 1989

DALE WIGHTMAN AND DESCENDANTS

DALE FLANDER WIGHTMAN

Dale Wightman was born 19 June 1923 in New Haven Township, Shiawassee County, MI, the third child of Floyd & Tessie (Bishop) Wightman. He was named after his grandfather, Philander Bishop. While recording his birth in the County Clerk's Office, someone spelled his name, Flander. The wrong spelling was not noticed until years later when he acquired a birth certificate. He did not consider it sufficiently important to go through the hassle of the court system to make the change.

DALE WIGHTMAN
VETERAN–WORLD WAR II
COAST GUARD–SOUTH PACIFIC AREA

He married on 14 September 1946 at Wayne, Michigan, Elinor Stevens, the daughter of Merle & Frances (Hopkins) Stevens.

Dale committed himself while in college to travel light through life. At that time, he limited himself to only those materials that he could pack in an average suitcase. However, this commitment only lasted until he got married.

He had a burning passion for excellence which might have been the reasons that he was in and out of college so many times. With his background at that time, he was not prepared to go into Greek and Philosophy courses that he chose to study.

It is my thought that he never realized an inner peace and contentment that most people covet. I don't think that it was public or family recognition that he was trying to achieve. It was a compelling drive to get more out of life than to be born, procreate, and die. This is probably a shortcoming that might even be called a strength. At least it brought unusual highlights into his life that few of the recent Wightmans have experienced. The personal challenges have included the arduous task of building and (after retirement) sailing his 40-foot schooner, a solo "Mark Twain" trip down the Mississippi from Illinois to New Orleans in a 16-foot open outboard motor boat, and a backpacking trip in Isle Royal National Park with his daughter. Scheduled for this summer (1989) is a pack-horse sojourn among the Sierra Nevada Mountains. Whenever there is a little gathering and a drink or two has been consumed, he has

let slip that a backpacking or donkey trip into the backcountry of the Inca Empire of Peru or even a backpacking trip down the entire Appalachian Trail are being considered.

His methodical, perfectionist demeanor characterizes everything that he has done throughout his life. This was essential for his boat building and has made his jobs of house remodeling a work of art. He is gifted at carpentry, plumbing, electric wiring, cooking, housekeeper, etc.--and a new hobby--making jewelry and knives. He has become an artist at polishing gems, molding, silver soldering, and the art of working with steel for his knives.

He loves his solitude. Some people might call this moodiness. However, this trait is shared by many of the descendants of Floyd Wightman. He is known for his generosity--money as well as time and energy. There isn't much that he won't do for you as long as it is of a personal nature. His public appearances are rare.

This is Dale's own story:

"I was born on my grandfather's farm, but at four moved with my parents to our own farm. These were eventful times for a small child! My father would not let me take my pet pigeon when we moved, I got caught trying to set fire to grandfather's barn (not in retaliation--just playing with matches), and promptly had a fight with the neighbor boy before we were settled in our new home.

The Depression soon came in 1929 and the saturation with poverty--homemade clothes, home haircuts by my father who was better at currying horses, coarse subsistence food, poor bathroom facilities (an out-house), etc. created some emotional problems from which I can still sweat.

Our one-room country school had no equal for pleasant memories. Starting high school at thirteen and living away from home in an apartment with my brother wasn't so bad either.

"MY HOMEMADE CLOTHES AND HOME HAIRCUTS STILL MAKE ME BREAK OUT IN A SWEAT."

I tried college in 1940 at Michigan State Normal College and again in 1941 at the University of Michigan. Neither attempt at college worked out. I enlisted in the U. S. Coast Guard in 1943. My basic training was at Manhattan Beach, NY and Hancock-Houghton, MI as a signalman. For one summer, I served

as a guard on an ore boat on the Great Lakes before going overseas to the South Pacific area. There I served on refrigerator ships furnishing supplies to the troops in the Philippines, New Guinea, Biak, and other islands in that area.

I was discharged in 1946. Just before that, I met a Michigan State Normal College freshman, 'Elly' Stevens, at Ypsilanti. That summer her folks moved to Prescott, Arizona, and I followed, hitch-hiking. We became engaged and that fall were married. I again enrolled in college and lasted two weeks--still not ready.

During the next four years, I had a dozen different jobs ranging from office to construction work. We bought a sixty acre farm during this time with five thousand dollars I had saved before we were married. As we were both working, we paid off the mortgage in one year. In the spring of 1949 our first son, Randy, was born.

The following year I made another try at college. As Elly's folks lived in Arizona, I enrolled at Arizona State University, transferred a year later to the University of Arizona and graduated from Utah State the following year (Elly graduated from MSU in 1964). By this time a daughter had joined the family.

I accepted a teaching position at Corunna High School in the fall of 1953. The same year our last child, a boy, was born.

The following year we sold our sixty-acre farm and bought a 120 acre farm, gradually adding more acreage through the years.

In retrospect, moonlighting our farm was stressful but fun for ten years; but, my obsession with building a 40 foot ketch--14-1/2 years--was my most serious affliction."

THE FOLLOWING IS A BIOGRAPHY WRITTEN BY HIS DAUGHTER GAY ANN (WIGHTMAN) HEIN DURING HER COLLEGE DAYS.

"This is the story of my father, much of what is written, is from stories I was told as I grew up.

I think my father is unique in his achievements and has accomplished much in his lifetime. I'd like to give his grandchildren and great-grandchildren the opportunity to know him long after his life on earth is over.

As my father grew up, he became aware of the family's lack of money. He seldom received new clothes, but rather wore patched hand-me-downs from his brothers. He told me, 'Wore our bibs [bib overalls] until the bib part was down to our belly button and they were knickers on the other end.'

My father also told me the story of his mother using bleached flour sacks to make skirts for herself. He wanted to do something for his mother one time, so he saved his money and bought her a silk skirt with

lace trim on the bottom which cost $1.00.My father attended a one room schoolhouse up through the eighth grade. He walked 1-3/4 miles, each way, with his brothers. Ward, Wade, and Dale felt very lucky on rainy days, because their father would come and pick them up. Few other parents did this for their children.

Dale's class consisted of himself and one other girl. There was little competition for high grades in the school, because the students were all at different grade levels.

My father leaned toward the language arts areas and did well in those subjects. From an early age, he spent his evenings reading books. He also memorized words from a dictionary and still has an excellent vocabulary today.

THE RECESS

THE WEDDING OF DALE WIGHTMAN AND ELINOR STEVENS IN 1946

LEFT TO RIGHT: DALE WIGHTMAN, ELINOR (STEVENS) WIGHTMAN, JEAN WIGHTMAN, WADE WIGHTMAN

On the farm the boys all had chores to do every day. They fed the cows and milked five cows each. In those days the cows were milked by hand and the gutters were cleaned a pitchfork at a time.

Inside the house, the boys main chore was doing dishes. Each week they'd switch off. My father said, 'If I broke a dish, I would always hide the pieces in my shirt until I could safely get rid of them. I was better than my brother Wade, though, he just shoved them back into the cupboard!'

On the long winter days my father often grew restless--trapped in the house. One time he gathered together the needed ingredients for ice cream and mixed up a batch in a dish-pan. He set it in the snow outside to freeze. It was all icy and crystallized, but he didn't care, for they seldom had sweets of any kind. No one else would eat it, so he'd run out and get a dish full at a time and eat it. He ate from that pan for close to a month before it was gone.

The boys were given a St. Bernard for a pet. Of course, not being able to buy dog food, Dale's mother would mix up a 9-inches across, by 3-inches deep, pan of oatmeal every day. In those days oatmeal was cheap and Bud, the dog, ate it like it was a real treat.

The boys also had a pony, Teddy. He was typical of most ponies in his sly, ornery character. His favorite trick was to be galloping down the road with the boys on his back and suddenly make a quick U-turn. The boys would end up sitting in the middle of the road watching Teddy go lickety-split down the road toward home. They surely walked as many miles as Teddy ever carried them. Teddy was also used to help out on the farm.

In hard times, gleaning the fields for grain was as necessary as any time in history, even back to Biblical times. In the past, the grain was gleamed by the poor of the district. During The Great Depression, the farmers were the poor and they gleamed for survival.

It was the boys' job to pick up the corn that often dropped from the stalk to the ground as the binder picked the corn. The boys were to pick up any ears that had been left on the ground. Teddy would be hooked up to a cart carrying the bushel baskets for the corn. Sometimes he would start walking too fast and the boys would holler "Woa." That sneaky pony would speed up and they'd holler "Whoa" a little louder. Teddy'd take off running just before the boys would get to him. He always headed **away** from the house at these times, bouncing through the field, with corn flying out of the cart in every direction.

By the time my father had reached ninth grade, he had to attend high school in town. His older brother, Wade, and he moved into an apartment and stayed in town all week. It was less expensive to do this than to find some means of transportation to and from school each day. They would go home on weekends and their mother would prepare the food and clothing to get them through the next week.

In my father's sophomore year, their best friend, Ward Hanchett, bought a car and drove to school every day, so the boys were able to hitch a ride. Of course, they had to share in the car expenses.

My father was always a shy person. He never wanted to be with people, even relatives. It wasn't that he didn't like people, he just felt uncomfortable around them. He was extremely insecure, which he feels may have come from the alienation and segregation with which the farm kids were faced when they went into the city schools. They were not welcomed by the town students and most of them never had enough self-confidence to even go out for the sports activities.

At the age of fifteen, during the summer, his brother and he decided to hitch trains across the country and back. Wade turned back after a week, but Dale rode the trains to California and back to Michigan in three weeks. He was thrown off trains several times and even spent one night in jail. Dale feels he probably got the idea to hitch trains from reading stories written by Richard Halliburton.

From 1940-1943 my father worked in the Ford Automobile factory. He started college at Ypsilanti and Ann Arbor dropped out both times because he realized there were a lot of people that were smarter than he was. At that time, he couldn't handle the insecurities the school caused him to deal with.

In January of 1943, he joined the Coast Guard. He was in the Service for three years and three months. During that time he never drank or smoked, but rather sold these rations to others and saved the money for the future.

After returning from active duty, my father met my mother on a blind date. He told me, 'That was the best date I ever had.' They were married soon and my father decided to go back to college. They picked up and moved to Arizona to be near my mother's parents. My father attended Arizona State, The University of Arizona, and graduated from Utah State University eventually. Years later he received his Master's Degree from Michigan State University.

My family then moved back to Michigan and bought an old rundown farm. My father then began years of very hard work to raise a family of three children. He worked a 240 acre farm, taught high school agriculture, was a coach, and drove a school bus morning and night.

About 1955 he began spending some of his spare time reading about sailing. From that time on, for the next ten years, my father started slowing down his number of outside activities. He quit driving the school bus, rented out the farm land to neighbor farmers, and moved to the Junior High School to teach science.

In 1965, the lead keel was poured for the 40 foot sailboat my father had decided to build. The next fifteen years he worked from morning until night every day. All his spare time was spent in the 'boathouse,'

as we all came to call the large building behind our house, where the boat was being built.

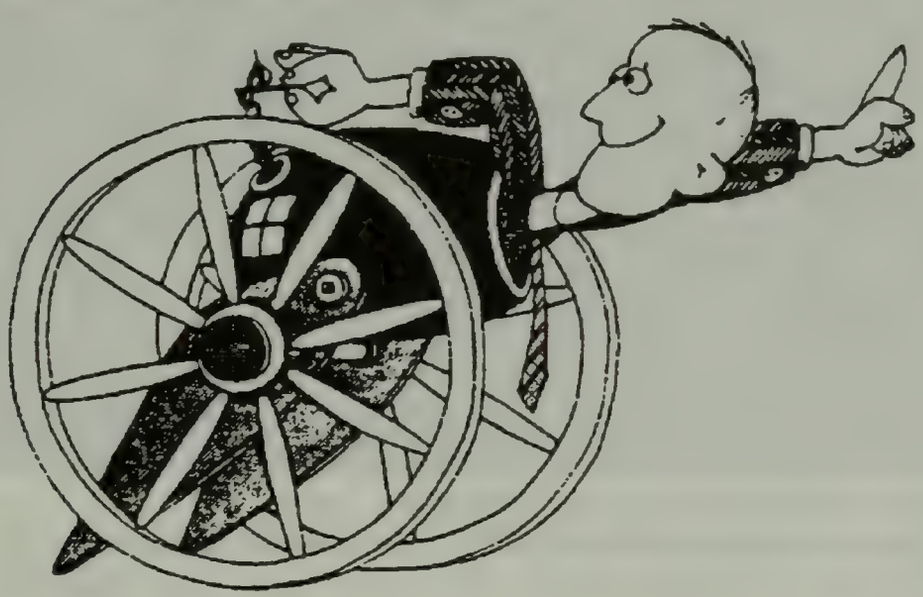
The boat is currently docked in Florida [1980] so it can be sailed around the Caribbean Islands. My father retired in November, 1978, and he now spends his winters down south sailing. My mother found she cannot sail, so she is teaching in Michigan and spends her vacations in Florida. My father goes to the farm in the summers to be with my mother. [The boat was sold in 1983. Dale went back to Michigan to become a househusband while Elly worked. Rick ended up in Beaufort, South Carolina where he had spend a winter on THE RECESS.]

I recently asked my father why he built the boat and what he gets from sailing it. This was his answer, "The boat was a challenge. I've always needed a new challenge to face and I always chose big projects, never little ones, that I could accomplish. It's the risks, the adventure, I love about sailing. Being able to make it from island to island and facing the ocean with all it's unpredictable aspects, is the thrill. It gives me a sense of accomplishment that I'd never get from sailing around in a lake or bay."

When I asked him if he felt his life was successful, he said, 'At my age you realize what a pea-brain you are and you have to look at whether you've done as much as you could with what you've got. Yes, I'm satisfied with my accomplishments!'

My father was kind and generous with his family. He offered us a secure happy childhood. He was never able to easily show affection, but he was always there if we needed to talk, and willing to listen. He allowed us freedom to grow up as individuals, never trying to mold us in any way. We were given responsibilities at early ages and allowed to make decisions concerning ourselves. I thank him for a wonderful and fulfilling childhood.

Dad was always good for a laugh too!"



ELINOR MARION (STEVENS) WIGHTMAN

My story begins on August 31, 1926 in St. Petersburg, Florida. I was born the first child of Merle Lynn Stevens and Frances Marion (Hopkins) Stevens.

At the age of six months, we returned to the state of Michigan (my parents' home and their parents). We lived in Detroit for most of my growing up years. My two brothers, Jack Loyd, born 1928, and Jon Merle, born 1936, were both born in Detroit.

I graduated from Southeastern High School in 1944. I worked briefly as a salesgirl at J. L. Hudson Company, downtown Detroit, and as a typist at Burton Abstract and Title Company.

My family moved to Wayne, Michigan in 1945 and I worked there for Bendix Aviation as a secretary. By that time I had saved enough money, met Jean (Gerstner) Wightman while working at Bendix, and decided to go to college.

The following fall, Jean and I went to Michigan State Normal College (now Eastern Michigan University) in Ypsilanti, Michigan as roommates. It was a short education, as we both got married that following summer to Dale and Wade Wightman. My wedding to Dale was on September 14, 1946.

We lived in Ypsilanti for about six months following our marriage, then moved to Henderson, Michigan with Dale's brother Wade and his wife Jean. They owned an 80 acre farm in Rush Township and on the land was a huge farm house. We helped them remodel it into two apartments where we lived for three years.

Our first child was a son, Randy Allen, born on May 23, 1949. Soon after this Dale decided to go back to college and we bought a trailer home, traveled to Arizona where my parents had moved and spent one year at Arizona State in Tempe, one year at University of Arizona at Tucson (where our daughter Gay Ann was born on March 24, 1951) and a third year at Utah State University in Logan, Utah, where Dale received his degree and accepted a teaching position in Corunna, Michigan. We had a son, Scott Jay, born October 18, 1953, in Owosso, Michigan.

When our children all were in school, I returned to college in 1962-receiving my degree from Michigan State University in elementary education in 1965.

I started teaching in the fall of 1965 and except for a sabbatical leave of one year, to go sailing on Dale's sailboat, I taught 23 years at the Louise Peacock Elementary School in Corunna.

I retired from teaching on June 30, 1988.

We have three married children and seven grandchildren. We have resided 35 years [1988] on our 240 acre farm in Rush Township.

The children of Dale & Elinor (Stevens) Wightman:

1. Randy Allen, b 23 May 1949.

2. Gay Ann, b 24 Mar 1951.

3. Scott Jay, b 18 Oct 1953.

DALE AND ELINOR (STEVENS) WIGHTMAN

ANCESTORS OF ELINOR STEVENS

+Andrew Stevens

+Andrew Jackson Stevens
b.8 Jun 1863
d.21 Aug 1922
Kalamazoo, MI

+Merle Lynn Stevens
b.25 Jan 1904 Thornapple, MI
m. 7 Mar 1925
d. 31 Aug 1966 San Diego,CA

+David Adams Matteson
b.Feb ??? NY
m.4 Feb 1858
d. ?

+Harriet Mae Matteson
b.16 Nov 1868
d.31 Jan 1960
San Diego, CA

+Mary A. Hull
b. 23 Jan 1828
d.5 Dec ????

Elinor Stevens
b.31 Aug 1926 St. Petersburg, FL
Living at Henderson, MI (1989)

+Arvin A. Hopkins

+Robert Somers Hopkins
b.31 Jan 1880, Jonesville,MI
m. 5 Aug 1903
d.29 May 1953 Kalamazoo,MI

+Mary F. (?) Hopkins
b.26 Jan 1852 NY

+Frances Marian Hopkins
b.6 Aug 1904 Kalamazoo, MI
m.7 Mar 1925
d.23 Dec 1986 Owosso, MI

+Thomas Whipple
b.17 Sep 1771

+Myron Whipple
b.23 May 1811

+Albert S. Whipple
b.1842

+Marion Frances Whipple
b.3 Sep 1882 Kalamazoo, MI
m.5 Aug 1903
d.5 Jan 1961
Kalamazoo, MI

+Thomas Cobb

+Eleathea S. Cobb
b.1847 Cincinnati,OH
m.1872

+Thomas Steele
b.13 Nov 1794 Scotland
d.21 Jul 1849

+Marion Steele
b.28 Sep 1819

Information on the **COBB/STEELE** families was from family notes made by Marion (Whipple) Hopkins. (Mrs. Robert Hopkins), dated April 3, 1957. (some inaccuracies). Updated from birth certificates, etc. by Paula Stevens in Nov 1988.

***Thomas Steele** - born in Edinburgh, Scotland on 13 Nov 1794, died 21 July, 1849. Children:*

1. Marion (Miriam) Steele, b 28 Sep 1819
2. Maria Steele, b 9 Dec 1828
3. Charles Steele, b 13 Sep 1833, d 23 Mar 1893 in Tipton, OH

***Marion Steele** married Thomas Cobb. Children:*

1. Marion Cobb
2. Thomas Cobb
3. Eleathea Sigowney Cobb, born in Cincinnati, OH where the family had moved from Philadelphia. She was named after a Quaker friend of her mother. Thomas Cobb moved his family to Kalamazoo, MI.

Frances (Hopkins) Stevens's biography was submitted in 1985 for the Henderson Methodist Church bulletin "Meet Our Church Member of the Month ... Frances Stevens"

"Frances (Hopkins) Stevens was born in Kalamazoo, Mich. August 6, 1904! She was the only child of Robert and Marion (Whipple) Hopkins.

Her mother was a school teacher and her father a salesman for Lee & Cady groceries. She grew up in Kalamazoo, graduating from Central High School in 1922.

Frances attended Western Michigan University, graduating in 1924 with her teaching degree.

She married Merle Stevens of Kalamazoo in March of 1925, and shortly afterwards they moved to St. Petersburg, Florida. Frances taught there a few years and Merle worked for the St. Petersburg Times.

They had three children: Elinor, born in Florida, Jack and Jon both born in Michigan after their return to the Detroit area in 1927. They lived in the area until 1946 when the doctor advised them to take young Jon to the dry climate of Arizona because of his rheumatic fever.

They stayed there until 1953 when they moved to San Diego. Merle's death in 1966 prompted Frances's move back to Michigan.

She settled in her new home on Riley Road next to her daughter's house in 1968.

She joined the Henderson Methodist Church in November 1975. She was an active member of the United Methodist Women and the Business Women's Club of Owosso.

She traveled frequently. Recently she made a Western Trip to the Canadian Rockies, later to New Orleans, and two years ago flew to Mexico City.

Frances hobbies were sewing, doing handiwork, reading, watching TV, keeping house, gardening, and entertaining family and friends.

Her two sons and families from the Knoxville, TN area visited her when able. Of course, Dale and Elly were next door and all their families were frequent visitors, so Frances was not lonely. She had made many good church friends since moving here - and she considered this her HOME!"

Frances Stevens died on 23 Dec 1986 at the Owosso Memorial Hospital from complications resulting from a broken leg. She misjudged a step on her step-ladder while putting up Christmas decorations in her living room and fell to the floor.

MERLE STEVENS
1904 - 1966

FRANCES (HOPKINS) STEVENS
1904 - 1986

The children of Merle & Frances (Hopkins) Stevens:

1. ***Elinor, b 31 Aug 1926 (see details in this section)***
2. ***Jack Loyd, b 16 Mar 1928, Detroit, MI, m (1) 1949 Doris Pucket, one child: Carolin Lee, b 1951 San Diego, CA; m (2) 1953 Lucille Raider, two children: Michael Jon b 1954 and Robert Carl, b 1956 in CA; m (3) 1957 Goldene Richards in CA, no child.; m (4) 1960 Vivien F. Putnam in WA, no child.; m (5) 1976 Joanne (Amos) Lively, d/o Leon Amos in TN, no child.***
3. ***Jon Merle Stevens, b 18 Mar 1937, m 30 Dec 1956 Paula Jeanne Nickell, b 23 Apr 1940, Ch.: (i) Gayle Jeanne, b 25 Jun 1957, d Mar 1976 (ii) Janet Ann, b 31 Aug 1959 (iii) Deanna Marie, b 16 May 1962, (iv) Jon Daniel, b 2 Apr 1976.***

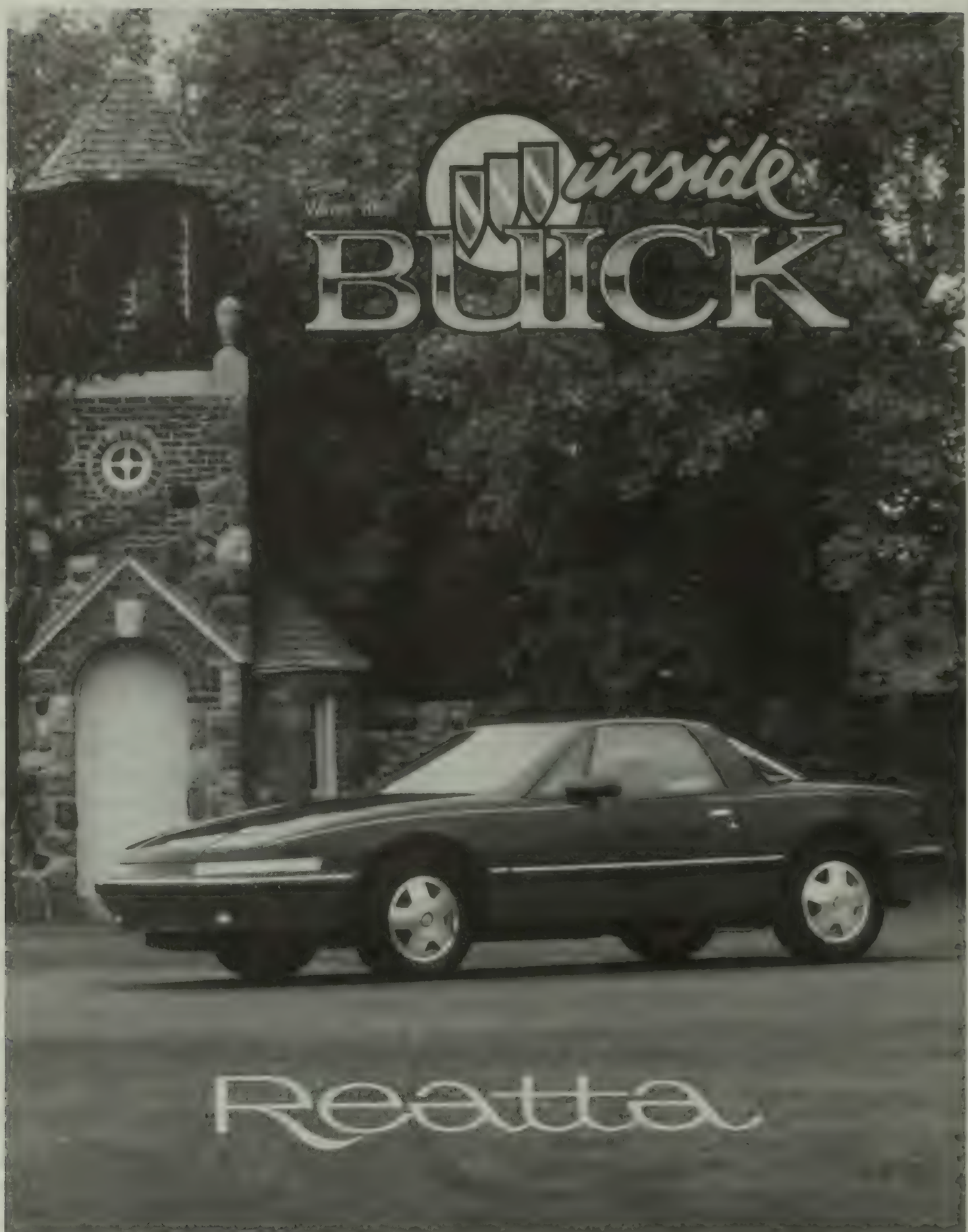
   Jack and Jon have lived in Michigan, California, Idaho, Washington, Montana, Arizona, and Tennessee.

RANDY ALLEN WIGHTMAN

Randy Wightman was born 23 May 1949 in Owosso, MI, the son of Dale & Elinor (Stevens) Wightman. He married on 16 May 1970 Linda Crambell, the daughter of Virgil & Doris (Freeman) Crambell. Linda is a descendant of Richard Freeman and therefore a distant cousin of Selena and Nadine Wightman.

Randy attended the Henderson grade school his first six years and then attended the Owosso Public Schools until he graduated in June of 1967. He ranked third scholastically in his class with a 3.8 grade average. Randy was active in school functions all through his high school years. He served on the homecoming committee, Student Council representative, Student Council treasurer, secretary and reporter. He was student Rotarian for the month, member of the teenage traffic court, treasurer of the Spanish Club, and a member of High-Y and 4-H. Randy than attended General Motors Institute and received a Bachelors Degree in Mechanical Engineering in August 1971 with a 92.4 cumulative grade average on a scale of 0-100. While there he became a charter member of the fraternity Tau Beti Pi, Flint Chapter. He than attended Michigan State University to get a Master's Degree in Business Administration with a major in Personnel. Upon graduation in December 1972, Randy went to work for General Motors, Buick Division as a Project Engineer. He was assigned to work on one Buick part after another--designing, developing, testing, redesigning, scheduling, negotiating design changes, etc. He moved up the corporate ladder in various Buick engineering departments as he developed experience. He became a Senior Project Engineer in 1976; an Assistant Staff Engineer in 1978 with two engineers that he supervised; a Staff Engineer in 1980 with two Assistant Staff Engineers and nine Design Engineers; a Body Engineer in 1983 with five Assistant Staff Engineers and sixteen Design Engineers; a Chief Engineer, 1984 to 1988, of Buick Reatta at GMC Cadillac Motor Division; and at the present time (1988) is Assistant Chief Engineer of Chassis & Interior at Flint Automotive Division of Buick/Olds/Cadillac Group of GMC.

Randy's childhood was quite typical of most farm raised boys. He enjoyed building things that run. He starting with small engines in the 7th grade and continued on to dune buggies while in college. He did his share of helping on the farm. His father had two 1958 Jubilee Ford tractors--one that he usually drove. One spring day while both were plowing down Sweet Clover that was about tractor high, they would come to the end of the field where an eight foot ditch had been dug. As the Sweet Clover had grown to the edge of this ditch, it was difficult to see the ditch as you plowed towards it. On one round of plowing, Randy didn't turn soon enough at the end of the field and the tractor started down the ditch bank. Turning left with the rear wheel brake locked, the


inside
BUICK
Reatta

Randy A. Wightman

Reatta chief engineer

PHOTO CHUCK TERNES

Randy Wightman approached his job as Reatta chief engineer as if he were a customer for Buick's new two-seat luxury car. After all, he said, he knew from the start Reatta was a car that "would fit nicely in my garage."

"When I was first assigned to Reatta in 1984 I was excited about the car because I had seen the styling and it really appealed to me," Wightman said. "In fact, I'm one of those people who fits the profile of prospective Reatta buyers."

Wightman had ultimate responsibility for the design and testing of Reatta, supervising an engineering team of up to 20 people. When overseas firms who helped work on Reatta design were included, his management responsibilities soared to include as many as 130 people.

Wightman took the responsibility in stride, brushing it off as a labor of love. No other car produced by General Motors has had such a profound effect on him, he said.

"I'm as excited about it now after working on it for three years as I was when I first saw it," he said. "It is one of the highest quality cars I have ever worked on. It's been a super experience."

Wightman's team, composed of experts throughout General Motors, worked closely on exterior details and the assembly process, from early test drawings and clay models to completion.

Features such as retractable headlights, generous luggage capacity, full plastic fascias, wrap-around aluminum bumpers and modified nylon fenders were developed under Wightman's direction.

Wightman's background is primarily in body design. After graduating from GMI, specializing in mechanical engineering, he directed his efforts to learning about total car design and worked extensively with Fisher Body.

Reatta, with its total new body design, was a natural extension for Wightman. Only its chassis and powertrain are familiar to Buick customers, sharing a platform and engine with Riviera.

Now 38 years old, Wightman was a young, energetic engineer when he traveled back and forth between Flint and overseas during Reatta's development. Since then, he has shuffled between Lansing, where Reatta is built, and Troy, where he works in the Detroit Product Team offices.

Besides his work with Hawtal Whiting Design and Engineering Co. in England, Wightman took Reatta to the Sierra Nevada Mountains in Spain for altitude and high-temperature engine testing. Special tuning for superior ride and handling was accomplished in California and Arizona to ready the car for roads in the United States.

"Reatta's ride is not as harsh as some two-seaters," he said. "We designed it so you can sit in it all day long riding across the country and not get tired."

Wightman, who lives northwest of Flint in Chesaning with his wife Linda and their two sons, now spends most of his time developing the Reatta convertible.

"It's going to be another super car," he said. "I'm not normally crazy about convertibles, but this one is special."

Wightman admits he has been somewhat spoiled by working on exciting, all-new projects. He has plans for many more.

"There's a number of new GM cars I want to get my teeth into next," he said.□

tractor paralleled the ditch--two wheels in the ditch and two wheels out almost rolling to the right upside down into the ditch. Finally after running along the ditch for fifty feet or so skidding the left rear wheel which was still out of the ditch, the tractor turned left again and began climbing out of the ditch. As it did, the front wheels came off the ground and the tractor started to go over backwards. The plow, however, hit the ground and kept it from rolling over and as it got completely out of the ditch the front wheels came down with a crash.

Not wanting to get into trouble and knowing that his father hadn't seen him go into the ditch, he kept on working. However, his dad did see the tracks that he had made into the ditch and on the next round he got "hell" for not being more careful. Farming was a hazardous occupation especially for the beginner; but, also for the veteran worker. It wasn't but fifteen minutes later that Randy saw some new tracks down into the ditch that looked identical to his. His father had made the same mistake.

Randy has hobbies that sort of go along with his profession:--making, repairing, designing or just building mechanical things such as dune buggies, motorcycles, go-carts, cars, old tractors, snowmobiles, airplanes. He owns, flies, and maintains a Cessna 72 airplane. He has a nice woodworking shop and enjoys doing carpentry and cabinetmaking type projects. His major regret is lack of time for his hobbies.

Randy married Linda Crambell on 16 May 1970. They lived for a short time in Flushing, MI and then moved to their present 40-acre farm home at 2085 Easton Road, Owosso, MI in 1972.

Linda (Crambell) Wightman attended the Washburn country school the first six years and then went to the Owosso Public Schools for junior high and high school. She graduated in June 1968. During her high school years, she worked at G.C. Murphy Company. After graduation, she worked for almost one year at Universal Electric Company. Linda then started to study nursing for one year at Lansing Community College in March 1969. She continued to take courses on a part-time basis through April 1985 while working at Owosso Memorial Hospital, St. Joseph Hospital in Flint, and the North Street Medical Center in Owosso.

Linda enjoys a busy schedule of housekeeping, cooking, working part time as a nurse, raising two teen age boys, involved with 4-H horse and dog clubs, chauffeuring her kids to school and social events, and filling her few spare moments with her hobbies of sewing, basket making, reading, and being with friends.

Their boys, Brian and Michael, are related to Selena and Nadine through the paternal and maternal lines. As Wightmans, they are 2nd cousins. Through the maternal lines Crambell-Freeman and Loznak-Loynes-Shuster-Freeman, they are 4th cousins once removed.

**RANDY AND LINDA (CRAMBELL) WIGHTMAN
WITH MICHAEL AND BRIAN**

The children of Randy & Linda (Crambell) Wightman:

1. Brian Scott, b. 4 Feb 1973. He is now (1989) a junior in high school--active in sports. Football and pole vaulting are his favorite sports. Other interests are motorcycles, his dog, and girls, girls, girls....

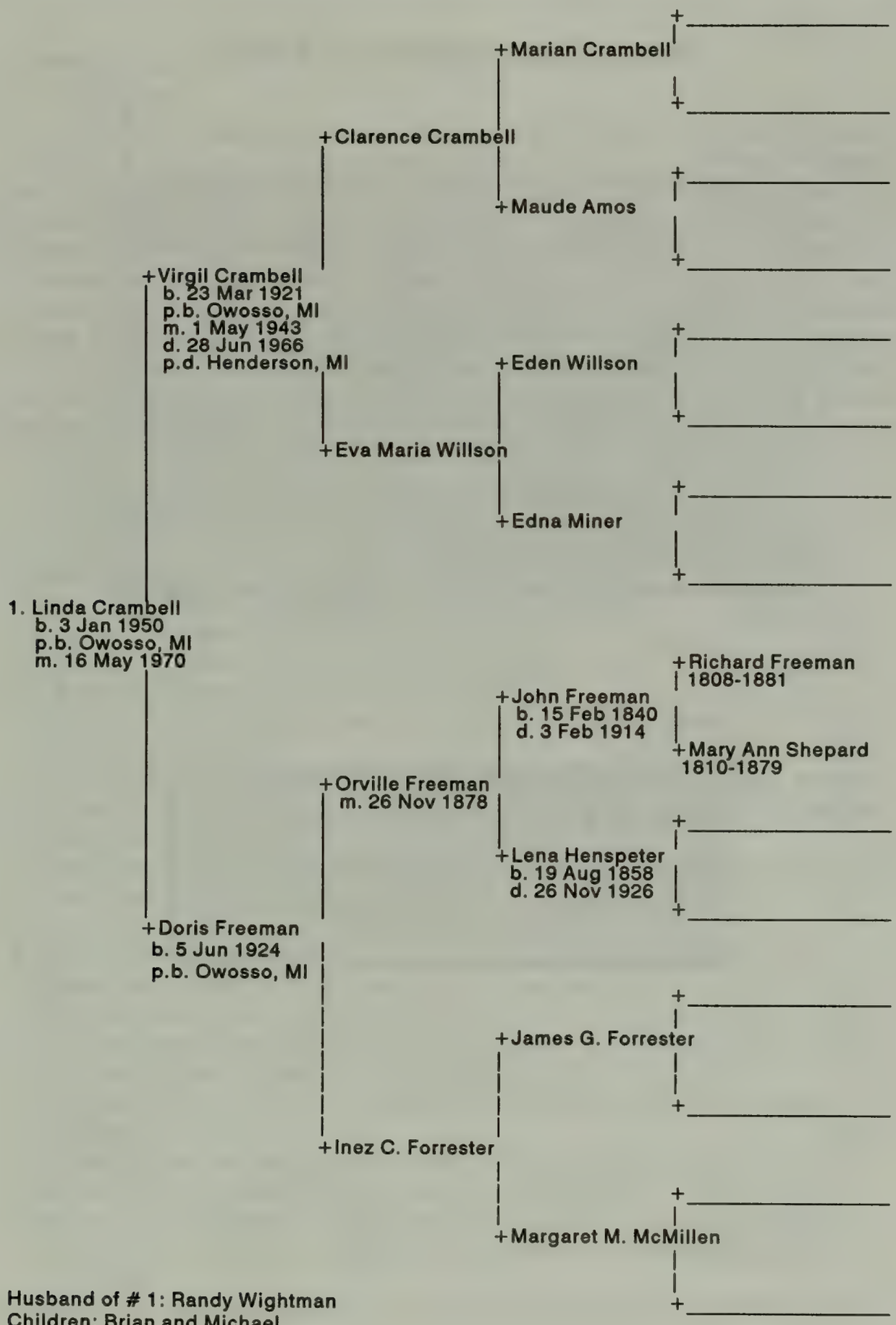
2. Michael James, b. 1 Nov 1975. He has a main interest and fondness for horses. Michael is a 4-H member and enters his horse in all 4-H events and many other competitive contests. He has been able to always win or end in the top category. Michael is a 9th grader and a skilled basketball player at the Chesaning Public Schools.

A newborn child is not a formless bit of clay waiting to be shaped by parents or anybody else.

Rather, the core of many behaviors and most personality traits seem largely embedded in the coils of chromosomes that our parents pass to us at conception. The question today is no longer whether genetics influences personality, but rather how much and in what ways?

The Detroit Free Press

3 Sep 89



Husband of # 1: Randy Wightman
Children: Brian and Michael

"While alive, he lived." Malcolm Forbes died at the age of seventy shortly after requesting that this epitaph be inscribed on his tombstone. This millionaire will be remembered for his motorcycles, hot air balloons, and lavish parties-especially one two-million dollar party in Morocco that he air lifted over 1000 guests in 1989.

There is no way to prevent dying; but, the cure for the fear of death is to make sure that you have lived.

GAY ANN (WIGHTMAN) HEIN

Gay Ann Wightman was born 24 March 1952 in Tucson, Arizona, the daughter of Dale & Elinor (Stevens) Wightman. Gay attended the Henderson, MI rural school through the 4th grade. When all the country schools consolidated into the Owosso Public School system in 1962, she attended the Roosevelt school in Owosso, MI for her 5th and 6th years. She then advanced on to Owosso Junior and High Schools, graduating in 1970. Gay then attended Central Michigan University during the school year of 1970-1. It was on 22 May 1971 that she married Howard Ray Hein and her college educational excursion was launched. As the wife of an Air Force enlistee, she was continually on the move. Gay attended the following colleges:

Our Lady of the Lake Univ., San Antonio, TX - 1971
Big Spring Jr. College, Big Spring, TX - 1972
Michigan State Univ., East Lansing, MI - 1973
Univ. of Illinois, Champaign-Urbana, IL - 1974
Univ. of Nevada, Las Vegas, NV - 1975-6
Boise State Univ., Boise, ID - 1977-81 (Part time)
B. A. in Elementary Education - 1981
Univ. of Nevada, Las Vegas, NV 1985-6 (Graduate work)

As an added incentive to keep on with her education, her parents covered the expense of books and tuition at her various colleges and universities.

In addition to keeping house, raising a family, and going to school, she worked at the following places.

Running Chef Sandwiches. . . . Spring 1972
(Made sandwiches for the mobile unit on base)
AFB Exchange - Big Spring, TX . . Summer 1972
Christian Department Store - Owosso, MI. . Dec 1972
Day Care Center - Chanute AFB, Rantoul, IL. 1974
Teachers Aide-Mountain Home AFB School, Mountain Home, ID 1979-80
Substitute Teacher Mountain Home School District 1981-82
Teacher's Aide - Mountain Home School District 1982
Teacher (Kindergarten) - Mountain Home School District 1982
Teacher (Kindergarten)-Clark Cty.Pub.Schools, Las Vegas, NV 1983-86
Teacher (1st Grade)-Dayton Pub. Schools, Dayton, OH 1987-1990+

**GAY ANN (WIGHTMAN) AND HOWARD HEIN
WITH DEREK AND JASON**

In today's crowded civilization and in their busy and active life, she and her family frequently indulged in the luxury of complete solitude in the wilderness. They found that there was priceless luxury in camping in the Sawtooth Mountains of Idaho. Gay and Howard would ride deep into the wilderness areas on their motorcycles with their two little boys. Despite going to college, working part time, and raising a family, Gay considered the time that they were in Idaho a favorite time in her life. She says, "Life styles were relaxed and people enjoyed the wilderness. We regularly went to the mountains to cut firewood for winter. My husband even gave me a chain saw for my birthday one year. It was hard work, but so rewarding!"

Gay describes her hobbies. "I have numerous hobbies that come and go. I love to camp and hike **away from people**. I enjoy the quiet of the wilderness. [She just completed a week backpacking trip on Isle Royal National Park with her father--July 1988]

I like reading, gardening, and raising small animals such as fish, gerbils, rabbits, dogs, cats, parrots. I've been a cub scout den leader for 4 years and teach Sunday school to 2nd and 3rd graders.

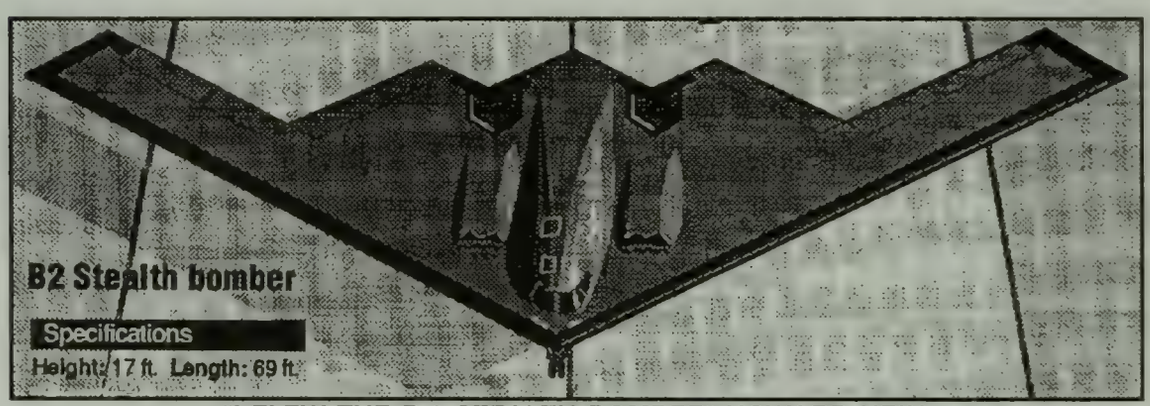
The greatest gift I ever received was my horse as a girl. Although I was not a competitive person (didn't enjoy 4-H), I loved the many hours I spent riding the roads of Shiawassee County in Michigan."

GAY ANN WIGHTMAN WITH HER HORSE

HOWARD RAY HEIN

Howard Hein was born 22 Aug 1951 in Owosso, MI. He was the son of Ray William & Veronica Ann (Wirtz) Hein and the grandson of Fred & Ester (Sleeseman) Hein and William Joseph & Agnes Margaret (Gray) Wirtz. He attended the following schools: Corunna Public Schools, Owosso Public Schools, Humbolt Institute in Minneapolis, MN, Our Lady of the Lake College in San Antonio, TX, Boise State University in Boise, ID, and Park College, Parksville, MO. He graduated **Summa Cum Laude** from Park College with a Bachelor of Science Degree in Management/Logistics in 1988. Howard also graduated from the NCO Leadership School in 1976; the Command NCO Academy in 1979; and completed the USAF Senior NCO Academy (in residence) in 1987. He intends to start graduate studies in Business Administration at once.

Howard has lived in Corunna and Owosso, MI, San Antonio & Big Spring, TX, Udorn, Thailand, Rantaul, IL, and Las Vegas, NV. At the present time he is living in Beavercreek, OH and working out of the Wright-Patterson Air Force Base at Dayton, OH.



"I FLEW THE B-2 STEALTH BOMBER" HOWARD HEIN.

As an expert in Simulators for training B-2 Pilots, he learned to fly the B-2 Stealth Bomber in the Simulator under Nuclear War Conditions.

On 22 Aug 1988, he was appointed Lead Engineer for Aircrew Devices for the B-2 bomber. He has had top secret clearance for many years to work on this STEALTH BOMBER.

His military resume reads as follows:

1986 - Present. Lead Engineer, B-2 Aircrew Training Devices, WPAFB, OH

Leads a joint team of contractor and government engineers performing the technical development of the B-2 ATD. Ensures the individual subsystems meet their allocated design

and performance requirements, are suitable for training, and are supportable. Established detailed test requirements and test plans that fully demonstrate both technical and operational requirements are fully satisfied. Oversaw major technical redirection and supported significant schedule changes, resulting in a major concurrent training device. This resulted in providing training before the user accepted their first aircraft.

1982-1986 Chief, Engineering Support Branch, 4450th Tactical Goup, Nellis AFB, NV.

Managed and controlled tactical resources in development, logistical support, testing, and deployment of F-117A tactical fighter training devices. Created and monitored command requirements for spares and support equipment. Was selected as TAC representative in preparation of organic maintenance concept for this device. Key individual in transitioning the training system from organic support to Contractor Logistics Support.

1981-1982 Chief, TAC F/EF-111A Development Technician Team, Mt. Home AFB, ID.

Supervised worldwide F-111 Mission Simulator modification activiites and was key TAC technician supporting the EF-111A Operational Flight trainer (OFT) acquision. Assisted in EF-111A OFT specification and Statement of Work preparation, as well as Contractor Logistic Support requirements definition. Member of TAC source selection activity. Selected to be TAC representative responsible for evaluating Digital Radar Landmass System subcontractor to ensure TAC supportability requirements were properly addressed.

1982 Selected by the Royal Australian Air Force Air Attache for temporary assignment to the Royal Australian Air Force (RAAF) Base, Amberley, Australia, to identify and correct several problem areas that had plagued the F-111C Mission Simulator for months. The problems included computer, power, and Terrain Following Radar problems. Once immediate problems were corrected, established maintenance policies and procedures for the RAAF to support the F-111C Mission Simulator using proven USAF procedures.

1979-1981 Chief, TAC F-111A Development Technician Team, Mt. Home AFB, ID

Designed and installed organic modifications to the F-111A Mission Simulator to include both hardware and software changes. Managed F-111A portion of ALR-62/APQ-119 Penetration Aids ECP, including spares identification, design reviews, and acceptance testing.

1977-1979 Digital Flight Simulator Technician, Mt. Home AFB, ID.

Selected for the F-5E Instrument Flight Simulator Logistics Supportability Evaluation Team (LSET) and Software Assessment Team (SAT) for Royal Saudi Air Force Peace Hawk Program. Assisted during in-plant acceptance activity. Was sole TAC representative during in-country testing at Dhahran AB, Saudi Arabia.

1975-1977 Digital Flight Simulator Technician, Nellis AFB, NV.

Maintenance technician on F-111A Mission Simulator. Assisted in installation and test of APS-109/ALR-42 Electronic Warfare modification.

Howard Hein has been evaluated and rated highest throughout his military career. Some of the comments of his superior officers are:

"SMSgt Hein is clearly a superb leader and manager. His mature judgment, operational experience, and personal dedication have established him as a key player on the ATB program. In the top 1%..." Richard M. Scofield, Brig Gen, USAF. Deputy Commander for Advanced Technology Bomber, Aeronautical Systems Division (AFSC) Wright-Patterson AFB, Ohio 27 Jun 1987

"He is the kind of individual that the Air Force needs in a CMSgt leadership position." William E. Thurman, Lt Gen, USAF. Commander, Aeronautical Systems Division, Wright-Patterson AFB, Ohio 9 Jul - 1987

"SMSgt Hein is a proven leader and a strong performer. He is a senior NCO who makes things happen. His diverse technical knowledge and experience mark him for tough challenging positions." Joel T. Hall, Brig Gen, USAF. Deputy Commander for Training, Tactics and Test. USAF 57th Fighter Weapons Wing (TAC), Nellis AFB, Nevada. 6 Aug 1986

"SMSgt Hein is a proven leader. His planning and organization of the logistics support capabilities for our system have saved us hundreds of thousands of dollars. SMSgt Hein is a dynamic individual whose professionalism inspires others to accomplish their utmost." William A. Osadchey, Major, USAF. Commander. Branch and location classified. 12 Jun 1986

"His rater said it best, 'he's the epitome of the outstanding NCO.' MSgt Hein was a major contributor in planning and testing a very unique training device--his ideas reduced the cost and schedule of this system." E. H. Fischer, Maj Gen. USAF. Commander, USAF Tac Ftr Wpns Cen, Nellis AFB, Nevada. 15 Jul 1985

"MSgt Hein is the epitome of the outstanding NCO. He is a recognized authority with HQ TAC, AFLC, AFSC, and civilian industry in the development of a unique and highly classified training device vital to national defense. MSgt Hein identified critical shortfalls in the logistic support posture of this soon to be activated, unique training device and provided the guidance to the contractor necessary to resolve the problems. He was selected to act as Test Manager in the absence of the procuring agency representatives and HQ TAC personnel, a position never before held by an enlisted Air Force member. He established the procedures and policies required for performing the configuration audits of the various hardware elements of the training device system. He has the responsibility in completely managing and controlling all aspects of the configuration audits. STRENGTHS: MSgt Hein is an outstanding leader who is attuned to the needs of his co-workers as well as his subordinates, enabling him to effectively use all of his manpower to its maximum potential. He knows how to get the job done right the first time! ...his potential has no limits." William A. Osadchey, Major, USAF. Commander. Branch of service and location classified. 15 Jul 1985

Other evaluation comments: "...saved the AF several million dollars." "...has consistently been a top-notch performer." "...knows how to solve problems." "...has outstanding ability to identify the core issue of a complex problem." "...maintains a 4.0 grade point average in off duty management classes." "...assures that a totally integrated aircrew training system is delivered to SAC." "...he speaks comfortably and with the confidence of the expert." "...has unmatched knowledge of aircrew training devices. He routinely performs duties and makes decisions normally made by senior TAC personnel." "...a real professional with unlimited potential." "...saved the government big dollars by solving a complex interfacing problem." "...routinely performs technical engineering duties normally conducted by graduate engineers..."

Because Gay and Howard were constantly on the move, their children had to attend many schools. **Jason Todd Hein** was born 9 Mar 1975 at the Mercy Hospital, Urbana, IL. Just two weeks later, the family moved to Las Vegas, Nevada. After two years, the family moved to Mountain Home, Idaho where Jason started school in 1979. In 1983 he moved with his family to Las Vegas, NV and attended Mountain View Elementary. In the 5th grade, (1985), he attended C. T. Sewell School in Henderson, NV where his mother taught kindergarten. He adored his teacher which made this his favorite school year. In 1986 he moved to Beavercreek, OH, which is a suburb of Dayton. He is now attending 7th grade at Ferguson Junior High School at Beavercreek. Jason is a Boy Scout and has competed in organized wrestling and soccer. He spends much of his time reading novels. Other enjoyments are hiking, biking, listening to music, motorcycling, and swimming. The descendants of Jason might be interested in knowing some of his medical problems. He had seizures from the age of 9 months to two years due to rapid jump in body temperature. Medication controlled this. While in 4th grade, he developed H. S. Purpura. Numerous complications resulted. One, of which, required 8 inches of small intestine removed. No problems have since developed. Mild asthma developed when he moved to Ohio.

Derek Dale Hein was born 14 Apr 1978 at the Memorial Hospital in Owosso, MI. His father at that time was stationed at Mountain Home AFB in Idaho. However, Howard was out of the country on Air Force business and Gay was staying at her parent's home. The father did make it home for the birth. Derek attended Jack & Jill Day Care and Montessori School in Mountain Home, ID during 1980-82. On moving to Las Vegas in 1982, he went to the same schools as his brother, Jason. In Beavercreek, OH, he has gone to the West Main Elementary and Main Elementary schools.

Derek is active in Cub Scouts. He spends much of his free time outside riding bikes, skateboarding, and swimming. He is always full of questions. He also enjoys reading, indoor games, and drawing.

SCOTT JAY WIGHTMAN

Scott Wightman was born 18 Oct 1953 in Owosso, MI, the son of Dale & Elinor (Stevens) Wightman. On 21 Aug 1976 he married Jane Ann Fox, the daughter of Robert & Joyce (Colby) Fox. Scott's education started in a country school in the little village of Henderson. From the third grade through high school, he attended the Owosso schools--graduating from the Owosso High School in 1972. He than attended Lansing Community College while working as sales clerk, mechanic & attendant at a gas station, plastic welder at Duall Industries and Viron Control in Owosso. He received an Associate Degree in Electronics in 1976 and another Associate Degree in Electro-Mechanical in 1980. Scott is now working at Universal Electric in Owosso, MI, starting in July of 1976. He first worked as a Test Operator, than moved up to Technician, Sales Engineering, and is now Customer Quality Liaison.

SCOTT WIGHTMAN - 1972
HIGH SCHOOL GRADUATION

He has several leisure time interests--hunting, fishing, camping, scuba diving, motorcycles, water pumpers. This last interest--waterpumpers--resulting in building and erecting a conventional size wooden windmill on his property at 1753 West Riley Road. He used the old fashion way of digging his well by hand. The water is used to irrigate his lawn and garden. He has taken a Motorcycle trip to Florida on his Harley Davison Sportster. His scuba diving training and experience was put to good use during a trip to the Virgin Islands and Bahamas on his father's sail boat.

Scott has lived on Riley Road, Rural Owosso, MI since he was born except for short periods when his wife was teaching in Mason, MI. Scott and Jane built a beautiful home in 1978 on the Wightman farm next to his parents' house.

Jane Ann (Fox) Wightman was born 25 Jan 1954 in Lansing, MI. She lived in Ionia from 1954 until 1964 when her parents moved to Owosso. Jane attended the Ionia Public Schools through the 4th grade

SCOTT AND JANE (FOX) WIGHTMAN
WITH BENJAMIN, JENNIFER, AND ASHLEY

and then the Owosso Public Schools after her parents moved. The following was taken from her job resume: 1969-1972 Graduated in June, 1972 in the college preparatory program. Homecoming Court.... Cheerleader....Yearbook Staff....Latin Club Member....Girls Athletic Association....Student Council Representative. 1972-1976 Michigan State University, East Lansing, MI. Graduated June 12, 1976 with a B.A. in Elementary Education with a major in Social Studies, and a Minor in Language Arts. 1976-1980 Graduated from Michigan State University with Masters Degree in Elementary Education, specializing as a Reading Specialist.

During her school days, Jane worked as a cashier & waitress at The Burger Ranch in Owosso and as a sales clerk at D. M. Christian Company in Owosso. She has worked as a student-teacher at Battle Creek and as a teacher at Mason, Lansing, Chesaning. She is presently [1989] teaching at Chesaning where she has taught since 1978.

Besides three wonderful children, she enjoys camping with her husband. Like **all** women, she appreciates those times when she can go shopping. Crafts also occupy her spare moments.

Highlights in her life were being a cheerleader in junior high and high school, on the high school homecoming court, sailing in the Caribbean Sea, and her family.

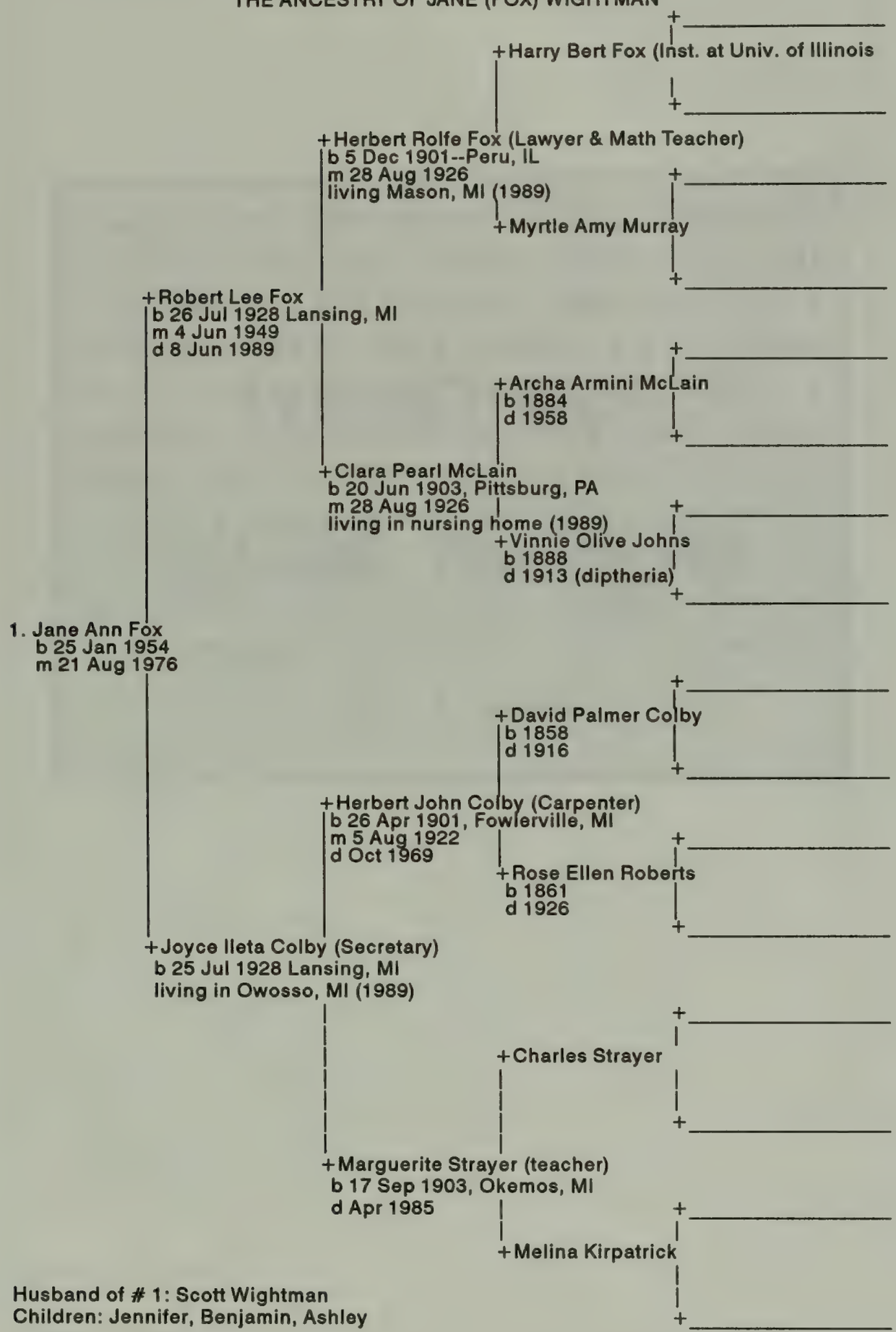
The children of Scott & Jane Ann (Fox) Wightman:

1. Jennifer Leigh, b 6 Oct 1982.
2. Benjamin Lee, b 19 Jul 1984.
3. Ashley Nicole, b 21 Mar 1986.

Each family, howeverr modest its origins, possesses its own particular Tale of the Past--A tale which can bewitch us with as great a sense of insistent romance as can ever the traditions of kings.

---Norton

THE ANCESTRY OF JANE (FOX) WIGHTMAN



Husband of # 1: Scott Wightman
Children: Jennifer, Benjamin, Ashley

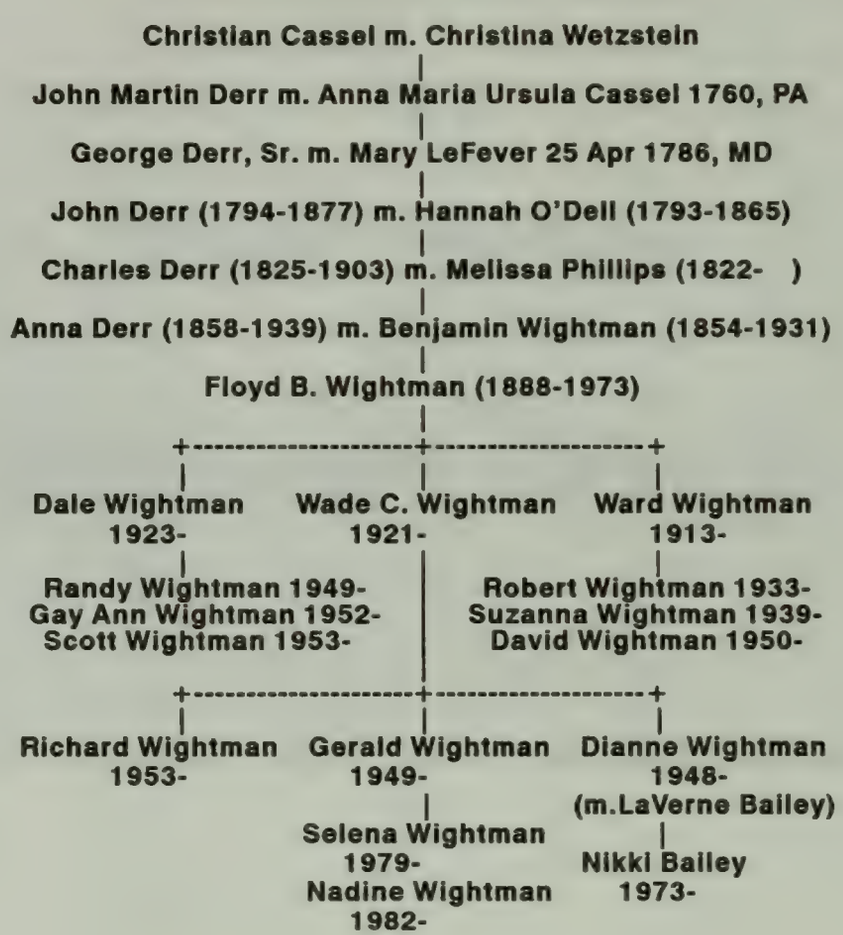
Everything that happens on earth leaves its mark--somewhere , somehow. Every effort of man leaves a record. Monuments are a special kind of record, with certain remarkable features not often noted. The printing press and movable type have had the history-making power to make words into monuments, rendering them more public and more future-oriented. Books become monuments, and authors become monument makers.

Daniel J. Boorstin

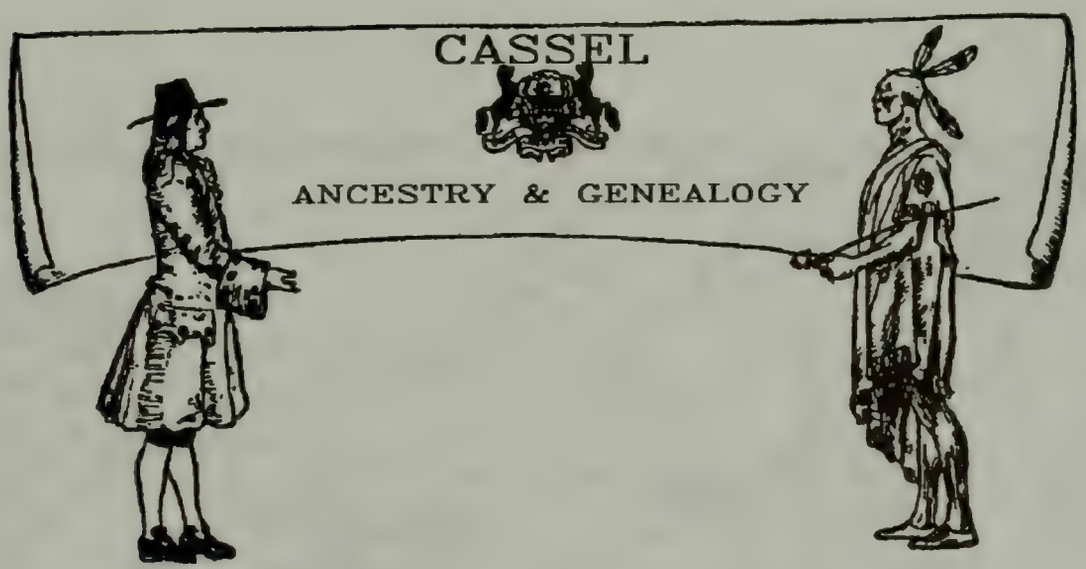
WIGHTMAN

ALLIED FAMILIES

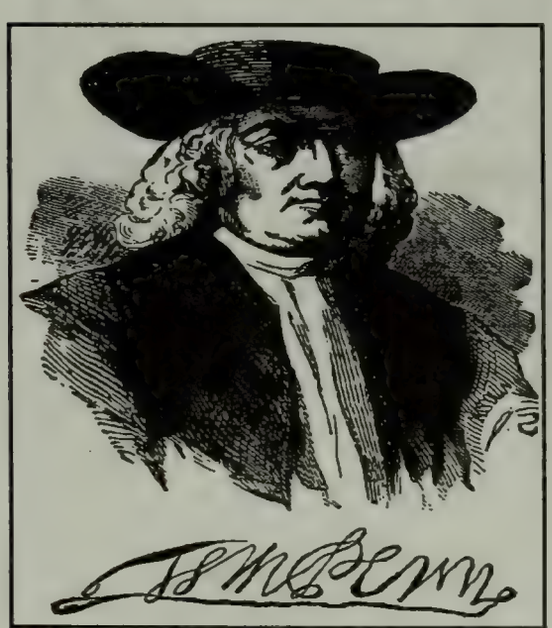
The Ancestry of the Cassel Family



There is no cure for birth and death,
save to enjoy the interval.
--Malcolm Forbes



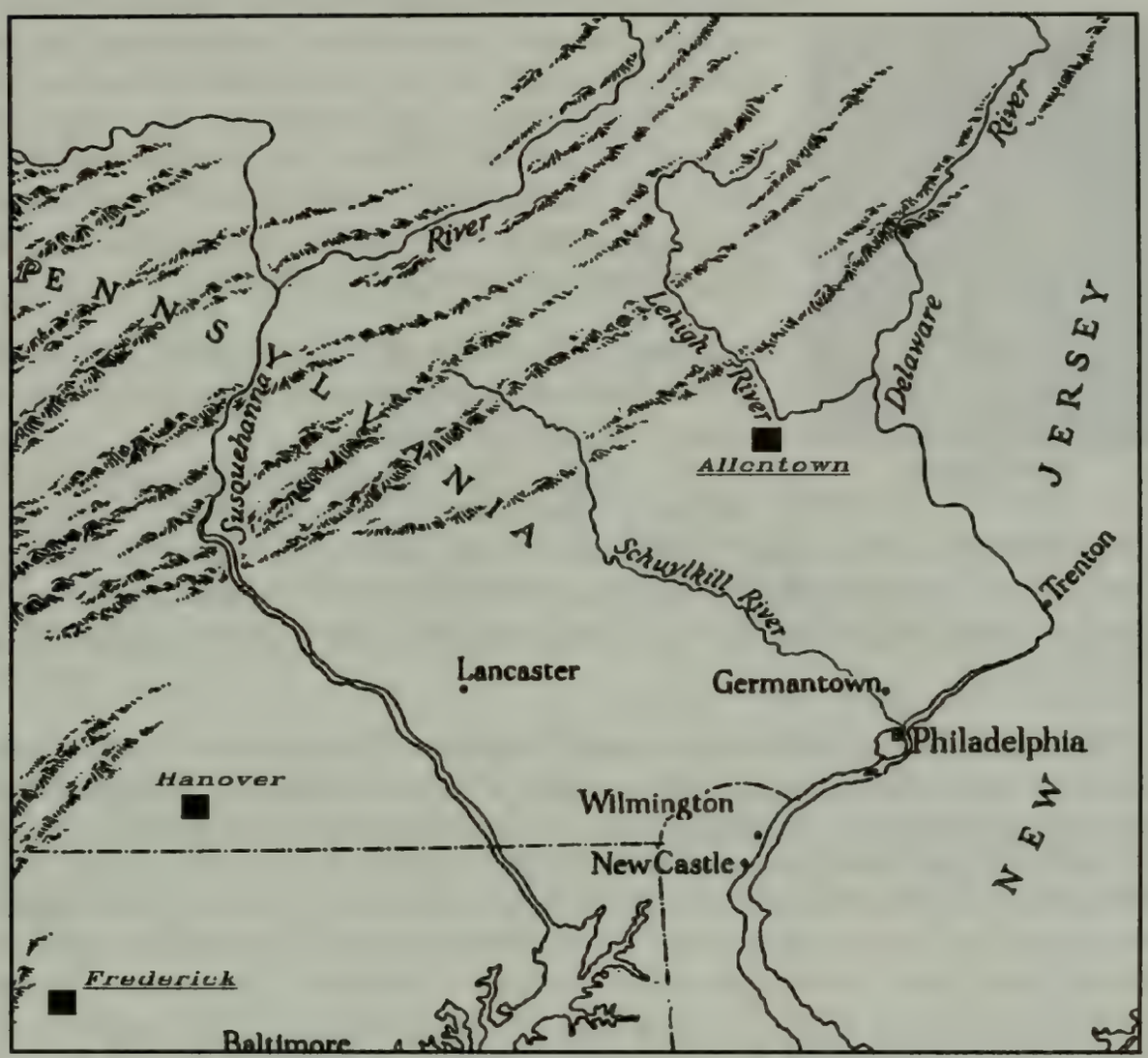
The first Cassels were motivated to emigrate to America by William Penn who made several missionary trips to Germany beginning in 1671. On his third trip made in 1681, he visited Cassel and other cities in the Palatinate preaching about the persecution of the people who worship God according to the dictates of their conscience and how they were driven from one place to another and their property confiscated. He told them that he had a large tract of land in America, which had been granted to him by King Charles II, March 4, 1681, and it was made a refuge for all those who wanted to settle and enjoy their religious opinions without restraint. These first Cassels were Mennonites and his promise of perfect freedom and liberty to worship God according to the dictates of their conscience was the idea they cherished most. The hardships of the Thirty Years War and the suffering on account of their religion commenced a Cassel migration in 1686 that lasted for nearly a century.



Our ancestor **Christian Cassel** came from the Palatinate in Germany on September 11, 1738 "in the ship Robert & Oliver; of Dublin, Walter Goodman, Commander, from Rotterdam, last from Dover.--320 passengers." He was the only Cassel listed on the

Our ancestor, Christian Cassel, traveled the Rhine River in Germany to Rotterdam to board ship for Pennsylvania in 1738.

William Penn made his third trip to Germany in 1681 as a missionary to encourage the Palatines to emigrate to his colony in America. His offer of cheap land and freedom of religion appealed to these early Mennonites. Penn traveled to Cassel, to Frankfort, on to Kriesheim and Worms in the Palatinate to get colonists. The first Cassels to arrive in America in the year 1886 came from Kriesheim--six miles from the town of Worms on the Rhine river.



Christian Cassel went to the Courthouse in Philadelphia, PA to swear his allegiance on the day that he arrived in America on September 11th, 1738. Christian owned land in Allentown, PA and Frederick, MD

passenger list. As Christina Wetzstein was not on the passenger list, we must assume that he met his future wife in Pennsylvania. Apparently they were Lutheran because their baptisms, sponsorships, marriages, and burials were recorded in the Lutheran church. Those Cassels that immigrated in the late eighteenth and early nineteenth centuries were Mennonite. On the same day that he arrived, Christian Cassel and others went to the Courthouse in Philadelphia, PA to swear their allegiance. The following appears on list 55C of **Penn. German Pioneers**:

Immigrant

"At the Courthouse of Philadelphia, Sept 11th 1738. Present the Hournable George Thomas, Esq, Lieutenant Governor.

The Palatines whose names are underwritten, imported in the Ship Robert and Alice [notice ship name is different from above] of Dublin, Walter Goodman, Comr, from Rotterdam, but last from Dover in England, did this day take and subscribe the Oaths to the Government. **Christian (O) Cassel**"

The early life of Christian and Christina (Wetzstein) Cassel was gleaned from church and land records. They sponsored and witnessed several marriages of young people. His first purchase of land was from Lorenze Klein located about two or three miles from Allentown, PA. He apparently moved on to Frederick, MD about 1761 as his son Daniel was born that year in Maryland. He also bought land from a George Poe during that year. Other relatives followed as a Peter Cassell purchased land from Christian in 1784 and used Pennsylvania money. Apparently common currency had not been established or perhaps it was money issued by a Pennsylvania bank as was common before regulations stopped this. Another land deed states that Christian 'Cassle', bearing a date 9 Aug 1776, sold land to John Martin Derr. This sale contained 134-1/2 acres. There is a lengthy description of the location of the land, which includes the house, buildings, garden, orchards, ways, water, water course, timber, trees, woods, underwoods, profits, commodities, privileges, easements, advantages and appurtenances, etc. On the back of this deed were the following endorsements. *"To wit: Rec'd this 6th Day of July 1776 of and from the within mentioned John Martin Derr the Sum of £5 current lawful money of Pennsylvania it being the lawful full Consideration Money within mentioned to be paid by him to me.*

Test: Jacob Young. George Scott. *Christian CC Cassell his mark*

On the Day of the Date first within written, came before us the Subscribers, two of the Proprietary's Justices of the Peace for Frederick County, the within named Christian Cassle and acknowledged the within mentioned Instrument of Writing to be his Act and Deed, and the Land and Premises therein mentioned with the Appurtenances to be the right and Estate of the within named John Martin Derr, his heirs and assigns forever according to the true intent and Meaning thereof, and of the Act of Assembly in such Case made and provided. At the same time came Christina, Wife to the aforesaid Cassle, and being by us privately examined apart from and out of the Hearing of her husband did voluntarily relinquish unto the said John Martin Derr, his Heirs, and Assigns, forever, all her rights Title, Claim of Dower, of and to the within mentioned Land of her own free Will and Accord, and not thr'o Fear of Threats, of Ill Usage from her said Husband, or thr'o Fear of his Displeasure.

Acknowledged before Jacob Young and George Scott."

The last name, Cassel, was spelled Cassel, Castle, and Cassell at different times in this document. Justice of Peace Jacob Young was the tainted Tory that admonished Judge Johnson in his handling of Daniel Cassel mentioned on the next page.

Research has not revealed the ancestors of Christina (Wetzstein) Cassel. **Wetzstein** is an elusive name in the early records. It is know that they were probably Lutheran or Reformed in their religious beliefs. The records of the St. Paul's Lutheran Church, Upper Hanover Township, Montgomery County, PA show two baptisms--Johan Michael Wetzstein, s/o Peter and Anna Ursula Wetzstein and Anna Christina d/o Peter and Ursula Wetzstein. The latter baptism was sponsored by Christian and Christina (Wetzstein) Cassel which indicates probably a brother/sister relationship between Peter and Christina. In the book,

Pennsylvania German Pioneers, Peter Wetzstein is listed on page 63, list 19B and again on page 64, list 19C:

"Palatines imported in the Ship Samuel, of London, Hugh Peircy, Master, from Rotterdam, but last from Cowes in Great Britain p. Clearance thence. Qualified August 11th, 1732. --Peter Wetzstein-- among others."

Christina's name was not on the list.

The name **Wetzstein** is from the Swiss and German. The word "wetz" means "whet" and the word "stein" means "stone". The name **Wetzstein** was Americanized by some families to **Whetstone**. For centuries the name **Whetsone** has been know in England.

Children of Christian and Christina (Wetzstein) Cassel:

1. ***Anna Ursula, b 24 Jan 1740, m John Martin Derr, Jr. in 1760 at Old Goshenhoppen Lutheran Church, Montgomery Co., PA***
2. ***Johann Peter, b 27 Jan 1742***
3. ***Daniel, b 17 May 1744***
4. ***Anna Christina, b 30 Mar 1752***
5. ***Marion Catharina b, 24 Apr 1754***
6. ***John Daniel, b 15 Mar 1761, m Maria Alex 8 May 1783, d 3 Oct 1806 from consumption. Had one son and six daughters.***

There is an interesting account of Anna Ursula's brother Daniel (#3 above) in the **History of Western Maryland** which is given below.

During the Revolution, large numbers of British prisoners were confined at Frederick. The privates were quartered at the barracks, while the officers were paroled and allowed their liberty. The latter, it is said, rode fine chargers, and were great favorites with the Tory ladies in the neighborhood. Some of them at length "became so insolent that they would ride out abreast and make the country people give the road to them. They went further, and rode out early in the morning to meet the country girls coming to market and insulted them. It happened that they met Miss Cassel, a daughter of a prominent farmer, who had an uncle living in town, a most powerful and giant-like young man, about nineteen or twenty years old. She complained to him that a certain British officer whom she pointed out to him had insulted her. It was

Daniel Cassel...gave him a just and severe cowhiding on the courthouse green.

during the session of the court. Daniel provided himself with a cowhide, and gave him a just and severe cowhiding on the courthouse green. The British officer ran into the courthouse and complained to the judges of the assault on him by Cassel. Daniel was called into court. He came in blubbering, and when asked what he had done to the officer, answered that he had whipped him, the 'dam beast.' The judge said, 'That's right, Daniel, whip him well; and whenever you hear of any British officers insulting any women, whip them good.' 'Good God, said old Jacob Young, who was tainted with Toryism, 'Col. Johnson (the judge), that you should give such advice from the bench!' He repeated it, 'Whip them well, Daniel.' He waited at the courthouse door for the officer to come out, and ran his cowhide under his nose; the officer ran back to the judge with his second complaint, but fared no better than at first."

The following data on Christian Cassel and Christina Wetzstein, the parents of Anna Ursula Cassel, is from the New Hanover Church, New Hanover Twp., Montgomery, PA:

Christian/Christina Cassel, p/o Anna Ursula b 24 Jan 1740; SP: Andress Mayer & Ursula Wetzstein

Christian/Christina Cassel, p/o Johann Peter b 27 Jan 1742; bp 31 Jan 1742; SP: Peter/Anna Ursula Wetzstein

Christian/Christina Cassel, p/o Daniel, b 17 May 1744; bp 20 May 1744; SP: Daniel/wife Klingenschmidt

Christian/Anna Christina Cassel, p/o Anna Christina, b 30 Mar 1752 SP: Hannes/Carpenter Maurer

Christian/Christina Cassel, p/o Maria Catharina, b 29 Apr 1754; bp 29 May 1754

Confirmed in New Goshenhoppen, Good Friday, 1753:

"Maria Cassel, 14 yrs., dau of Christian Cassel, an industrious child reads well and the whole catechism, withalfull of good hope"

"Communicants 19 Oct 1754: Maria Ursula Cassel"

KASTLE, KASSEL, CASTLE, CASSEL

Since names often indicate the occupation or dwelling place of a family, it would seem that our ancestors originally were Castle dwellers, or keepers of the Castle.

Sources:

Cassel, Daniel K., A Genealogical History of the Cassel Family in America, Norristown, PA, Morgan R. Wills, Pub., 1895

Frederick County, Maryland Land Record BD-2, pp.345, 346, 347

The National Genealogical Society, Washington, D. C., 1972

New Hanover Church Records, New Hanover Twp., Montgomery County, PA

Rupp, I. Daniel., **A Collection of Upwards of 30,000 Names of German, Swiss, Dutch, French and Other Immigrants in Pennsylvania from 1727 to 1776**, Baltimore, Gen. Pub. Co., 1965

Scharf, J. Thomas, **History of Western Maryland**, Vol. I, p. 458

Strossburger, Ralph, **Pennsylvania German Pioneers: A Publication of the Original Lists of Arrivals in the Port of Philadelphia from 1727-1808**, Edited by William Hinke. General Publishing Co., 1934. Vol. 1.

Weiser, Frederick S., **Records of Marriages and Burials in the Monocracy Church in Frederick County, Maryland and in the Evangelical Lutheran Congregation in the City of Frederick, Maryland 1743-1811**.

"When adults ask, "Where did we come from?" the answers can be as varied as the number of religions and cultures on earth--but in truth no one knows. There are as many different creation myths, such as the Judeo-Christian story of God creating first a man and then a woman in the Garden of Eden, as there are ancient cultures. Scientists dismiss the myths, but a recent theory does suggest that we're all descended from one African 'Eve' who lived some 200,000 year ago."

National Geographic Magazine--October 1988

MESSAGE TO ALL WHO HAVE THE WIGHTMAN NAME

As the country gets older and the connections increase, and the name becomes more familiar in all the professions and trades, it certainly is a matter of vital importance to each member of a family such as ours to be able easily to trace the family back to the early history of the country when neighbors were few and far apart and the land was trackless wilderness. It is also a great satisfaction to know who his ancestors were and to what branch of the family he belongs, and how he stands related to every member of the family.

Mary Ross Whitman in her book GEORGE WIGHTMAN AND DESCENDANTS did an excellent job in researching the Wightmans up to 1939 when her book was published. However, thousands of Wightmans have been born in the past fifty or sixty years. WOULD YOU HELP the Wightman Family Association of Salt Lake City, Daniel Wightman of Honolulu, Hawaii and the author (listed below) to update Mary Whitman's book by contacting us and sending in family group sheets?

Wade C. Wightman
7202 North Chipman Road
Henderson, MI 48841-9716

The author would also like to hear from anyone who can furnish additional information on the allied lines that are written in this book.

The mystery of the past-unknown ancestors and a way of life now forgotten-holds a certain allure. Explore your family's heritage through genealogy.

I need help in researching the following names:

RACHEL ARNOLD, p.313; BISHOP, p.551;

ABIGAIL BROWN, p.75; ANNE BROWN, p.77;

ELIJAH CUMMINGS, p.608; KATHERINE GILBERT, p.270;

JOSEPHINE HUDSON, p.84; MELISSA PHILLIPS. p.275;

RACHEL/JANE SECOR, p.390; ZUINLESS SKINNER, p.593 (footnote);

WETZSTEIN, p.246, and any other of my allied lines not

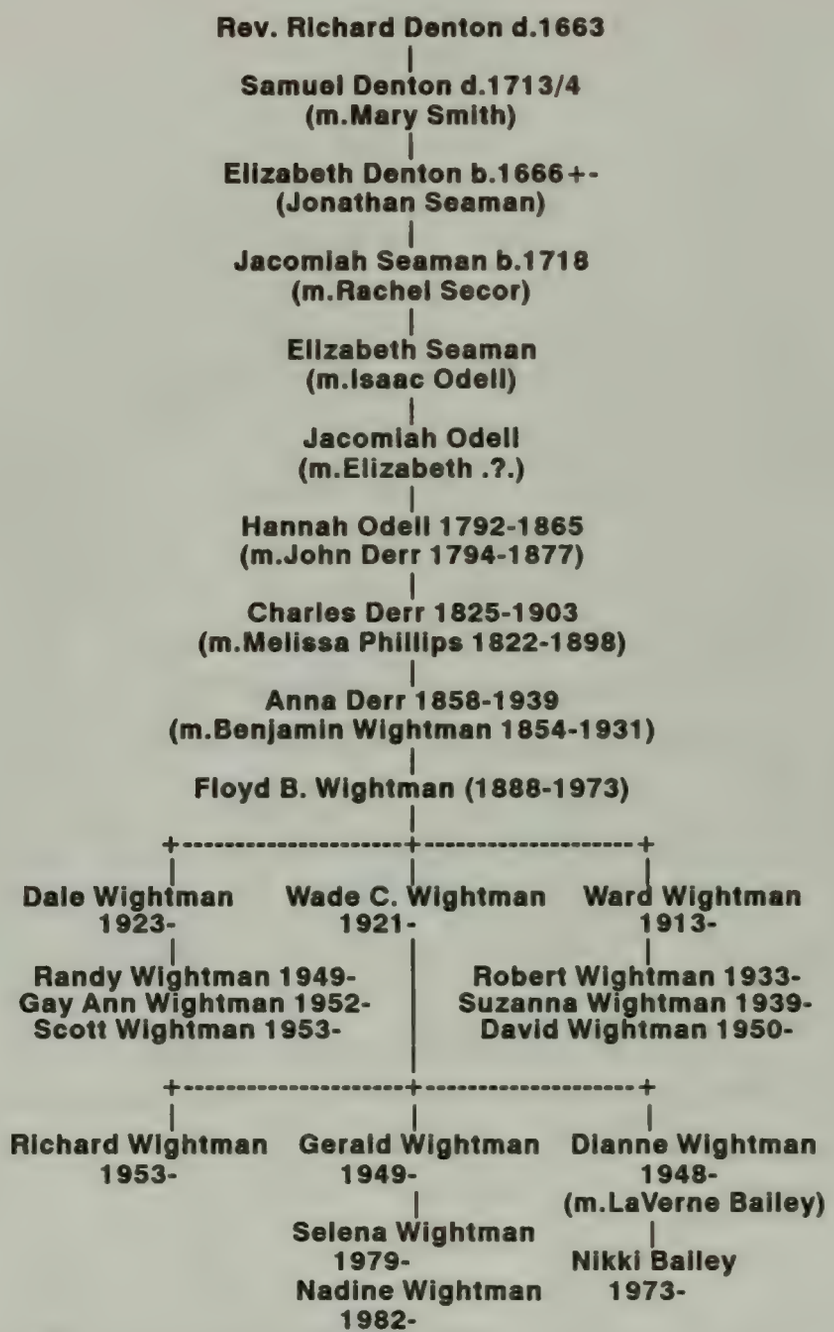
mentioned in the book.

Wade Wightman

Genetic change is glacially slow. We still share some genes with amoebas and jellyfish, even though the most recent ancestors we had in common lived over a billion years ago; yet we differ from chimps genetically by less than 2 percent. We're even more closely related to our paleolithic ancestors, who lived from 10,000 to 35,000 years ago. But our culture has been tranformed at a rate far faster than evolution, so there's a mismatch between our basic biology and the way we live.

----U. S. News & World Report - Oct. 17, 1988

DENTON



"A true pedigree, be it exalted or simple, long or short, is a fact. To those to whom it belongs it is a possession; and like any other possession, it is to be respected."

—Connaught Club, London, W.

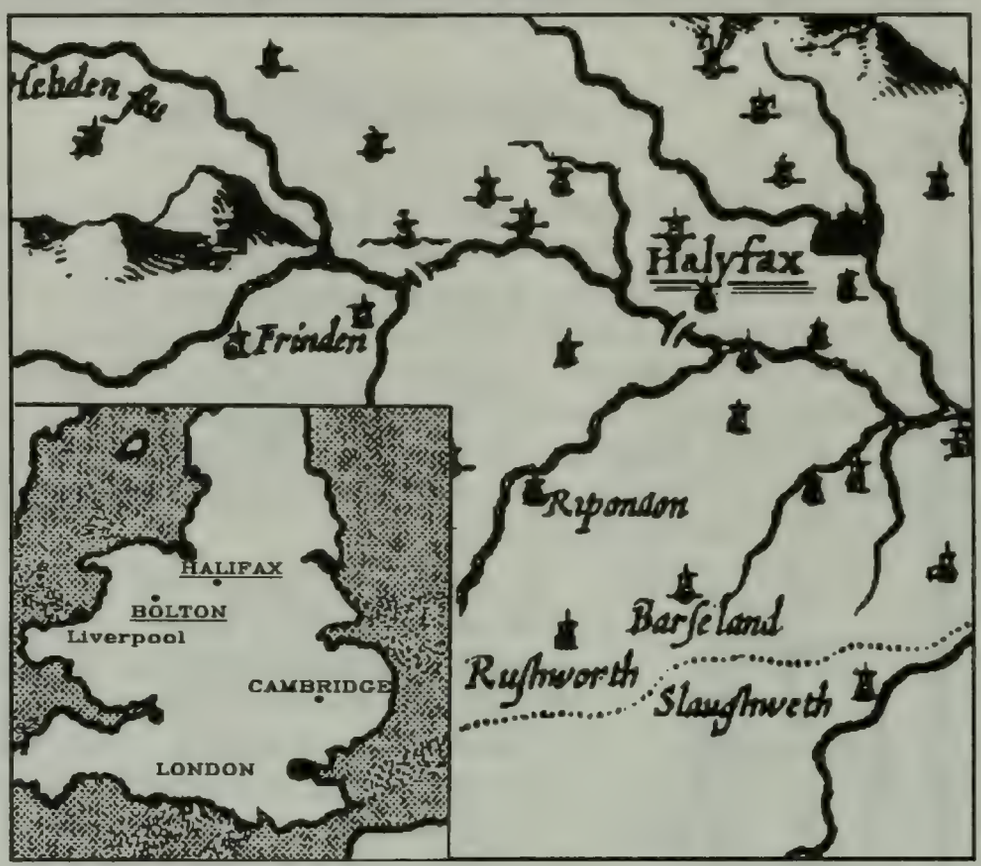
DENTON ANCESTRY

Richard Denton was a little man, blind in one eye, gifted with a speech that captivated his listeners. He was born in 1586 in Yorkshire, England of a good and reputable family. He completed his A.B. degree at Catherine Hall of the University of Cambridge in 1623. Richard became a minister at Coley Chapel at Halifax in Yorkshire, England where he stayed for seven years. He apparently lived in Bolton, England with his wife Helen Windlbank. Their sons, Nathaniel and Timothy, were baptized there. The baptismal records are on record in the Parish Church.

IMMIGRANT

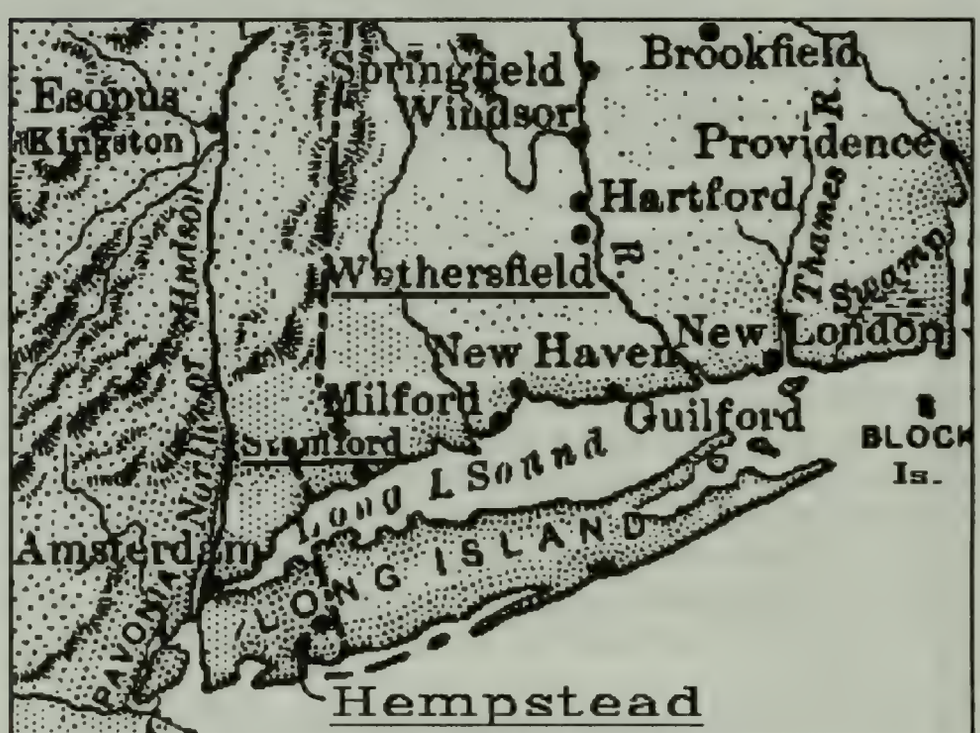
As Richard Denton was of the Presbyterian faith and therefore a non-conformist minister and a dissenter, he could not accept "The Declaration of Sports" and many other acts on the part of the king and bishop. This "declaration" in Harrison states, "That after the end of Divine Service, Our good people be not disturbed, letted or discouraged from any lawful recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any such harmless recreation, nor from having May-games, Whitsun ales, and Morris dances, and the setting up of May-poles and other sports therewith used, so as the same be had in due and convenient time, without impediment or neglect of Divine Service: and that women shall have leave to carry rushes to the church for the decorating of it according to their old custom. But withall we do here account still as prohibited all unlawful games to be used upon Sundays only, as Bear and Bull-baitings, Interludes, and at all times in the meaner sort of people by law prohibited, bowling." The "meaner sort of people" include those who treat all days alike. On Sunday they "will not rest in holiness, as God commandeth; but they rest in ungodliness and filthiness, prancing in their pride, pranking and pricking, pointing and painting themselves, to be gorgeous and gay; they rest in excess and superfluity, in gluttony and drunkenness, like rats and swine; they rest in brawling and railing, in quarrelling and fighting; they rest in wantoness, in toyish talking, in filthy fleshliness; so that it doth too evidently apear that God is more dishonoured, and the devil better served on the Sunday than upon all the days in the week beside."

Excluding even these "meaner sort of people" our Richard's conscience and his small flock could not accept the king's acts in



Map of part of Yorkshire, England where Richard Denton lived. Bolton is approximately 30 miles SW of Halifax. Inset shows relationship of towns in England.

Map is taken from John Speed's England published in 1610.



Richard Denton first came to Watertown, MA in 1630. Moved to Weathersfield, CT in 1635 and on to Stamford, CT in 1641, then to Hempstead, Long Island, NY in 1644.

Rev. Richard Denton would not let his flock engage in dancing, archery, leaping, vaulting, bear and bull baitings, bowling...like the 'meaner sort of people' who 'prancing in their pride, pranking and pricking, pointing and painting themselves, to be gorgeous and gay; they rest in excess and superfluity, in gluttony and drunkenness, like rats and swine...' He set sail for America.

regulating their lives; so in 1630 he gave up his work and, with many of his followers, set sail for America.

There is something suggestive about the year in which he gave up his work in Halifax. In 1629 the Puritans obtained a grant from the king for settlement in New England, and in 1630 fully one thousand Puritans reached this new country. It was at that time that Gov. John Winthrop arrived in Salem, and in all probability Richard Denton came over with him.

Richard labored first at Watertown, Massachusetts, but in 1635, on account of opposition to his Presbyterianism by the Congregationalists of Massachusetts, he started a new settlement in Connecticut and gave it the name Weathersfield. In 1641 he became the owner of valuable real estate in Stamford, Connecticut, then in the jurisdiction of New Haven. Again troubles caused him and his little band of followers to move in 1644 to Hempstead, Long Island, NY. He sold his estate to the Rev. John Bishop who succeeded him in the work at Stamford.

Richard Denton was the founder and pastor of this church until 1659. He received a salary of 70 pounds, which was paid in such articles as were most useful and comfortable. The first building, erected in 1648, was sometimes used as a stockade for protection from Indians. The fourth building on the same site was used by the British troops as a stable and barracks. It was burned in 1803. The present building, the sixth, was erected in 1846 and remodeled in 1908.

He is recognized by the Dutch pastors of New Amsterdam, who wrote to the Classis of Amsterdam in 1657:

> *"At Heemstede, about seven Dutch miles from here, there are some Independents of the place listen attentively to his preaching, but when he began to baptise the children of such parents as are not members of the Church, they sometimes broke out of the Church."*

He also ministered to the Puritans in New Amsterdam in an English Puritan Church. This was not a separate church building. They worshiped alongside of the Dutch and the French, in the same building within the fort, and at different hours of service. (Magazine of Am. Hist.)

Probably Richard Denton had influence in passing a law restricting the activities of the people in Hempstead. This law was written in Dutch in the year 1650 and reads as follows:

> ***"SUNDAY LAW---These orders made at General Court held at Hempstead September 16 and consented to by a full held town Meeting held October 18. Forasmuch as the contempt of God's word and sabbaths is the desolating sin of Civil States and Plantations; and the public preaching of the word by those who are duly called thereto, is the means ordered of God for edifying, converting and saving the souls of men: it is ordered by the authority of this court that all persons in this town shall duly resort to the public meetings on the lords day and public days of Fasting and Thanksgiving, forenoon and afternoon under penalty of 5 guilders for the 1st absence, 10 for the 2nd and 20 for the 3rd. Those who remain refractory shall be liable to further censure of the Court either for aggravation of fine for Corporal punishment or banishment one-half the fine be given to the informer, By order from the Magistrates was subscribed Daniel Dentonius Clerious"***

It is interesting and gratifying to his descendants that the Puritans of New England thought highly of him. Cotton Mather was able to give a description of our illustrious ancestor. He says: "***Among these clouds*** (meaning the ministers who early came to New England) ***was one pious and learned Mr. Richard Denton, a Yorkshire man, who, having watered at Halifax, in England, where, first at Weathersfield, and then at Stamford, his doctrine dropped as***

*the rain, his speech distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Though he were a little man, yet he had a great soul; his well accomplished mind, in his little body, was an Iliad in a nut shell. I think he was blind of an eye, yet he was not the least among the Seers of Israel; he saw a very considerable portion of those things which eye hath not seen. He was far from cloudy in his conceptions and principles of divinity, whereof he wrote a system entitled Soliliquia Sacra, so accurately, considering the four-fold state of man, in his created purity, contracted deformity, restored beauty, and celestial glory * * *"*

"...his well accomplished mind, in his little body, was an Iliad in a nut shell."
---Cotton Mather

It is not known why he withdrew from the church in Hempstead, Long Island in 1659 to return to England to live in Essex for the balance of his life. He left four sons behind him, two of whom, Nathaniel and Daniel, established Jamaica, Long Island, NY in the year 1656 and aided in the plantation of Elizabethtown, NJ in 1664.

The Rev. Richard Denton died in 1662 at the age of seventy-six. His monument bears the following inscription:

Here lies the dust of Richard Denton
O'er his low peaceful grave bends
The perennial cypress, fit emblem
Of his unfading fame.

On earth
His bright example, religious light,
Shone forth o'er multitudes.

In heaven
His pure rob'd spirit shines
Like an efulgent star.

The children of Rev. Richard Denton were probably by two wives. There are strong indications that he was married twice. His known children were:

1. ***John, b 1618***
2. ***Daniel***
3. ***Timothy, b 1627+-***
4. ***Nathaniel, b about 1628, d 1730, [Ref: Whitley:-making him 102 yrs. old], m Sarah .?., they had a son Nathaniel Denton, Jr., b 1652, d 1719, who m Elizabeth Ashman, and became the parents of James Denton, b 1675+- , m Martha .?.***
5. ***Richard Denton, "junior," d 28 Oct 1658, hardly a year after his marriage on 10 Nov 1657, to Ruth Tileston, of Babylon, Long Island, NY***
6. ***SAMUEL DENTON, d Mar 1713/14, m MARY SMITH***

A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered by remote ancestors.

—Macauley

SAMUEL DENTON

Samuel Denton married Mary Smith, the daughter of John Rock Smith of Hempstead, Long Island, NY.

The facts about the life of Samuel are rather scarce. However, there are several land transactions on record in the town of Hempstead which will be given. It is interesting to decipher the spelling and sentence structure. It is not known how much education Samuel had, but he signed his Will with a mark which indicated, perhaps, not much formal education. The sources of the following are given as Edythe Whitley wrote them in her book.

The Hempstead Town Records, Liber C, page 146 (See Vol. II, p.17), June 20, 1679, Samuel Denton and others take up land, 50 acres each on the same terms as the first proprietors.

Volume 1, page 130, of the Hempstead Town Records, mentions: ---It is ordered at a general Town meeting held at Hempstead the 30th November 1662 and granted by general vote to such particular persons whose names are hereunder subscribed that they shall have liberty to take in land upon the north side lying and situated in the bounds of Hemstead (on the west side of Herricks) to the quantity of Six or Seven Acres or peace more or less so that they themselves proper right for them and their successors to enjoy forever. *"It is understood that the number of ye lots doth begin at the east side."* The names and number of lots include John Mich Rock, No. 9 and Samuel Denton, No. ll.

On February 3, 1663 there is evidence that Samuel Denton was elected one of the townsmen. (Vol. 1, p.149, Hempstead Town Records).

"September 13, 1665 Samuel Denton sold to Mr. Ogden one brown Stere cropt in ye of eare aged 2 years." (Hemp. Town Records, Vol. 1, p.195).

The Hempstead Town Records, Vol. 1, p.152, gives the following: *"Know all men by these presents that I jeremy Wood of Hempstead have covenanted bargained and sould unto Thomas Rushmour and Samuel Denton of the same plantation (Joyntly) all my rights and priviledges upon Mathey Garrisons Neck and at Mattinacock either layed out or as yet undivided and I do acknowledge that I have received of them full payment and satisfaction for the same to my owne content. In witness thereof I do hereunto subscribe my hand this 15 day of Marej 1663."* Signed by mark, Jeremy Wood, witnesses: William (mark) Smith, Jonas Houldsworth.

Found in the town records: "*Aprill 18th Anno 1665 Whar as I John Smith :R: of hamsteede have bargened and bousitte of ambrose sutten the sellar and seller Loote that wase hes and sum times Edmon Wodes and all his writt and Tittall of Landes one the plaines I the a fors'd John Smith have sold on to my Svninlaw Samuell Denton the afore saide seller and seller Loote and the thurd partee of the Lande thatt I bouett of the a fore said ambros notte with standen I the a fore said John Smith Doo give and beecueffe to the a fore Samuell denton my partte of the holme bevell pesabbly too in Joye him his aiers and svchcesers for Ever From me my aires and svchcessers for Ever as witness my hand the daye and datte a bove wretten.* [Signed] John Smith [his mark] *Testes: Richard Gildersleve, Tho: Hickes.*"

"*April 5, 1676, Timothy Halsted swears he was at Samuel Dentons & John Oke was there, and then Samuel Denton delivered an ox to John Oke that he had sold him for rum and he heard John Oke say he was to give Samuel Denton 3-1/2 anchors of Rume for the ox and further saith not.*"

The Hempstead Town Records further show, that, "*Samuel Denton of Hempstead North Ryding sell unto John Staring one home lot that was formerly Thomas Weeks and also one hoame bevell yt was formily Aron Furmans and half a Hoame bevell that was formerly Richard Bradnells. Set my hand this 7th Sept. 1672.* [Signed Samuel (his mark) Denton.] *Witness— Thomas Rushmur, Richard Gildersleeve.*"

Again in the Hempstead records, "*Know all men by these presents thatt I William Thickstone of Hempstead upon Long Island in ye North Ridding of New York Shire doe by these presents for me my heirs executors administrators or Assigns alinate bargane sell and sett over unto Samuel Denton of the above Denton his heirs executors Administrators or assigns on lott of Woodland lying and being within ye bounds and limits of Hempstead lying on ye North side of the plaines att a place commonly called Hericks in the quantytie twenty two acres*

more or less as it was laid out at the first bounded on the south side by Thomas Rushmores land and John Smith Van, and on ye east and north by land of Samuel Denton on the west by common land at which land affes[d], I ye aboves Thicksone do acknowledge to have sould as above sd unto ye above sd Denton his heirs or assigns with all and Singular the proffitts benefitts priviledges and apurtenances thereunto belonging to have and to hould forever hereby warrantting the sale hereof against any person or persons that shall lay any Just Claim title or interest thereunto it being for a valuable consideration in hand by me already received to the true performance of the premises I have set to my hand and affixed my seal this fifteenth day of January 1679. Signed, sealed and delivered in presence of us Tho Ruchmur, Edre Ffrench. Signed by mark, William Thickstone."

"At a town meeting (generall) held at Hempstead ye 20th of June in the year 1679 it was voted and agreed that those persons above named shall have liberty to come in with them for fifty acres with them the land is to be laid out as in ye same form as the first proprietors did and that the time of th fifty acre men shall begin in on ye 27th day of this instant month and so to take their lots as they are drawn to Mr. Thomas Rushmur to be entered in the town records." "Lot No. 1 Samuel Denton." (Hempstead Town Records, Liber C, p.146).

"At a town meeting held the 13th of March 1680, was granted by the Major vote that Samuel Denton shall have liberty to ake up Eyght and Twenty acres of land which is the remainder of this Fifty Acres."

There appears a record where five and twenty acres of land of Samuel Denton *"being part of his fifty lot it lys and is situated on the est side of a place commonly called Herricks near the edge of the plains it is bounded by hyways and marked trees on the west and north and on the South it is bounded by John Curtis's land and on the east it is bounded by marked trees running in length North and south 64 Rods and in breadth east and west 63 Rods laid out"* and *"recorded the 31 of May 1686, by me, Nathaniel Pearsall, Clerk."*

In the English Manuscripts, page 118, Governor Dongan, Nov. 17, 1685, "*Deposition of Timothy Holsted and Samuel Denton of Hempstead, and Josiah Lettin of Oyster Bay, relative to the purchase-money paid the Indians, for Affter Kul [Achter Kol], N. J. by Daniel Denton, John Baylies and Luke Watson.*"

"*William Thorne of Madman's Neck in ye bounds of Hempstead to Samuel Denton Senr, of Hempstead, a certain parcel of meadow ground fresh and salt lying and being situated at ye south meadow on a neck called ye Mill River Neck within ye pattent of Hempstead in quantity of acres as was given me by my deceased father in Law Henry Lininton. It is bounded on the north by a stack standing upon ye bank of a ditch by a spring and east by ye meddo of John Hubs deceased and west by ye meddo of Richard Osborne and south by Hog Island Creek all which meddo ground above bounded in quantity of acres as shall appear within ye above bounds with all rights titles, September 10, 1698.*" Witnesses: Joseph Pettit, John Lininton, John Smith and signed by William Thome, Catarine Thorne, both of whom make their mark.

Among the Lieutenant-Governor Nanfan's papers, June 26, 170l. Petition: **Mando a negro woman**, for the freedom of herself and Hagar, her child, according to stipulation of Ann Wharton, daughter of Thomas Rudyard, which "*Samuel Denton of Queens County now refuses to carry out.*" (Page 147, Vol. XLIV. English Manuscripts).

In Governor Cornbury's papers, Jan. 8, 1702. Petition: "*Samuel Denton of Queens County, that the sheriff of Westchester may apprehend and deliver to the sheriff of Queens County one Mando, an escaped negro woman and child.*" (Page 51, Vol. XLV, English Manuscripts).

January 14, 1703, another petition, Samuel Denton of Hempstead, for the arrest of his **negro slave**, who has been run off and concealed in Westchester County. (Page 18, Vol. XLVII, English Manuscripts).

On January 14, 1703, an order---the sheriff of Westchester County to deliver the above **negro woman** named Mando, to the sheriff of Queen County; Sheriff return---"*Cannot find the negro woman.*" (Page 19, Vol. XLVII, English Manuscripts).

A deed of gift from Samuel Denton reads: "***I, Samuel Denton, of Hempstead, Yeoman, in consideration of that perential love and affection I have and to bear toward my well beloved son James Denton of Hempstead, yeoman, two allotments of land lying and being situated on the north side of the great plains within the township of Hempstead westward of a place called Herrick the one of them being a ten acre lot of land formily granted to Joseph Jinnings as appears by the Records of Hemstead and purchased by me the other lot being formily laid out unto me containing twenty and two acres more or less Joyning to the side line on the west side of land of Samuel***

Smith's land near unto the other lot above said the 22 acre lot being bounded on the east by Samuel Smith's land and on the north by a high way & on the west by a high way and on the south by the common land the ten acre lot being bounded on the west by the land of my said son James Denton and on the east by the highway and on the north and south by the common land.---16 Day---December 1710. Witnesses, Tho. Hicks, Francis Nichols, William Willis. Signed by mark, ***"Samuel Denton."***

Samuel Denton, Senior, died March 15, 1713/14.

"This inventory was taken by us obadiah Volintine and James Serion by order of a warrant sent from Colonell Jackson, Esquire, one of her majesties Justist of the pease. A true inventory of all and singular the goods chattels credits Samuel Denbun of Hemsted, deceased, praised at his own house as followeth

	£	S	D
four Oxen & two Stires come four years old	19	00	00
thirteen cows	32	10	
three heffers & a Stire Come 3 years old	07	00	
three come two years old, six year olds	07	02	
fivety eight sheep	18	17	
Negro giarl and a negro boy for boath	90	00	
one negro man worth nothing	00	00	
three old horses and three young ones	14	00	
one old mare and two young ones hourses	03	05	
Six Swine	03	12	
thirteen Sheats three beds and a bolster	15	08	
one ruge two duch blanckets	03	00	
three flannell blankeys four cover Leds	03	17	
one Bed Sted Cord & Mat one negro bed C Loaths	01	06	
one bed & bed sted as it is with all the furniture	09	00	
one ruge & blancket one coverled & Curtens	03	16	
table Cloath & table Linnen	02	10	
two bolsters one with a case & pillo	01	04	
five iron pots & two Cittles	02	10	
four bras cittles & two Skillets	05	00	
twelve plates & four peuter posts	02	00	
fiveteen platters four basens & Old peuter	09	03	

Seventeen trays & boles & a tin pan	01	02	
Eight pails & pigons two tramels two smothering irons	01	02	
two frying pans tongs one iron hook	00	02	
thirteen trenches	00	02	
ten barils two great Caskes one Heachet three sives	02	05	
one saddle & Cloath	11	12	
five tubs a Schurn & c. clar	00	14	
one hogsted Six barils a small cask one tub	01	02	
foure Scheets & a box a table two benches	04	02	
four Coats a Vest & a weas Coat three pare of brishes	04	00	
one hat and two shirts	04	00	
thirteen pounds of yarn foure schars	01	08	
a pair of wool combs & Schafen dish	01	10	
a bed sted & card	00	07	
ten yards and three quarters of woolen cloat	01	05	
The same of all the inventory is	£275	S06	D06

The children of Samuel and Mary (Smith) Denton:

1. ***Jonas, b 1658+-***
2. ***Samuel, b 1656+-, d 1719-, m (1)...Smith, (2) Abigail Graves***
3. ***Mary Ellison, b 1662+-, d 1689-, m Peter Smith***
4. ***Jane, b 1664+-, m Joseph Robinson***
5. ***ELIZABETH DENTON, b 1666+-***
6. ***Abraham, b 1668+-***
7. ***James, b 1670+-, d 1718+-4, m Jane Titus***
8. ***Hannah, b 1672+-, d 1748, m Thomas Treadwell***
9. ***Phebe, b 1674+-, m (1) Richard Thorne (2) Robert Mitchell***
10. ***Martha, b 1676+-, m Ezekiel Smith***

ELIZABETH DENTON

Elizabeth Denton was born about 1666. She married **Jonathan Seaman**. In 1748 they lived in Frederick County, Virginia. The Seamans of Virginia were from the New York family of that name. Jonathan Seaman was the son of Jonathan and Jane Seaman. Jonathan Seaman the elder was son of Capt. John Seaman. Jonathan Seaman of Hempstead, Queens County, New York moved to Hempstead, Orange County, New York (now Rockland County), about 1713. In the records of the Reformed Church of Tappan, Orange County, the baptism records of their children are listed.

The children of Jonathan and Elizabeth (Denton) Seaman:

1. ***Hannah, b 1704, m William Coe***
2. ***John, b 1706+-***
3. ***Martha, b 1708, m Michael Vandervoot***
4. ***Phoebe, b 1710, m Samuel Coe***
5. ***JACOMIAH SEAMAN, b 17 Jun 1718, m Rachel Secor***
6. ***Jonah, bpt 3 Aug 1720, m Jane D. Moss***
7. ***Elizabeth, bpt 3 Aug 1720, m John Palmer***
8. ***Jonathan, b 1722, d 1748-, m Elizabeth .?.***

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There is a remedy for everything except...Death
——Proverb

THE ANCESTRY OF THE DERR FAMILY

Michael Dalmar
(m.Margaretha Koenig in Jun 1577, Germany)

Hans Ulrich Dalmar
(m.Anna Burkh on 16 May 1620, Germany)

Johann George Dalmar
(m.Anna .?. on 25 Jan 1652, Germany)

Anna Margaretha Dalmar
(m.Weygant Derr on 23 Nov 1680, Germany)

Johann Martin Derr
(m.Maria Gertrut Echard in 1717, Germany)

John Martin Derr
(m.Anna Maria Ursula Cassel in 1760, PA)

+-d/o--Christian & Christina (Wetzstein) Cassel

George Derr, Sr.
(m.Mary LeFever on 25 Apr 1786, MD)

John Derr 1794-1877
(m.Hannah O'Dell 1793-1865)

Charles Derr 1825-1903
(m.Melissa Phillips 1822-1898)

Anna Derr 1858-1939
(m.Benjamin Wightman 1854-1931)

Floyd B. Wightman 1888-1973

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949-		Robert Wightman 1933-
Gay Ann Wightman 1952-		Suzanna Wightman 1939-
Scott Wightman 1953-		David Wightman 1950-
Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979-	Nikki Bailey 1973-
	Nadine Wightman	

They, our ancestors, are not lost. They have meticulously recorded themselves in all their goodness, evil, greatness, smallness, accomplishments, failures, nobility, and rascality.

DERR

(Der, Dehr, Deur, Duer, Duerre, Dir, Durre, Durr)

The German origin of the name:- The name of Derr and its variants belongs to that group of names which owe their origin to the personal characteristics of the early bearer. The name "**durr**" means lean, thin, spare or lanky; thus, the implication is that the first of the name was thin or slender. The name was known as early as 1350--Konrad der Durre of Kleingertach. Derr is the English spelling of Durr. Since our Derr ancestors belong to that group of German immigrants who later became known as "Pennsylvania Dutch", it seems advisable to explain how this change of name came about. They are not to be confused with the Holland Dutch who as early as 1613 had settled the colony of New Netherland along the banks of the Hudson and Delaware Rivers with New Amsterdam (now New York City) as the capital. They lost this colony by conquest in 1664 to the English as will be explained in the section on the Updykes. Then in 1681 King Charles II of England granted the Province of Pennsylvania to William Penn as payment of a debt to his father, Admiral Penn, for friendly services of previous years. But the eastern part of the state was settled for the most part by immigrants who came from Wurttembert and the Palatinate of Germany. Because Germany was always known as "Deutschland" these settlers were often called "Deutschers" and this was later abbreviated to "Dutch". Scattered among the German settlers were small groups of English, Swiss, Welsh, Poles, Scotch-Irish and Slavs with whom they mingled and traded. Eventually the true German was combined with words and phrases of the other spoken languages and from it the Pennsylvania Dutch dialect along with its customs and traditions emerged. A small portion of the German immigrants consisted of religious sects distinguished from the others by their peculiarities of dress and religious customs. Among these were the Amish, Dunkards, and Mennonites, known as the "Plain People", who in a great degree have refused to intermarry with or adopt the customs and religion of their neighbors. For that reason they have gradually been erroneously accepted as the true Pennsylvania Dutch, but actually represent only a small percentage of the original German settlers.

Our DERR ancestors were "Pennsylvania Dutch"

JOHANN MARTIN DERR

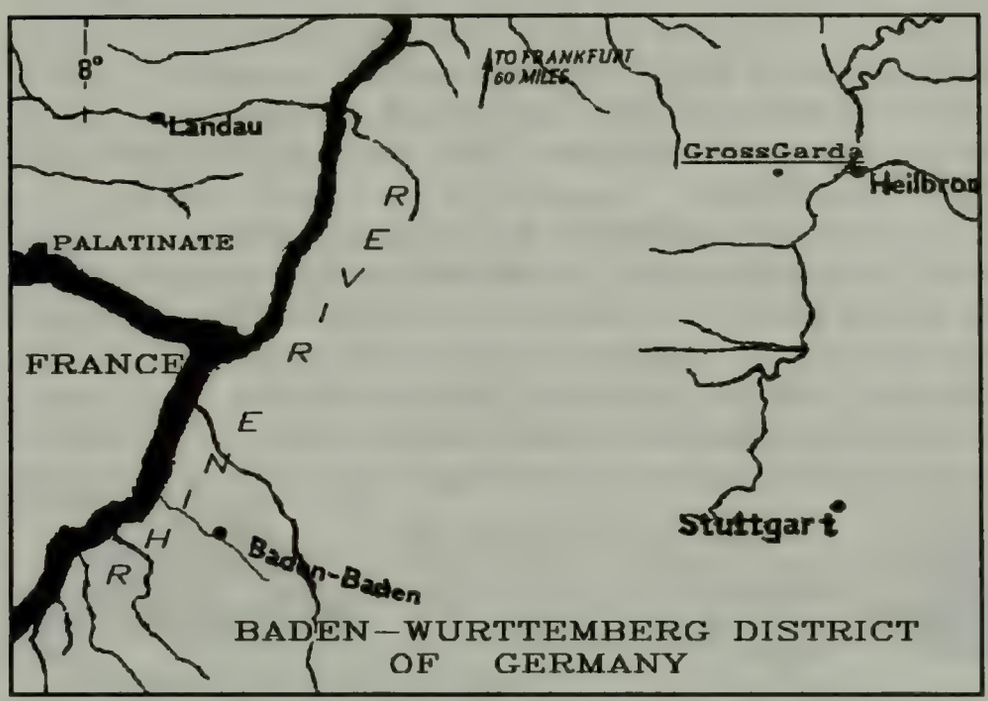
Johann Martin Derr came to America in 1725 from the Gross Garda area near Heilbronn in the Wirtenburg district, Germany. He was born on the 26 Aug 1691 and died 1762+-1. In 1717 he married Maria Gertrout Echard, the daughter of Peter Echard. She was born in 1696, and was from Odewald in Rueth near Schellbrunn, Germany.

Johann Martin Derr and his family arrived in the New World at the beginning of the great servant migration promoted by merchants and others in America and the Old Country to supply needed labor. The people had many good reasons to grasp the opportunity to immigrate. One was to escape three years of compulsory military training as they became twenty-one years of age, and a second and by far more important reason was to seek religious and civil liberty. Their place of residence had also been a battleground for the armies of France and Germany for several decades. Johann Martin Derr's family became part of 100,000 Germans who arrived in America during the 1700's. It is probable that many would not have departed if they had known the extreme hardships of the passage.

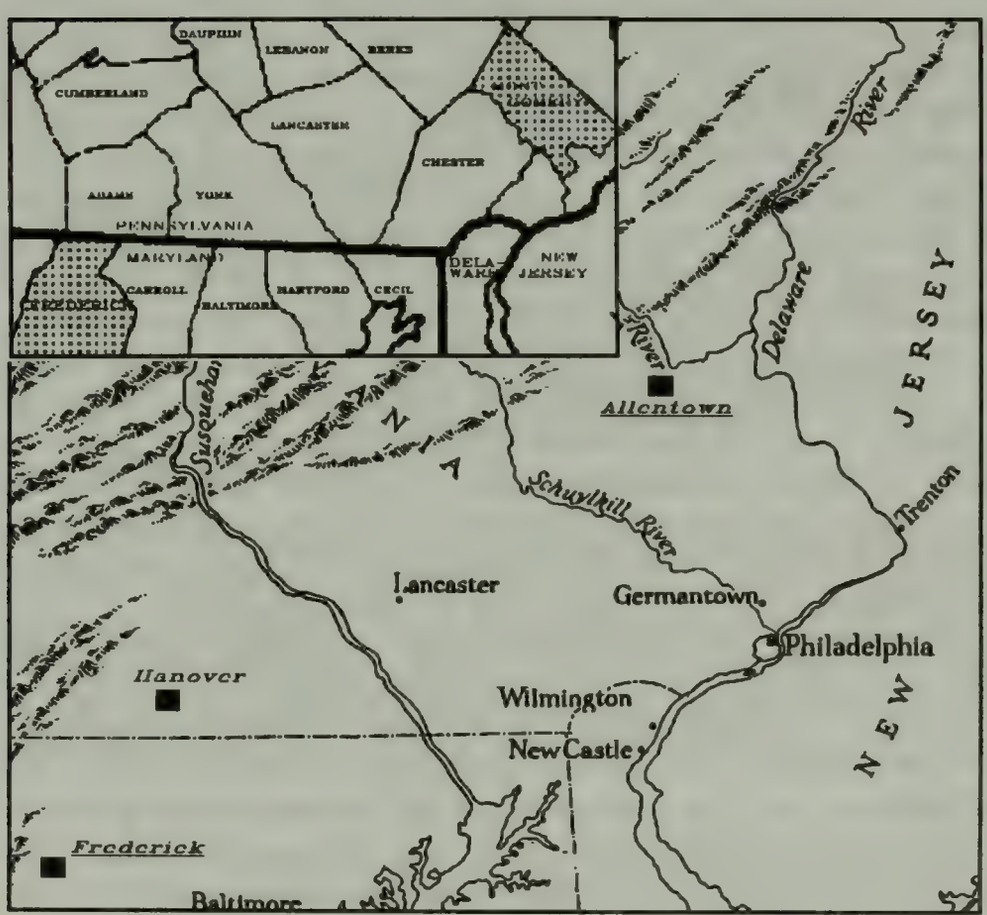
IMMIGRANT

All sailing ships at that time were packed with immigrants. Some ship masters went to extremes to get as many people on board as possible without any consideration for comfort or health. Even the storage of food and water was sacrificed in order to crowd in more cargo and passengers.

At the time Johann Martin Derr immigrated, the merchants or captains received from six to ten pounds for each adult. Children of a certain age, usually from four or five to from ten to fourteen, were carried for half fare, while those below four were carried free. The rates got higher as the immigration increased in the decades that followed. The immigrants didn't have any more money; it just meant that some members of the family were sold into bondage to pay for the passage or had less money to get started in the New World. Many captains were unscrupulous enough to make sure that they arrived in debt. They were often charged for ship space, water, food, etc. even though these items were contracted before the passage started. Adults who died enroute were a profit for the captain. He would then increase the debt owed and then sell the children into bondage for higher profits. The Pennsylvania Colonial Records and Archives, the Statutes



Johann Derr came to America in 1725 from the Gross Garda area which is near Heilbronn, Germany.



The early Derrs settled in Montgomery County, PA and Frederick County, MD. Later descendants moved on to Ontario County, NY and then to Michigan

at Large, and the investigations of the Pennsylvania German Society have a wealth of materials on immigration of the Germans of the Eighteenth Century. One of these is the following account of the ship **Love and Unity** that sailed from Rotterdam to Philadelphia in 1731, carrying over one hundred and fifty Germans. A passage that usually took six weeks stretched into months. Only thirty-four of the total number reached Philadelphia.

"Captain Lobb, a wicked murderer of souls, thought to starve us, not having proved provisions enough, according to agreement; and thus got possession of our goods; for during the voyage of the last eight weeks, five persons were only allowed one pint of coarse meal per day, and a quart of water to each person. We were twenty-four weeks coming from Rotterdam to Martha's Vineyard. There were at first more than one hundred and fifty persons--more than one hundred perished.

TO KEEP FROM STARVING, WE HAD TO EAT RATS AND MICE. WE PAID FROM EIGHT PENCE TO TWO SHILLINGS FOR A MOUSE.

. . To keep from starving we had to eat rats and mice. We paid from eight pence to two shillings for a mouse; four pence for a quart of water . . . In one night several persons perished miserably and were thrown naked overboard; no sand was allowed to be used to sink the bodies but they floated. We paid for a loaf of Indian corn--eight shillings. Our misery was so great that we often begged the captain to put us on land that we might buy provisions. He put us off from day to day for eight weeks, until at last it pleased Almighty God, to send us a sloop, which brought us to Home's Hole, Martha's Vineyard . . . Had he detained four days longer every one of us would have famished; for none had it in his power to hand another a drop of water . . . All our chests were broken open. . . The captain constrained us to pay the whole freight of the dead and living, as if he had landed us at Philadelphia, and we agreed in writing to do so, not understanding what we signed; but we are not able to comply, for if we are to pay for the dead, we should have taken the goods of the dead; but in discharging the vessel, we found that most of their chests were broken open and plundered.

The captain, however, was determined that we shall pay him in three weeks; we, therefore, desire you instantly to assist us as much as is in your power. For if we have to pay, the wicked captain will make us all beggars. . . We would have sent two or three men with this letter, but none of us is yet able to stir, for we are weak and feeble; but as soon as there shall be two or three of us able to travel they will follow." No account of the final disposition of the above controversy is available.

The children of Johann Martin and Gertrout (Echard) Derr:

1. Laurentius (Lorentz) b Candlemas-1718 Germany
m Mary Engle in PA
d 22 Apr 1769 Northampton Co., PA
Occupation: Yeomen

2. Anna Margaretha, b 1720 Germany

3. Maria Catherina, b 1721 Germany
m Philip Smith Occup.: Blacksmith

4. Joh Jacob, b 1723 Germany

5. Margar Elisabetha, b 1728 PA
m Henry Keple Occup.: Yeomen
Ch. i. Johann Peter, b 13 Jan 1751
ii. Maria Catherine, b 13 Jan 1754
iii. Anna Elisabetha, b 15 Sep 1755
iv. Johann Martin, b 21 Aug 1757
v. J. Henrich, b 29 Jul 1759
vi. Anna Margaretha, b 28 Aug 1761
vii. Anna Christiana, b 24 Dec 1767

6. Carolus Ludovicus, b 1730 PA
m Christiana . . .
Ch. i. J. Martin, b 29 Jul 1759, killed 9 Jul 1776 in 1st battle of Long Island, Revolutionary War
ii. Ullrich, btp 4 Dec 1757
Occup.: Yeomen

7. Maria Margaretha, b 1734 PA
m Jacob Dettwiller, 11 Dec 1753, Yeomen
Ch. i. Anna Margaretha, b 20 Jan 1755
ii. Johann Jacob, b 6 Jan 1763
iii. Elizabetha Barbara, b 6 Jan 1763
iv. Johannes, b 24 Dec 1767

*8. **John Martin, Jr.**, b 1737 PA*

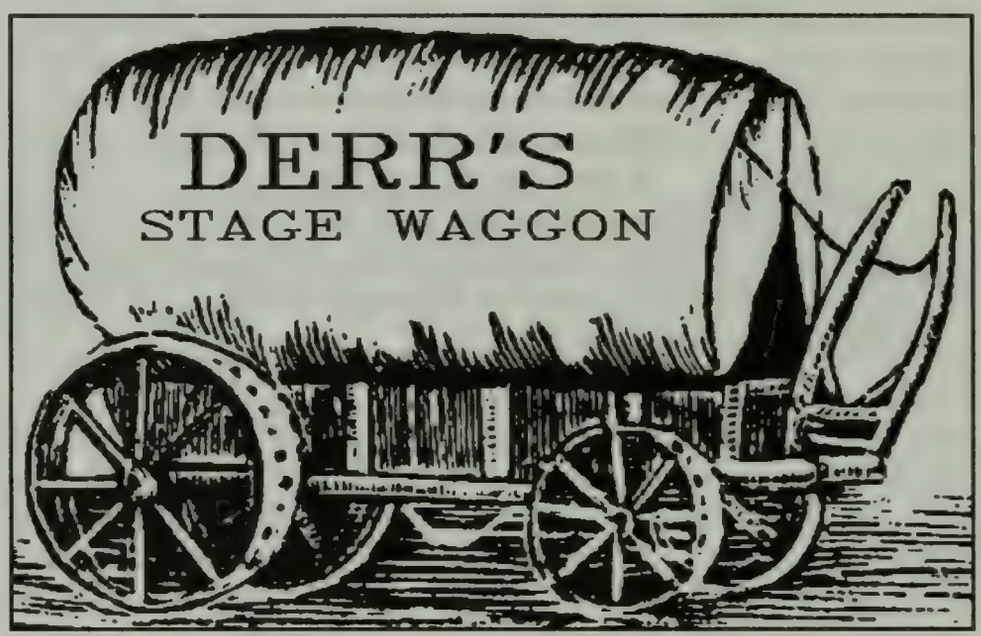
The known ancestry of Johann Martin Derr, the immigrant, goes back to Michael Dalmar who married Margaretha Koenig in June 1577. One of their children, Hans Ulrich Dalmar, married Anna Burkh on 16 May 1620. Their child, Johann George Dalmar, married Anna . ? . on 25 Jan 1652. The daughter of this union, Anna Margaretha Dalmar married Weygand Derr on 23 Nov 1680. Many of their children, including Johann Martin, immigrated to America.

"He that wishes to be counted among the benefactors of posterity, must add by his own toil to the acquisitions of his ancestors."---RAMBLER

JOHN MARTIN DERR, Jr.

John Martin Derr, Jr., our next ancestor in the lineage, was born in Pennsylvania in 1737, twelve years after his father and mother arrived in America. He married Anna Maria Ursula Cassel in 1760, the daughter of Christian and Christina Cassell. Her birth was on 24 Jan 1740, Montgomery, PA. He married a second time before 1787 in Maryland, Elizabeth . . . , last name unknown. He died 27 Apr 1813.

John Martin lived and worked in Allentown, Pennsylvania the first years of his life as a wheelwright. After 1766 he became a wagoner. He



Martin Derr, Jr. was a wheelwright and wagon maker.

and his wife "Ursula" are listed as among the first settlers in Allentown and is on the tax rolls until 1774. He and the others of that area experienced an unusual summer in 1762. It was the year of the great drought. From May to September no rain fell. Rye was harvested in June and corn in August, as life was gone and it was useless to wait longer. The grass was withered by August 1st, and the grain withered so that it scarcely yielded as much as was put into the ground.

John and his family apparently moved to Maryland just before the Revolutionary War started as his son John, Jr. was born in 1775. A couple generations before Germans started to settle in Maryland. Although no one is certain, the first settlements of Germans in Maryland was before 1735. Many of the Germans from the older settlements in Pennsylvania, were on their way to the newer settlement in Virginia when Lord Baltimore in 1732 issued a proclamation inviting them to settle along the Monocacy River (known today as Frederick County).

The children of John and Anna Maria (Cassel) Derr:

1. Anna Margaretha, b 14 Jan 1761 PA
m Henrich Gross 24 Feb 1782 MD
Ch. i. Johannes, b 3 Feb 1792 MD
ii. Ursula, b 14 Feb 1794, MD

2. Maria Elizabeth, b 22 Mar 1767 PA
m George Snowdeagle 30 Apr 1780 MD
Ch. i. Catherina b 24 Mar 1789 MD
ii. George b 23 Feb 1791 MD
iii. Matheus b 22 Mar 1793 MD

3. George Derr, b 1769 Allentown, PA
m Mary Lefever 25 Apr 1786 Frederick Co.,MD.

4. Catherina, b PA, date unknown
m Philip Morningstar, MD
Ch. Susannah b 17 Jun 1812

5. Mary, b PA, date unknown
m George Miller (husband of her deceased sister, Maria Barbara)

6. John b 6 Dec 1775, Frederick Co., MD

7. Maria Barbara, b 6 Dec 1775, Frederick Co., MD
m George Miller, MD
Ch. Betsey Miller

8. Maria Eva, b 26 Mar 1778, Frederick Co., MD
m Conrad Holtzman on 17 Mar 1795, MD
Ch. Johannes b 11 Dec 1800

9. Susanna, b 30 Apr 1780, Frederick Co., MD
m Henry Miller on 22 Feb 1800, MD

10. Sally, b Frederick Co., MD, date unknown
m. . . . Dillinger

GEORGE DERR

Our third generation ancestor in America was **George Derr**. He was born in 1769 in Allentown, PA and died 4 Jul 1819 at Gorham, Ontario County, NY. He married Mary LeFever (LeFevre) 25 Apr 1786, Frederick Co., MD. The records of Frederick, Maryland Evangelical Lutheran Church show that on April 23, 1786 that "Georg Derr & Maria Lefever procl. 3 times. Witnesses: Martin Derr. Christian Lefever. Jacob Sinn."*

She was the daughter of Christian LeFever and Anna Esseler and was born in 1772 at New Platz, Ulster Co., NY. See LeFever section for the ancestry of Mary. All of their children were born in Frederick Co., MD except Mary.

The children of George and Mary (LeFever) Derr:

1. ***Elizabeth, b 1787, MD, m Thomas Culver Jones (They were the first of the family to come to Ontario County in 1797 from Clifton Springs, NY***
   Ch. i. Eliza, m Ulysses S. Warner
2. ***Samuel, b 1789, MD, m Polly Ringer***
   Ch. i. John F. Derr, b 1825
3. ***George, Jr., b1792, MD, m Frances Williams, b 19 Dec 1819***
   Ch. i. George W., b 16 Aug 1822, m Ann Northrup
   ii. Mary Ann, b 13 Sep 1823
   iii. Sarah E., b 13 Sep 1823, m Cranson Baggerly
   iv. William Henry, b 5 Jul 1825, m Sarah Ann Horn
   v. Eleanor, b 12 Oct 1828
   vi. Christiana, b 27 Jun 1830, m Daniel LeFever
   vii. Erasmas David, b 31 Aug 1837, m Victoria Eastman
   viii. Gillman Hullirt, b 16 Apr 1839, m Celia B. Huggett
4. ***John Derr, b 1794, MD***
5. ***Mary, b 1802, Ontario Co., NY, m Richard Bush*** (Will of Mary's uncle George LeFever states they moved to Genesee Co., MI before 1850)

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*In the eighteenth century, a marriage license was not part of the laws. All marriages were made through the church. If two people wanted to get married, they had to proclaim their intentions three consecutive weeks before the wedding in order to time the wedding with the preacher's schedule as he travelled from one church to another. The purpose was to let friends and relatives know about the coming event. Preparations then could be made for the marriage, quilt bees, etc. Also it gave anyone the opportunity to come forward and proclaim the unfitness of either couple. Possible reasons for coming forward would be a criminal record. Either one or both could have had a marriage mate. Some husbands would often go West and never be heard from again which left the woman legally married. To prevent any complications, marriages were proclaimed three times and if there was any reason for the marriage not to take place, the accuser would step forward. These marriages were known as Bannes Marriages. The weddings became a part of the church records and made it possible for you and I to search for our ancestors.

George Derr and his wife, Mary, sold their land in Frederick County, Maryland on 28 Jun 1802 to John Martin Derr according to land records in that county. Apparently there were land opportunities developing in the state of New York at this time. The families of George Derr, Daniel LeFever (the brother of his wife, Mary), and others went to Ontario County in 1802 and began buying land. A deed registered in the Court House, Canandaiqua, Ontario County, New York, dated 13 Dec 1802, conveyed land from Peter Reas to George Derr and his wife. In the same court house his will is to be found, dated 8 Apr 1818. It was probated on 7 Jul 1819. He left to his wife Mary 109 acres of land, to son Samuel Derr 100 acres of land, to son John Derr, after the death of his wife Mary the 109 acres of land left to her. The 509 acres of land divided among his heirs was located in the townships of Phelps and Gorham in Ontario County, New York. George Derr is reported to have been a Captain in the Revolutionary War, 1775-1783. This has not been confirmed by any war records.

George LeFever, brother of Mary (LeFever) Derr, never married. When he died, all of his brothers and sisters and their heirs were named in his will. Apparently, with this money and the fact that new land was being opened in Michigan with easy access by way of the Erie Canal, the Derrs again decided to be on the move to buy new land. Some settled near Jackson, Corunna, Albion, and Flint, Michigan. Others went to Portage County, Ohio.

Life makes more sense for being connected to the past through parents, and to the future through children.

JOHN DERR

John Derr, our fourth ancestor, bought a section of land in Caledonia Township, Shiawassee County, Michigan in 1850. It was located just outside the county seat at Corunna, a city of just a few hundred residents. The fact that Corunna was the county seat greatly enhanced its importance among the villages of the county. John's wife had just inherited some money and it was their change to set up a nice farm operation with the cheap land in Michigan. He distributed his section of land among his sons during the decade following their arrival in 1850.

He was born in 1794 in Maryland. At the age of six, he accompanied his parents to Ontario Co., NY. There, he grew up, married Hannah O'Dell, and raised eight children before moving to Michigan. John Derr died 21 Mar 1877 at the age of 83 years, 6 months, 6 days. Hannah O'Dell died on 28 Jun 1865 at the age of 72 years, 2 months, 18 days. (See O'Dell section).

The children of John and Hannah (O'Dell) Derr:

*l. **Charles Derr**, b 1825 NY, d 13 Jan 1903, m **Melissa Phillips**, b NY, d 1898*

2. John, b 1825 NY, m Ann (?) , b 1827 NY

Ch. i. Morris, b NY, m Olive . . .

a. Albert T., 1877-1959

ii. Dellah Ann

iii. Catharine

3. Mary, b1829 NY, m Robert Chapman (recorded 20 Apr 1854)

4. Melissa, b 1830 NY

5. William, b 1831 NY, m Melissa, d 26 Oct 1868

6. Isaac O., b 19 Sep 1833 NY, d 6 Sep 1909, m Mary M. Purdy, b 22 Sep 1840, NY

Ch. i. William, b 1857 MI, m Mary J. Rhodes, b 1860

a. Reuben, b 1878, m Maude . . .

b. Walter C., b 1879

(1) Elizabeth, m Robert Carpenter

ii. Moses Miller, b 1861, m Edith Schuman

a. Ray Moses, b 1894, m Edith Humphry

(1) Debra

iii. Isaac O., b 9 Sep 1872, m Myrta R. Rice 1875-1942

7. Albert, b 1833+-3

8. Hannah, b 1838

CHARLES DERR

Charles Derr, our fifth ancestor, was born in Ontario County, New York in 1825. He married **Melissa Phillips**, born in the State of New York. She died in 1898. Charles died of heart disease on 13 Jan 1903 in Caledonia Township, Shiawassee County, Michigan. His wife preceded him in death by five years. His obituary was on the front page of the Corunna Journal of January 15, 1903 and read as follows:

"Mr. Charles Derr died suddenly at his house near Middletown, Monday morning, aged about 80 years. Mr. Derr lost his aged wife about five years ago, and for some time he made his home in a house about five rods from the home of his son, Plyn Derr. Monday morning he arose as usual and his son saw him doing his chores and spoke with him and he was apparently as well as usual. He returned to his home and his granddaughter ran in to see him and noticing that he sat in a peculiar position, ran back and told her father that something was the matter with grandpa. His son hastened to the house and taking him from the chair placed him in his bed, but he soon expired. A good fire was in the stove and everything about the house indicated that he had been performing his usual avocations until stricken, probably with heart trouble.

The funeral services were held from the M. E. Church of this city yesterday afternoon. Rev. R. Woodhams officiating. Internment in Corunna cemetery.

Mr. Derr was an old pioneer of the county and was held in high esteem by his neighbors and friends."

Another account of his death appears in the Evening Argus as follows:

DID NOT FREEZE TO DEATH

Charles Derr's Death Was Caused By Heart Failure Alone.

The facts in the case of the death of Charles Derr, residing south of the Corunna road [near Middleton], have been stretched considerably in some papers.

The story told the Evening Argus by the son of Mr. Derr and by four neighbors is as follows: Mr. Derr was 77 years old, residing in a small house about ten rods from the home of his son, Plinn Derr. Rather than be with his son's young children Mr. Derr had lived alone three years. The house was small, but warm. His cooked meals were taken to him by members of the other family.

Early Monday morning Plinn Derr saw his father in the yard and passed the time of day with him. Twenty minutes later, the son says, his little girl took her grandfather's breakfast to him and found him seated in a chair in an awkward position. She hurried home and told her father who went to look up the old man. A glance at the old man's face showed the son that death was coming soon. He carried the father to his bed and laid him down. Mr. Derr died in fifteen minutes without

(continued on next page)

regaining consciousness. Undoubtedly heart failure caused death.

Mr. Derr refutes the idea that his father died from exposure, and says he was always warm, that there was fire in the house and 500 pounds of coal on hand. The little house, he says, is warmer than his own. The old man had been subject to sinking spells brought on by excitement or undue exertion. His daughter, Mrs. See, of Pontiac, was expected today, and it is believed the excitement occasioned by the coming of his daughter, whom he dearly loved, brought on the heart trouble.

Coroner Monroe, of Owosso, was not summoned, as has been stated, there appearing no cause for calling him."

The children of Charles and Melissa (Phillips) Derr:

1. Calcina, b 1854 MI, m Albert See

*2. **Anna E Derr**, 1858-1939 MI, m **Benjamin Wightman***
(see Wightman for descendants)

3. Eliza, b 1859 MI

4. Plyninas A., 1863-1928 MI, m Pearl . . .

i. Alice, b 1893
ii. Ruth, b 1899
iii. Ruby, b 1902
iv. Plyninas, b 1904
v. Roy, b 1907
vi. Earl, b 1910

MELISSA (PHILLIPS) DERR
1832-1898

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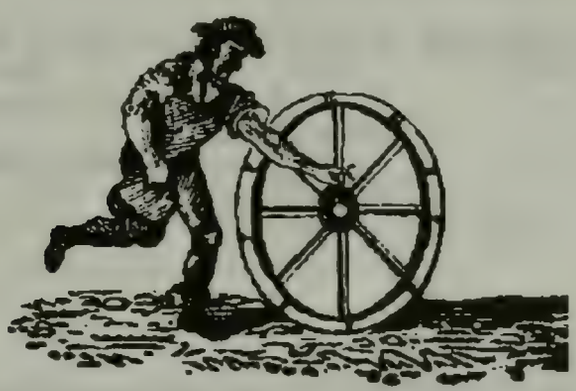


HARRISON

John Harrison (.?.-1665)
(m. Catharine Gilbert)

Rebecca Harrison b.1654
(m. Josiah Hunt b. 1648‘)

Thomas Hunt d.1759
(m.Rachel Arnold)

Helena Hunt
(m.Jonathan O’Dell, b.abt.1690)

Isaac Odell abt.1722- (?)
(m.Elizabeth Seaman)

Jacomiah Odell 1766-1802
(m.Elizabeth . . ? . .)

Hannah Odell 1793-1865
(m.John Derr 1794-1877)

Charles Derr 1825-1903
(m. Melissa Phillips 1822-1898)

Anna Derr 1858-1939
(m. Benjamin Wightman 1854-1931)

Floyd B. Wightman 1888-1973

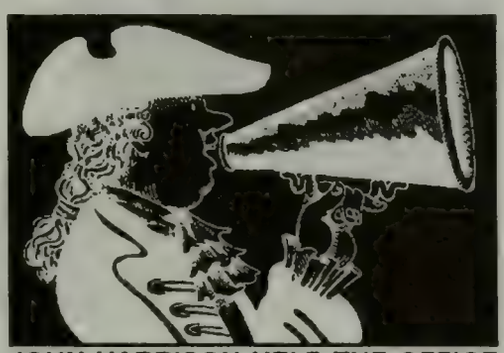
Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949- Gay Ann Wightman 1952- Scott Wightman 1953-		Robert Wightman 1933- Suzanna Wightman 1939- David Wightman 1950-
Richard Wightman 1953-	Gerald Wightman 1949- Selena Wightman 1979- Nadine Wightman 1982-	Dianne Wightman 1948- (m.LaVerne Bailey) Nikki Bailey 1973-

You can't make much of a place for yourself in the sun if you keep on sitting in the shade of the family tree.

JOHN HARRISON

John Harrison came to Wethersfield, CT to live as early as 1640 from Waterford, MA. He bought land from John Westall in 1647 or 1648. It included a house, a barn and three acres of land. The holdings originally belonged to Robert Abbott. It was bound on the East by High St., West by lands of John Goodrich, North by land of Thomas Wright, South by a lane leading into Hartford highway. John married Catherine Gilbert, possibly the daughter of William Gilbert of Windsor, on 4 May 1653.

John had a good reputation. He was a merchant. His cattle earmark was recorded as: W.T.V. He was a freeman in 1657. John held the office of "town-crier" in 1654 and as surveyor of highways in 1661. John was one of those that immediately joined and reenforced the church about 1640 after our other ancestor, Rev. Denton, made his exodus to Stamford with a good portion of the congregation.



JOHN HARRISON HELD THE OFFICE OF "TOWN-CRIER" IN 1654

John died in 1666. He left three daughters, the oldest being 16 years of age, and a wife who had a reputation for having an ***"unpleasant temper."*** His estate was valued at £929-06-09--a large estate in those days. The inventory was taken on 3 Sep 1666 by Johyn Ryley, Josiah Gilbert and Jonathan Gilbert. The will was dated 6 Aug 1666. It read:

"I John Harrison doe make my last Will & Testament. I give to my eldest daughter Rebeckah £60, *to Mary my 2nd daughter* £40. *to Sarah* £40. *The rest of my Estate I leave to my wife, and with all make her sole Executrix.*

Witness: ***Jonathan Willoughby*** *Tho: Wright sen.*

Grissell Willoughby *Margaret Willoughby*

Proven 6 September 1666

"The Widow Katharine, Petitioned the Court to settle upon her eldest daughter £210 *and to each of the younger daughters* £200 *because of the Inconsiderate portions left them by their father--Reserveing the House and Lot during life." Manwaring--p.206*

Two years after his death Catharine was arrested on a charge of witchcraft and tried before the Court in Hartford, CT in October of 1668. During the trial, many depositions were made by people who testified to the devilish things she had done. Before her marriage, she had been a house servant, and one of the daughters of the family where she had been employed swore under oath that she was a "***a notorious liar, a Sabbath breaker and a fortune teller.***" It was also revealed that she had caused illness to some persons, death to others. She had an unholy influence over animals. She had been seen to appear as a calf and change back to her own shape. Her form or face had frequently appeared at people's bedsides and other unlikely places. The following testimony was taken at her trial and is copied from the records:

WITCHCRAFT WAS A FRIGHTENING EXPERIENCE IN THE LIVES OF OUR EARLY ANCESTORS IN AMERICA.

"Richard Montague, aged abut 52 years, testifieth, that meeting with Goodwife Harrison, in Wethersfield, she said that a swarm of her bees flew over her neighbor Boreman's lot and into the great meadow and thence over the great River to Nanbuck; but the said Katharine said she had fetched them again. This seemed very strange to the said Richard, because this was acted in a little time and he did believe the said Katharine neither went nor used any lawful means to fetch the said bees. Dated, August 13, 1668, Hadley, taken upon oath before us, Henry Clark, Samuel Smith.

Joane Francis, her testimony. About 4 years ago, about the beginning of November, in the night, just before my child was struck ill, Goodwife Harrison or her shape, appeared, and I said: "*The Lord bless me and my child, here is goody Harrison, and the child lying on the outside. I took it and laid it between me and my husband.*" The child continued strangly ill about three (3) weeks, wanting a day & then died, had fits. We felt a thing run along the sides, or side, like a whetstone. Robert Francis saith he remembers the night the child was taken ill [his wife said], "*The Lord bless me & my child, her is Goody Harrison.*" Joanne Francis saith that this summer Goody Harrison's daughter came for some emptyings. I told her I had none. Quickly after, I brewed a barrel of beer, and had drawed but a little of it & the barrel was not bunged, but the head flew out of one end & all the hoops from the bung to that end. The barrel was most a new barrel, we had it of Joseph Wright. The head and hoops flew to the end of the

cellar & gave such a report as scared, or feared the children.

Goodwife Francis saith, that when goodwife Harrison appeared to her, she saw her by a light, there being then a good fire on the heartyh. She stood with her back to the fire, she lying in another room, the door being just against her bed & against the fire. Sworn in Court, October 29, 1668. Attest: John Allyn, Sect. 7. Alice, the wife of James Wakely, aged about or above 50 years, testifieth that being present with Mrs. Robbins, in the time of her sickness whereof Mrs. Robbins died; she did see and know that the body of Mrs. Robbins was stiff so that both she and goodwife Wright, Senior, could not move either her arms or her legs although both of them tried to move them & the same day Mrs. Robbins died then her whole body was limber extraordinary", etc. etc.

At this first trial, she was not convicted. All the members of the jury couldn't agree on a verdict. This ruling of the jury didn't convince the public of her innocence. She was again arrested in May 1669 and jailed on a similar charge and indicted for the following term of Court. Our ancestor pleaded not guilty and was tried before a jury. Again the jury failed to agree, and she was placed back in jail until the Court could convene in the autumn. In the fall of that year, she was again put on trial and this time the jury found her guilty. The Court (of Assistants) must have had some qualms about the jury's decision because they brought in some ministers as expert witnesses. **Ministers, in those days, were supposed to know more about the Devil and his doings than ordinary folks.** They voiced their opinions on the Devil and his trappings. However, even after their expert testimony, the Court Assistants were not completely satisfied so they referred the whole matter to the General Court. Catharine remained in jail until May of 1670 when the General Court ordered her to be released on payment of "the just fees" of the trial, and on condition that she should "***remove out of the reach of her timid or malignant neighbors.***" There is no doubt that she gladly grasped this chance to get away from her vindictive neighbors. She sold her land in 1672 to Jonathan Gilbert, a close relative (believed to be a brother) and Marshall of Hartford. Jonathan was also appointed guardian of her children during her witchcraft trial. He could have been her brother. Jonathan is known to have had five brothers, Thomas, Ezekiel, John, Josiah and Obadiah and one sister, Sarah.

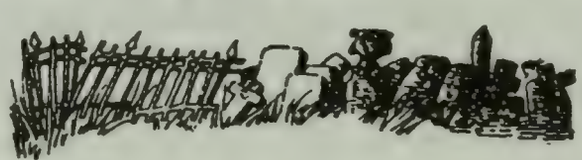
Turning her back on Connecticut, she went to Westchester, N. Y., where many of the family acquaintances had emigrated years before. Sadly, her reputation had preceded her. The citizens of that place complained of her presence to the Governor of that Province. She was placed under bonds to insure her good behavior. After a certain period of time, she was released--**exit** Catharine Harrison from history.

Evidently, the New Yorkers with their civil process of bail-bond, handled "the witch" with more wisdom and better success than the Yankees with their "expert" ministerial opinions and jury trials.

Katharine Harrison's predicament was not unusual in Connecticut at that time. The records are full of trials of residents who strayed from the religious path. To illustrate how close you had to conform to the rules, this court record concerns John Carrington and his wife, Joanne in March 1652. They were indicted for **"not having the fear of God before thine eyes"** and **"thou hast Intertained familiarity with Satan, the great enemy of God and Mankind; and by his help has done works above the course of nature for w^{c}h both according to the laws of God and the established laws of this common wealth thou deservest to Dye."**

The father of Catherine might have been Thomas Gilbert of Windsor, CT. He was born in England about 1582, made a freeman in 1640, died at Hartford, CT in January, 1654/5. His children were Jonathan, Thomas, Ezekiel, Sarah, John, Josiah, and Obadiah according to Homer Brainard in his book **The Gilbert Family**. No mention was made of Catherine (Gilbert) Harrison. However, other genealogists suspect that because of the close ties that she had with Jonathan during her witch trial days, she was probably his sister.

If they were related, Catherine's mother, Lydia Gilbert also was accused of witchcraft and executed. As a witch, she was accused of the death of Henry Stiles. Incredible as it may seem, this Henry Stiles was shot and killed by Thomas Allyn who confessed, stating that it was an accident. This happened three years before the indictment of Lydia Gilbert. Whether gossip or private animosities brought this ghastly charge upon her, it is impossible to say. "She was charged with other witchcrafts besides this, and it may be that she was one of those unfortunate women to whom suspicion of witchcraft clung. The evidence upon which Lydia was convicted, and the names of the witnesses against her, are unknown. The juror's oath, the names of the jury and the names of the magistrates who heard the case are on record, as well as the indictment and the verdict. Six of the magistrates and jurymen were residents of Windsor, five of Hartford, and the rest belonged to Wethersfield. The Court considered the case in a special session beginning Nov. 28, 1654. The jury brought in the indictment and the records seem to show that they brought in the verdict as well. These two functions of a jury are separate in our time, but in 1654, it was not so. This seems repugnant to our ideas of justice.



The Juror's Oath

You do sware by the Ever living god that you will diligently enquire & faithfully present to this Court what soe Ever you know to bee a Breach of any Established Law of this Jurisdictyon so far as may conduce to the glory of god and the good of the commonwealth as allso what Oreginall offences you shall Judge meete to be presented, as you expect helpe from god in Jesus Christ.

The Indictment

Lydea Gilburt thou art here indited by that name of Lydea Gilburt that not having the feare of god before thy Eyes thou has the late years or still dust give Entertainment to Satan the greate Enemy of god and mankind and by his helpe hast killed the Body of Henry Styles besides other witchcrafts for which according to the law of god and the Established Law of this commonwealth thou Deservest to Dye.

The Verdict

Ye party above mentioned is found guilty of witchcraft by the Jury."*

All witchcraft authorities state that she suffered death. An allegation or even the suspicion of witchcraft was so fatal a thing that people involved departed at once from the Colony. It was only ten years later that Catherine (Gilbert ?) Harrison of Wethersfield was convicted by a jury. Perhaps Catherine's nasty temper was a result of the unjustified death of her mother. Could the Gilbert family have experienced this horrible barbarism twice within a time span of ten years?

The settlers of New England were just following the laws of England. They were familiar with the old witchcraft laws that were initiated in the reign of Henry VIII and also in the reign of Elizabeth. They no doubt remembered the witch hunters (and their notoriety) in hunting out and torturing their victims who were mostly elderly women. Massachusetts made witchcraft a capital offense in 1641 and Connecticut followed in 1642.

The children of John & Katharine (Gilbert?) Harrison:

1. Rebecca Harrison, b 10 Feb 1654, m Josiah Hunt (see Hunt section)

2. Mary, b 8 Jun 1655

3. Sarah, b 9 Mar 1657

Sources:

*Brainard, Homer, **The Gilbert Family**, New Haven, CT, 1953.

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Stiles, H. R., **The History of Ancient Wethersfield**, Grafton Press, New York, 1904.

HOLMES

Robert Holme, Sr.

Robert Holme, Jr. ? -1649

REV. OBADIAH HOLMES 1606(?)-1682

John Holmes 1649-1712

Susanna Holmes 1682- ?
(m. Rev. Valentine Wightman 1681-1747)

Daniel Wightman 1703-1753

Valentine Wightman 1731-1814

David Wightman 1768(?)- ?

Jabez Wightman 1804-1888

Benjamin Wightman 1854-1931

Floyd Wightman 1888-1973

Dale Wightman 1923-

Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-

Wade C. Wightman 1921-

Ward Wightman 1913-

Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-

Richard Wightman 1953-

Gerald Wightman 1949-

Selena Wightman 1979-
Nadine Wightman 1982-

Dianne Wightman 1948-
(m.LaVerne Bailey)

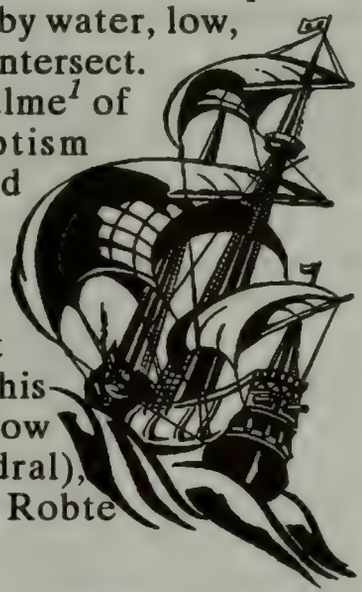
Nikki Bailey 1973-

HOLMES

Obadiah Holmes[3], the immigrant to America, was born near Manchester, England, in 1606-7. His baptism occurred at Didsbury, on the 18th day of March, 1609-10, as "Obadiath s. of Robert Hulme."

The name is said to be a derivative, like Hill, Dale, Wood and others, from the character of the land or place of residence of the first person who bore it, and signifies a meadow surrounded by water, low, flat land, the deposit where two rivers or streams intersect.

Our oldest recorded ancestor was Robert Hulme[1] of Reddish in the Parish of Manchester. His baptism is recorded as 18 Aug 1558. He was mentioned in the will of John Reddish, esq., 1569, and was also mentioned in 1598 as a witness to the will of "Otis Hulme of Redytch, husbandman." His will, dated 11 Aug 1602 and proved at Chester 28 Jan 1604-5, bequeathed his lands to his eldest son Robert and his widow Alice. His widow was buried at the Collegiate Church (now cathedral), Manchester, 7 Sep 1610 as "Alyce Wydow to Robte Hulme of Reddiche."

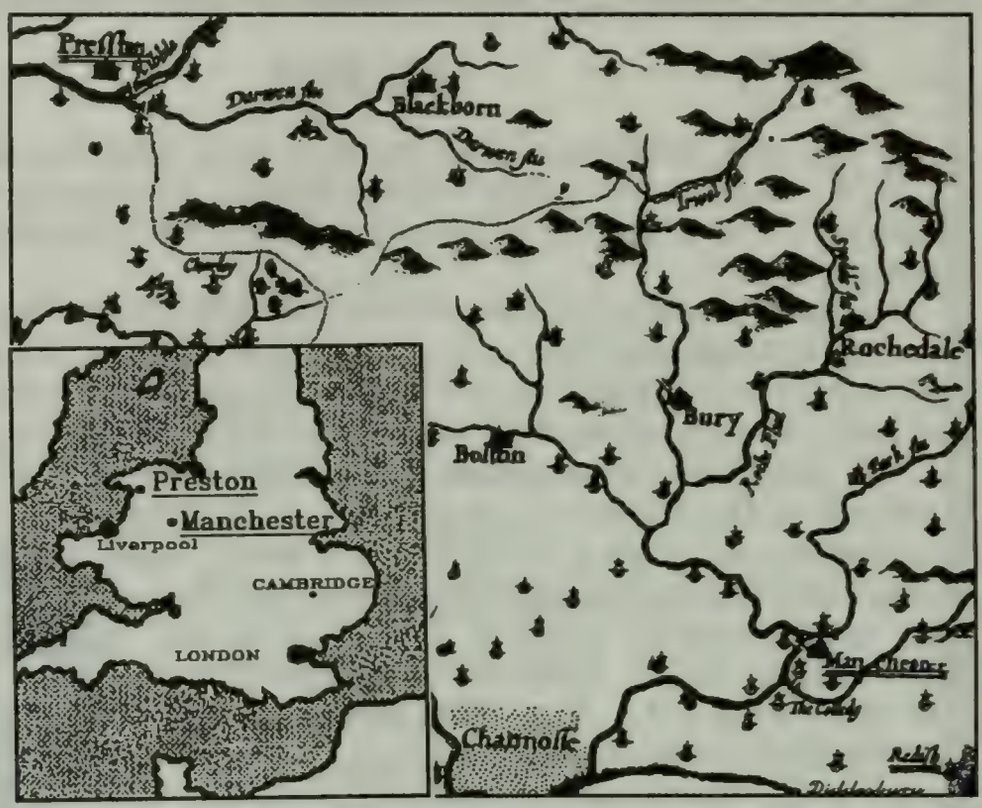


OBADIAH HOLMES[3]
THE IMMIGRANT

The children of Robert[1] and Alyce Hulme:

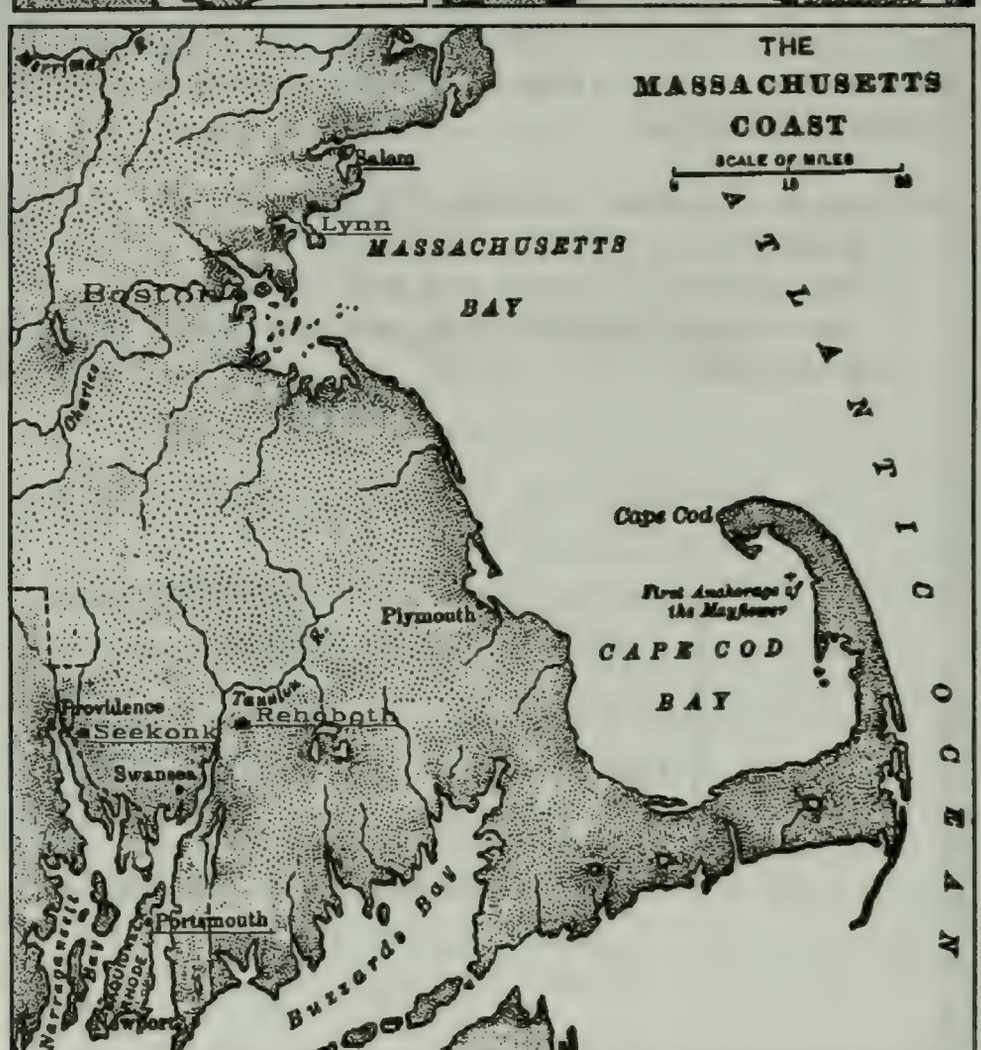
1. ***Robert[2]***
2. ***John, named in father's will, and as executor***
3. ***Jane, named in father's will, and then unm.***
4. ***A daughter***

One generation passeth away,
and another generation cometh;
but the earth abideth for ever.
—Ecclesiates 1:4



Obadiah Holmes was born in Lancastershire, near the town of Manchester. He set sail from Preston on the river Riddle in 1638.

Map from JOHN SPEED'S ENGLAND, published in 1611.



Obadiah Holmes came to Boston in 1638 and went to Salem, then to Rehoboth and finally to Newport, RI

ROBERT HULME[2]

Robert and Katherine (Johnson) Hulme, farmers, were married at Stockport, near Manchester, on the 8th day of October, 1605. He inherited his father's lands. His burial was at Stockport on 12 Nov 1640. His will, dated 20 August 1640, was proved at Chester 24 November 1649 by Robert Hulme, one of the executors, power being reserved to the other executor, Hugh Johnson, whom the testator styles "brother-in-law." By this will, Obadiah Hulme was given as his legacy £10 being dependent on the death, under age, of a younger brother. Robert Hulme bequeathed to his son Robert "my estate and interest, " etc., "in the messuage in which I now dwell and which has been held," etc., "by my predecessors tyme out of mynd," hoping "my right worshippfull master Edward Cooke esq. will dale mercifullie with him."

Katherine (Johnson) Hulme was buried at Stockport 8 Sep 1630.

The children of Robert & Katherine (Johnson) Hulme:

1. ***John, bpt. at Stockport 3 May 1607; matriculated at Brasenose College, Oxford, as son of Robert Hulme of Reddish, "pleb.", 18 Nov. 1625, aged 17. As he is not named in his father's will, it is probable that he died before 1640.***
2. ***OBADIAH[3], the immigrant (our ancestor)***
3. ***Joan, bpt. at Didsbury 2 Feb 1610-11***
4. ***Samuel, bur. at Stockport 2 Nov 1613***
5. ***Samuel, perhaps bapt. at Didsbury 23 Feb 1616-17. Matriculated at Brasenose College, Oxford. To him his father bequeathed "6s.8d. and no more in regard of the former great charges I have been putt unto in and about his education."***
6. ***Nathaniel, bpt. at Didsbury 12 July 1618, buried at Stockport 10 Sep 1631***
7. ***Robert, bpt. at Stockport 25 Mar 1621. He inherited his father's holdings at Reddish.***
8. ***Joseph, buried at Stockport 13 June 1623***
9. ***Joseph, youngest son, named in father's will of 1640, and then under twenty-one. His father left him £40 and all his books.***

OBADIAH HOLMES[3] (HULME)

On the 20th day of November 1630, at the Collegiate Church, Manchester, Obadiah Holmes married Katherine Hyde. On the 27th day of June, 1633, the records show that they buried at Stockport, John, "infant of Obadiah Hulmes of Redich."

With two brothers, John and Samuel, it is said that he was educated at Oxford University, but it is not certain that he graduated. Samuel is known to have graduated. In his mature years, Obadiah expressed regret that he had been somewhat wild and had given his "loving Mother" serious concern about himself and his ways when he was passing from boyhood to manhood. He relates that he had been neglectful and strayed from his religious duties and responsibilities for a period of five years. If this was the case, he certainly atoned for it later in his life.

IMMIGRANT

In 1638 Obadiah Holmes, with his wife Katherine and their son Jonathan, then perhaps a little more than three years old, sailed from Preston, on the river Ribble, in Lancashire, some twenty-eight miles northeast of Liverpool and about the same distance northwest of Manchester, for the new world. They had an extremely stormy voyage that prevented them from entering Boston harbor until six weeks had passed--quite a difference from the six hours that it would take us to make the same trip today in a Concorde.

Soon after landing at Boston the little family made its way up the coast and settled at Salem, destined to become, within the lifetime of the immigrant, associated in history with the prosecutions and executions for witchcraft.

He was, according to the record, admitted to membership in the First Church of Salem on the 24th day of March, 1639, and within that year with two others, was granted two acres of land at Salem, on which they established glass works, believed to be the first in America. They made the common window glass.

OBADIAH HOLMES WAS THE FIRST IN AMERICA TO MANUFACTURE GLASS

Obadiah Holmes had done some thinking and been, at times, somewhat disturbed on religious subjects while attending Oxford University and prior to and after his marriage, and it seems fair to say that the rigidity of the established church, as he found it in the new country, disappointed him. His mental tendency was toward dissent from some of its doctrines and practices and it was neither his desire nor

inclination to keep silent in the midst of religious discussions. So warm did these discussions grow, as the months and years went by, our dissident ancestor decided the church and civil laws could not be tolerated any longer. Obadiah's decision to move was probably more influenced by the fact that church and civil authorities would not tolerate him. They excommunicated him from the church and practically drove him from Massachusetts because of his religious views. Apparently a change seemed to be in the best interests of his family before he was thrown out. On 1st of January 1644, Obadiah drew lot 37 in a division of land at Rehoboth, sixty miles away, which he forfeited a year later because he failed to fence or move his family to it. He waited too long. The next year he was excommunicated from the church and moved to Rehoboth and settled on the little river of that name.

OUR ANCESTOR WAS A DISSIDENT (TROUBLE MAKER) WHO WAS THROWN OUT OF THE CHURCH. HE MOVED TO RHODE ISLAND BEFORE HE GOT IN MORE TROUBLE.

In the same year--1646--he joined Rev. Newman's church at Rehoboth, but he soon found that he had not removed beyond religious and other controversies when making his second settlement in the new country. It took three years for the membership of the Rehoboth church to become divided on doctrinal and legal lines and become aligned behind the minister and Obadiah Holmes as the respective leaders. Obadiah's conversion to the distinctive views of the Baptists was developed here. He was especially strenuous in rejecting infant baptism and in maintaining the doctrine of "soul liberty."

Obadiah became the leader of the Schismatists as they were then called. The climax must have come to a head in 1649 for that is the year on October 29th, Obadiah Holmes entered suit for slander against Samuel Newman, the minister, laying his damages at £100. The slanderous charge stated that Obadiah had committed perjury in some court proceeding. Rev. Newman confessed that he did not have the facts to sustain the charge and so lost out.

On the 2nd day of October, 1650, he, with others of Rehoboth, were indicted by the Grand Jury at New Plymouth for holding meetings on the Lord's day from house to house, ***"contrary to the order of the court."***

This looks as if there had been another excommunication. A copy of the indictment is on page 290.

"October 2, 1650

Wee whose names are heer underwritten, being the grand inquest, doe present to this Court John Hazell, Mr. Edward Smith and his wife, Obadiah Holmes, Joseph Tory and his wife, and the wife of James Mann, William Devell and his wife, of the towne of Rehoboth, for the continuing of a meeting upon the Lord's-day from house to house, contrary to the order of this Court, enacted June 12, 1650.

Thomas Robinson,"

[There were thirteen other signatures in additon to Thomas Robinson.]

Among the members of that court, then sitting, were Governor William Bradford, Capt. Miles Standish and John Alden, "gentleman."

Rev. Newman and his remaining church members had followed up the church contest and the excommunication and the disastrous slander suit by obtaining the law against them for not keeping the "King's ordinances."

This indictment fixes the date of the removal of Obadiah Holmes and several of his dissenting friends from Rehoboth to Newport, Rhode Island. Before the removal, they were all baptized and became out and out Baptists, Obadiah Holmes became their leader and pastor.

By his last move, he made several things certain. Newport was his residence the remainder of his days. In the Rhode Island colony, he was to enjoy one of its perpetual guaranties--freedom of conscience in religious matters. He was to enjoy there the intimate and sympathetic friendship and association with men whose names in church and state, in peace and war, will never be historically dimmed. Among them were our kin Roger Williams, Dr. John Clarke, Gov. Arnold, Samuel Hubbard, the Wightmans. Others included Samuel Gorton and Gov. Coddington.

In July, 1651, Dr. John Clarke, Obadiah Holmes and John Crandall, not only acquaintances, but close church friends left Newport for a summer visit among their former neighbors in Massachusetts, and with a concern for the welfare of their church in those parts.

On Sunday, July 20, they were holding religious services in the house of blind a and invalid brother, named William Witter, a little way

out of Lynn, some few of the neighbors having assembled there for the services. While Dr. Clarke was reading and expounding passages of scripture, two constables, with a warrant for the three visitors, broke in on the scene and arrested them. (See the section on our ancestor, Samuel Hubbard, to read his viewpoint on Holmes' arrest and trial). The offense charged against them was conducting religious services in non-conformity with the statutes. They were worshiping God according to the dictates of their own consciences, and not in the places and according to the prescriptions and forms of the civil law regulating the worship in what was called the established church. They were declaring doctrines on the subject of baptism which is regarded as heretical--in a high degree.

The arresting officer took them from Mr. Witter's to the church, which the civil law required them to attend. When they failed to remove their hats, they knocked them off their heads.

There was a polite wish expressed by Clarke and Holmes that they might be heard on the questions about which they disagreed with the representatives and adherents of the established religion, and when the privilege was denied them, Holmes seems to have been somewhat insistent on speaking out in the meeting. He also held a service and administered the rite of baptism on the next day which incurred an extra £10 assessed against him when the court came to tally up the fines.

WHEN THEY FAILED TO REMOVE THEIR HATS, THEY KNOCKED THEM OFF THEIR HEADS.

Two days later, on July 22nd, they were taken down to Boston, a distance of a dozen miles, committed to the common jail and the trial before the General Court began one week later. This trial or hearing was what would be called "a howling farce." It was the assumption by Governor Endicott and his assistants of the guilt of the accused and cut off any defense when Holmes and Clarke tried to speak in their own vindication. The members of the court shot questions at them, or made statements to them, which showed their guilt prejudged. Rev. John Cotton, the New England Divine, who had once barely escaped a charge of heresy and who later sought to justify roasting witches to death, got his "two cents in" by denouncing the prisoners. The violence of some of the bystanders, in the presence of the court, and with out its rebuke, went so far that Holmes was assaulted, struck, and cursed by Rev. John Wilson, a minister of the Gospel, who said, "***The curse of God or Jesus go with thee.***" This happened while our ancestor was in the custody of an officer, in the presence of the court, and within the protection of the law.

The judgment of the highest tribunal of the Colony (the General Court) was:

That Obadiah Holmes pay a fine of £30 or be well whipped; That John Clarke pay fine of £20 or be well whipped; and That John Crandall pay fine of £5 or be well whipped.

John Crandall's fine was levied only because he associated with bad company. He had not apparently done or said anything to which exception was taken.

The exact words of Obadiah Holmes' sentence will give an idea of the intolerant spirit of the times.

"The Sentence of Obediah Holmes of Seacuck, the 31 of the 5th M. 1651.

"forasmuch as you Obediah Holmes, being come into this Jurisdiction about the 21 of the 5th M. did meet at one William Witters house at Lin, and did hear privately (and at other times being an Excommunicate person did take upon you to Preach and to Baptize) upon the lords day, or other dayes, and being taken then by the Constable, and coming afterward to the Assembly at Lin, did in disrespect of the Ordinance of God and his Worship, keep on your hat, the Pastor being in Prayer, insomuch that you would not give reverence in veiling your hat, till it was forced off your head to the disturbance of the Congregation, and professing against the Institution of the Church, as not being according to the Gospell of Jesus Christ, and that you the said Obadiah Holmes did upon the day following meet again at the said William Witters, in contempt to Authority, you being then in the custody of the Law, and did there receive the Sacrament, being Excommunicate, and you did Baptize such as were Baptized before, and thereby did necessarily deny the Baptism that was before administered to be Baptism, the Churches no Churches, and also other Ordinances, and Ministers, as if all were a Nullity; And also did deny the lawfullness of Baptizing of Infants, and all this tends to the dishonour of God, the despising the

ordinances of God among us, the peace of the Churches, and seducing the Subjects of this Commonwealth from the truth of the Gospel of Jesus Christ, and perverting the strait waies of the Lord, the Court does fine you £30 to be paid, or sufficient surities that the said sum shall be paid by the first day of the next court of Assistants, or else be well whipt, and that you shall remain in Prison till it be paid, or security given in for it.

By the Court,

Encrease Nowell."

The three were put back into jail. They were not without friends and sympathizers, however. The friends of Clarke and Crandall speedily raised the amounts of their fines and paid them, so that they were promptly released. Actually this happened so fast, that they did not know exactly what was going on.

The fine of Holmes was higher and it required a little more time to raise the amount, but his friends were ready to pay it when he learned what they were proposing to do.

He promptly forbade the payment of the fine, making it a matter of his conscience and scruples. His friends respected his wishes. It was clear to Obadiah that this was the place to stand up for his principle of religious freedom, the right of every man, woman and child to worship God according to the dictates of his or her own conscience.

It is remembered that the primary definition of a martyr is one who chooses to suffer death rather than renounce religious principles which happened to our ancestorial grandfathers Edward Wightman, Samuel Hubbard, and Christian LeFever. A secondary and broader definition from the American Heritage Dictionary defines a martyr to also include one who makes a great sacrifice or one who endures great suffering for his religious principles. Certainly Obadiah Holmes decided to become a martyr when his friends could not convince him to let them pay for his fine.

The 5th day of September, 1651 came and he was taken from the jail, where he had been confined from the date of arrest, stripped naked down to the waist--he refused to aid by touching even a button of his clothing--tied to the post and publicly whipped.

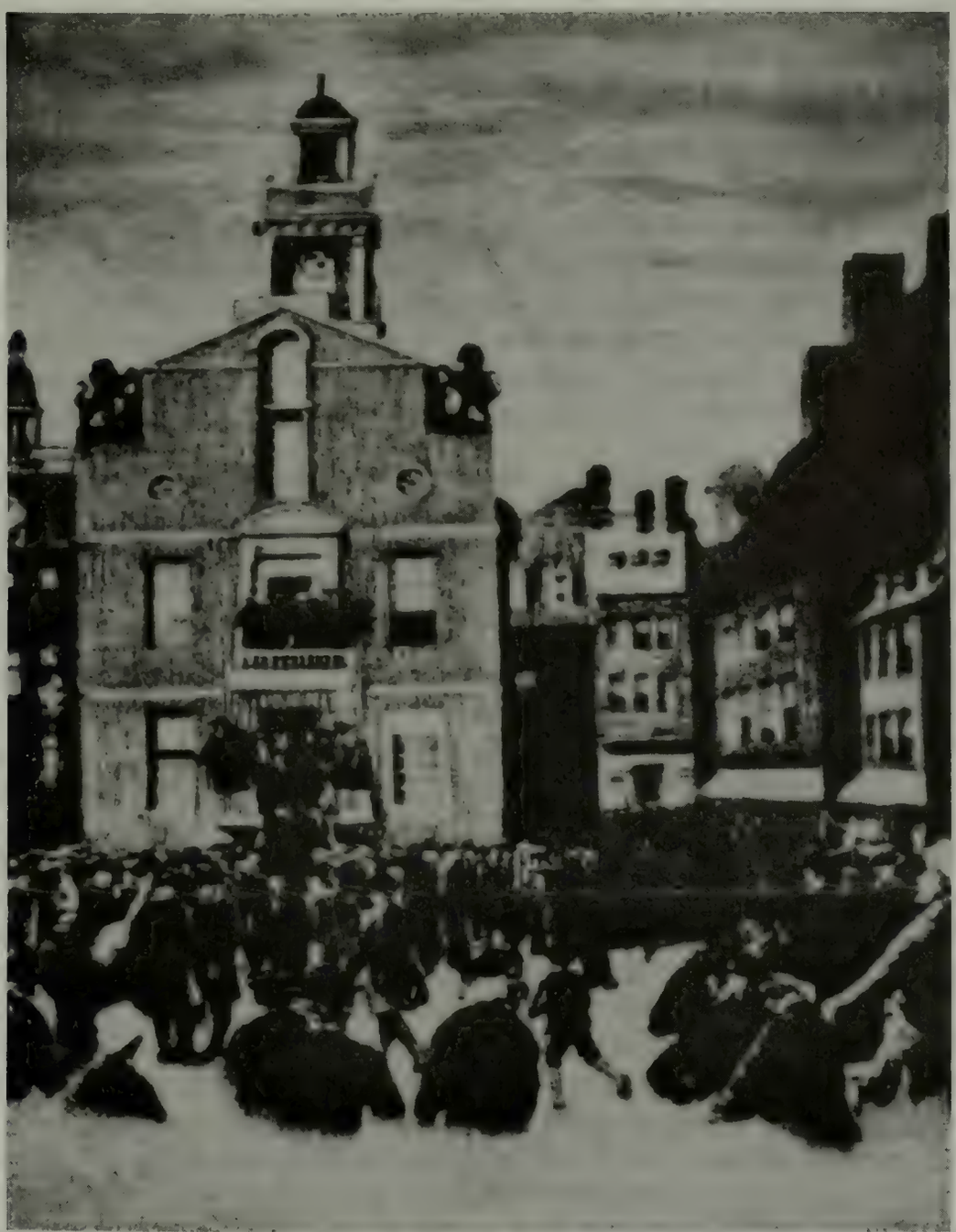
Before the whipping began, they waited a while, expecting "Gouvenour Indicott's" presence, "but he came not," and, at last a Mr.

Flint in the presence of Mr. Encrease Nowell, one of the Judges, an elder in the Church, **"saith to the Executioner, *'Fellow, doe thine Office, for this fellow would but make a long speech to delude the people.'*"**

There were thirty strokes, with a three-cord whip--ninety strokes in all, in a sense--held by the robust executioner, not in one hand, but in both hands. The strokes did not follow each other quickly, or lightly, to the end of the number. The testimony comes down to us from that day, uncontradicted, unqualified. The blows were laid on slowly and with all the strength of the officer wielding the instrument of torture. There was a pause after each as if to give the officer time to recover the strength, which its delivery had exhausted. The punishment proceeded with great deliberation. The executioner was giving the bystanders an exhibition of his skill on the body of a condemned criminal. Each blow must be within the ancient definition and injunction--**"well laid on;"** the criminal must not only be punished as his crime deserved, but he must be made to show his suffering under the punishment. Slowly the white stripes grow red and blue and black welts as the beating proceeds. Presently, the blood begins to ooze from the spots of the broken flesh; then more, and more, and more broken spots add their contributions and the life current begins to trickle in little streams down to the waist to soak into the clothing. On, and on, and on, go the fearful cuttings of the lash which, itself, is growing red, but no sound or evidence of pain or suffering has escaped the bleeding victim. The executioner throws into the blows the last atom of strength. Not to elicit a moan will be to suffer disgrace, himself, in the eyes of the onlookers. He spits on his hands, at intervals, three times, at least, during the scourging, to gain time, to increase and protract, the suffering of the offender and to give himself a surer, firmer hold of the whip stock. Still slowly the count proceeds, every fifteen to twenty seconds, or longer; "twenty-five"--"twenty-seven"--"twenty-eight"--"twenty-nine"---"thirty;" and the brutality ended; it was atrocious.

THE PUBLIC WHIPPING CAUSED THE BLOOD TO RUN DOWN HIS BACK INTO HIS SHOES.

The blood is running into the Martyr's shoes past all the soaking of the clothes. The thongs which bound him to the post, are loosed; the law has taken full satisfaction out of his flesh and blood--it was punishment really in violation of law--but it has not touched the heroic spirit. There has not been a groan or a murmur from the victim. The first sound from his lips were the words to the magistrates, who stood about as witnesses, "You have struck me as with roses;" and to his dying day, more than thirty-one years later, he testified that he did not suffer pain while the punishment was being inflicted, though there were many days afterward, running into weeks, during which his only rest and sleep were obtained by a sort of lying or resting on his knees and elbows.



The whipping post was situated in front of the first church which was located on the site of the present Brazier Building, No. 27 State St., Boston, MA. (1915)

The house of Rev. John Wilson was directly opposite, so that he could have had a reserved seat in his chamber to witness and enjoy the punishment of Obadiah Holmes.

Several of his friends, who expressed sympathy with him when he was released, were arrested, imprisoned and fined for so doing, among them, John Hazel, a man said to have been between sixty and eighty years of age, rather infirm, who had traveled more than fifty miles, from Rehoboth, to be with his friend Holmes in his troubles. So broken was Mr. Hazel by his arrest, imprisonment, fine and ill treatment, for his devotion to the sufferer, that he died within ten days, and before reaching his home.

The cruellest purpose in all the unholy business, however, was in the issue of a new warrant, in an effort to re-arrest Obadiah Holmes, try and sentence him again and whip that sore back before he could leave Boston. His friends defeated the purpose, however, by spiriting him away.

OBIADIAH HOLMES BECAME THE SECOND MINISTER OF THE FIRST BAPTIST CHURCH IN AMERICA

Obadiah Holmes returned to Newport and in 1652, succeeding Dr. John Clarke. He became the second minister of the first Baptist Church in America. Providence claims to have the first, but the clear weight of the evidence seems to be the other way, though the issue is not now very material.

When he was whipped, there were eight living children in his family. The ninth was born afterward.

The martyrdom of the father put no spot or stain on any of them and in a few years, comparatively, the shame which intolerance, the lash, the thumbscrew, the pillory, the gibbet, the fagot and even the hideous **peine forte et dure**--pressing to death between two thick planks--of the Dark Ages brought to Massachusetts, made it safe for a Baptist, a Quaker, a dissenter or confessor of any sort, or even an Infidel, to visit Boston, or Salem, or Lynn, or live anywhere in safety in the great old Colony.

The victim's own account of the transaction, written soon after the return to Newport to London friends, is quite full and specific, but is without a word of bitterness, and in all that has been preserved of his writings, language or sentiments, not an expression from him has so far been found of passion or resentment or hostility toward any human being. The spirit manifested on the instant of his release from the whipping-post seems to have remained with him down to the end of his life. "***I told the Magistrates***"-he wrote-"***You have struck me as with Roses;***" and said moreover, "***Although the Lord hath made it easie to me, yet I pray God it may not be laid to your charge.***"

The activity, standing, and influence of Obadiah Holmes in Rhode Island and in other colonies and portions thereof were very marked in the years which followed his martyrdom. The church at Newport was his permanent charge for more than thirty years and his devotion to it and

interests were uninterrupted and unswerving, so long as he lived.

March 11, 1655-6, the records show his name in the list of jurors for the General Court held at Warwicke, Roger Williams presiding, with the words "put out" following his name. Next morning he appeared as one of the court commissioners for Newport. The "put out" as a juror probably meant that he had not yet been admitted or received as a freeman of that Colony.

On the 17th of March, 1656, he appeared at Warwicke as one of the eight court commissioners--the General Assembly--for Newport, Roger Williams, moderator. On the 20th of May, 1656, he, with others, was received as a freeman of the Colony. Next day he sat as one of the six court commissioners from Newport.

Obadiah Holmes was one of the twelve patentees named in the original patent from the Duke of York for the Monmouth grant embracing Monmouth County and parts of Middlesex and Ocean Counties in East Jersey, dated April 8, 1665. His name later appears in the records of that county and he held interests there, though he never became a resident of that colony. Charles II was then king.

He was again one of the commissioners of the General Court, "held for the Collony at Warwicke, November 2d, 1658," Benedict Arnold, moderator. This Benedict Arnold was a relative in the Wightman lineage and a great grandfather of the General that went astray in loyalty to the patriot cause during the Revolution. (See the Arnold section)

Well on toward the end of his life, King Philip and his fellow Indians started his war of extermination against the whites. These words from the Harper Encyclopaedia show the situation:

"In the spring of 1676 the work of destruction began. In the course of a few weeks the war extended over a space of almost 300 miles. Weymouth, Groton, Medfield, Landcaster and Marlborough in Massachusetts, were laid in ashes. Warwick and Providence in Rhode Island were burned, and isolated dwellings of settlers were everywhere laid waste. About 600 inhabitants of New England were killed in battle or murdered; twelve towns were destroyed entirely, and about 600 buildings were burned."

(Other sections of this book give detailed descriptions of events of this war as it affected our ancestors.)

"Voted, that in these troublesome times and straites in this Collony, this Assembly desiringe to have the advice and concurrance of the most juditious inhabitants, if it may be had for the good of the whole, doe desire at their next sittinge the Company and Councill of Mr Benedict Arnold, Mr John Clarke,

Mr James Barker, Mr Obadiah Holmes, Mr William Vaughan, Mr William Hiscocks, Mr Christopher Holder, Mr Phillip Shearman, Capt'n John Albro, Mr William Wodell, Mr. George Lamton, Mr Robert Hodgson, Mr William Carpenter, Mr Gregory Dexter, Capt. Randall Houldon and Capt. John Greene; and the Generall Sargeant to inform the severall persons the Assembly's desire herein.

Voted, this Assembly is adjourned till Tuesday next, the 11th instant."

One of the partners of Obadiah Holmes in the glass business at Salem, from 1638 to 1645, was Lawrence Southswick. His wife's name was Cassandra. Their daughter's name was Provided. Their sons names were Josiah and David. The family were Quakers. In the course of the persecutions against Quakers, they were driven from their homes into exile and death. The parents being banished from the Colony upon pain of death, they fled to Shelter Island, where they lived only a short time, both dying within three day's time of each other. While the aged couple and Josiah, the son, were detained in the Boston jail, Provided and David were left home in a state of poverty. The livestock and household goods had already been confiscated in order to pay for the repeated fines imposed upon the family by the courts. As they had just become of age, they were fined £10 for not attending public worship at Salem. In order to collect on these fines, and at the same time eliminate another Quaker family from among their midst, it was ordered by the General Court that Provided and Daniel, who had no separate property should be sold into slavery to pay the fines, the expectation being that ship captains, then in Salem harbor, would buy them and carry them away to Virginia or Barbados; in fact, the judgment ordered the transportation.

Governor Endicott and one of the judges, in gay apparel, appeared, with a priest (a churchman) between them, mounted on fine horses and in presence of a crowd, the High Sheriff crying his sale of the comely maiden, meekly standing by. No one would bid for her or carry her away on shipboard. This was a temporary victory for the people. The sister and brother were finally released. This was in 1658, seven years after Obadiah Holmes had been publicly whipped.

Whittier gives an account of the attempted sale of the maiden in the poem on the next page.

"Speak out my worthy seamen! no voice, no sign replied;
* * * * * * * *
And when again the Sheriff spoke that voice so kind to me
Growled back its stormy answer like the roaring of the sea,-
'Pile my ship with bars of silver, pack with coins of Spanish gold,
From keel-piece up to deck-plank the roomage of her hold,
By the living God who made me! I would sooner in your bay
Sing ship and crew and cargo than bear this child away!'
"Well answered, worthy Captain. Shame on their cruel laws!
Ran through the crowd in murmurs loud, the peoples's just applause"

Provided Southswick condemned to be sold into slavery.

Even though Obadiah Holmes was among the first to establish the Baptist church in America, there were many dissenters in this belief. The Six Principle Baptists founded by Roger Williams existed. There was the Sabbatarians. One missionary, Stephen Mumford, of the Seventh Day Baptists in London so upset Obadiah Holmes that he preached such a fiery sermon against those who were following the law of Moses, and not that of Jesus, that those who espoused the idea left the church and formed the First Seventh Day Baptist Church in Newport in 1671. There was also a branch of the Seventh Day Baptist Church established in Westerly where our Maxson ancestors preached.

No history of the Baptist Church in America can be complete which overlooks Obadiah Holmes as one of its founders and builders.

In the year of 1675, Obadiah Holmes, then 69 years old, decided "to give some account of my estate and condition, what it was, and what it is, and what my hopes are..." These memoirs in letter form were several pages long and were separately written to his wife, children, and friends. The account to his wife, penned over 315 years ago, is reproduced here:

"A letter to my dear wife, if she remain in the land of the living, after my departure, as a true token of my love unto her.

"My most dear wife, my heart hath ever cleaved to thee ever since we came together and is knit to thee in death which is the cause of these lines as a remembrance of Gods goodness to us in continuing us together almost forty years not diminishing us in our off spring since the first day till not only our first born who hath made all our conditions comfortable to us whether in fullness or emptiness lifted up or thrown down, in honor or disgrace sickness or health by giving us contentation and love one with and to another but more in a special manner in causing his fear to fall upon us and his love to be placed in our hearts and to know his will and to conform us to the obedience of the same as to be willing to take up the cross and to follow the Lord not fearing what man can do unto us for the Lord being on our side who can be against us, for with his rod and staff he hath comforted us, yea hath been our present help in a

needful time; and we have cause while we live to praise his holy name while we are together and when death doth separate us that the longer liver may praise him while breath remains.

"Wherefor I, having some thought I may go away before thee, having signs or tokens that my day is but short and it may fall out I cannot or may not speak to thee at the last shall give the some considerations for thy meditations in a time of trouble or affliction that they may speak when I cannot if the Lord please to speak in them and by them consider how the Lord carried thee all along ever since thou hadst a being in this world as by tender parents and since thou camest from them the Lord hath provided for thee and preserved thee in many dangers both by sea and land and given thee food and raiment with contentation and he hath increased our store sometimes to our admiration also continuing our health in very great measure as also given us great posterity who hath increased to a great number and hath provided for them in a comfortable manner and that the Lord hath kept them from such evils as might have befallen them to our grief but we have had comfort in them, as also consider the peace we have enjoyed and love we have obtained from our friends and neighbours and strangers, yet my dear wife these things are but common favours that many may have their part in, but consider that choice particular favor that many receive not which God hath given to thee in choosing and calling thee to the knowledge f himself and his dear son which is life eternal and to draw thy heart to cleave to him alone esteeming him as the chief good as a pearl of great price or worth and causing thy heart to part with all for him which love hath constrained thee to hearken to his voice inquiring what his will was that thou might obey his holy will and commandments so as to serve him in thy genera-tion. Oh! consider that great love of the Lord to cause thy

soul to cleave to him alone and so he to be thy only portion so that he having given thee his son hath with him given thee all things thou dost enjoy and so to be to thee both in life and death thy advantage, the consideration of which causes me to put thee now in mind when I am removed, to consider him as thy husband as thy father as thy Lord and Saviour alone who hath said whom he loveth he loveth to the end and that he will not leave them neither in the six nor seven troubles but carry them through all till he bring them to glory wherefore lift up thy heart and be not discouraged and say to they soul why art thou so disquieted within me hope in God and trust in his name and thou shalt not be disappointed, and let thy love to me end in this that it is better for me to be out of the body and to be with the Lord, at rest with him, and to be freed from that body of sin and death which I was in while I was in this present evil world, which caused much sorrow of heart to me in secret, for when I would do good evil was present with me, and consider the fears you had concerning me every day both for pains and weakness, and dangers of the many troubles that might befall me, but now let thy soul say he is out of all dangers, freed from sin and satan, and all enemies and doubts, and death is past, and is overcome and conquered, and he is at rest in a bed of quietness as to the body and with the Lord in spirit, but at the resurrection that weak, corrupt, mortal body shall be received immortal and glorious, and shall see and know as he is known therefore say, why shall I mourn as one out of hope but rather rejoice in hope of the gloryous resurrection of the just. And now my dear wife do thou live by the faith of the son of God, exercise patience and let patience have its perfect work in thee. It will be but a little while before thy day will end and thy time will come to sleep with me in rest and that he that will come will come and will not tarry, keep close to the Lord in secret, be much

with God in prayer and improve every season for thy souls advantage; in special in holy meditations. Be cheerful and rejoice in God continually care not for the things of this world, say not what shall I eat or wherewith shall I be clothed, for thy Father knoweth what thou has need of and he hath given thee much more of these things than ever thou or I could expect or have deserved, and thou hast enough and to spare if his good pleasure be to let thee enjoy the same, if not he alone is a sufficient portion, yet I question not but he will preserve what thou hast and bless it to thee; wherefore make use of that he is pleased to let thee enjoy, I say make use of it to thy present comfort, and now thou art but weak and aged cease from thy labour and great toil and take a little rest and ease in old age live on what thou hast for what the Lord hath given us I freely have given thee for thy life to make thy life comfortable wherefore see thou doeth it so long as house, land or cattle remain, make much of thyself and at thy death then what remains may be disposed of according to my will; and now my dear wife whom I love as my own soul I commit thee to the Lord who hath been a gracious merciful God to us all our days, not once doubting but he will be gracious to thee in life or death and will carry thee through this valley of tears with his own supporting hand. Sorrow not at my departure but rejoice in the Lord and again I say rejoice in the God of our salvation, and in nothing be careful but make thy request to him who only is able to supply thy necessities and to help thee in time of need unto whom I commit thee for counsel wisdom and strength and to keep thee blameless to the coming of the Lord Jesus Christ to whom be all glory honor and praise, forever and ever Amen fare thee well'

The maiden surname of Katherine (Hyde) Holmes was unwritten in America for almost three hundred years. Research in England in the early part of this century established Hyde as her family name. Col. Holmes, in his book that most of this material on Obadiah was based, has this to say about Catherine. "In the marriage vows of that November 20, 1630, were the comprehensive pledges, which bound her to the one man to marital faith and duty so long as both should live; but the extra-ordinary future was then veiled and obscured beyond the vision of either.

"She left behind for all time her earthly kith and kin, and the little grave at Manchester, and, cleaving unto the one man, as in duty bound, under those marriage vows, with him and their one son she set her face toward the great ocean and the vast, strange land beyond it, with its scattered little settlements and sparse population, a mere imperfect, ragged fringe along the coast of a continent, backed by an unknown and seemingly boundless wilderness."

The children of Obadiah and Catherine (Hyde) Holmes:

1. ***Mary, d 1690+-, m John Brown***
2. ***Martha, b 1640, d 1682+***
3. ***Samuel, b 1642, d 1679, m Alice Stillwell 1665***
4. ***Obadiah, b 1644, m . . . Cole***
5. ***Lydia, m John Bowne***
6. ***Jonathan, d 1713, m Sarah Borden***
7. ***John, b 1649, d 2 Oct 1712***
8. ***Hopestill, m . . . Taylor***

The marriage of Lydia Holmes and Capt. John Bowne had as one of their descendants Abraham Lincoln. Lydia and John settled at Middletown in East Jersey. One of their daughters, Sarah, married Richard Salter. Hannah, the daughter of Richard and Sarah Salter, became the wife of Mordecai Lincoln and the mother of his son John--"Virginia John,"--who was the great grandfather of Abraham Lincoln. Virginia John's son Abraham was the President's grandfather and was killed by Indians in the 1780s, after moving to Kentucky.

OATS

JOHN HOLMES

John Holmes, the son of Obadiah, was born in 1649 at Newport, RI. He died suddenly at age 63 on 2 Oct 1712 in Newport, RI leaving an unfinished will. His children signed an agreement to carry into effect their father's will as far as possible.

John Holmes' first marriage was on 1 Dec 1671 to Frances Holden, the daughter of Capt. Randall & Frances (Dungan) Holden. She was born on 29 Dec 1649 and died in 1679. He married second Mary Greene, widow of William Greene, on 12 Oct 1680. She was the daughter of John and Mary (Williams) Sayles. Her birth was on 11 Jul 1652. She died in 1713+. She also has the distinction of being the granddaughter of Roger Williams.

A chronology of events in the life of John Holmes:

1669, Aug 28. He and two others were ordered to assemble the inhabitants of Conanicut Island, to consider what may be most suitable for their defence and preservation against any invasion or insurrection of the Indians.

1682-1704-1705. Deputy.

1690, May 7. He and Caleb Carr were appointed by Assembly to agree with carpenters to finish the Town House forthwith, and to provide boards and nails, they to pay for finishing the house out of money and wool now in Treasurer's hands.

1690 through the year 1709. General Treasurer.

1696. Lieutenant.

1702, May 6. He and Joseph Sheffield were empowered to lease and settle the ferries in the colony, that are not already settled by law.

1708, Apr. He and two others were chosen to oversee the repairing and finishing of the Colony House, for which £100 was appropriated by the Assembly.

1712, Oct 4. An agreement was signed by his children, he having left his will unfinished. The will mentioned wife, Mary, sons John and William, daughters Catharine Gardiner, Frances Carr, Ann Peckham, Deborah Holmes and Phebe Holmes.

1713. Receipts were taken by widow Mary Holmes, and her son William (administrators of personal estate of John Holmes), of John Manchester, and wife Deborah, Joseph Gardiner, and wife Catharine, and Nicholas Carr, and wife Frances.

The children of John and Frances (Holden) Holmes:

1. John, b 1672, d 22 Nov 1748, m Mary, daughter of Benjamin Tayer

2. Catharine, b 1673, m (1) Joseph Gardiner 30 Nov 1693 (2) Rev. Daniel Whitman, she died 28 Oct 1758

The children of John & Mary (Sayles) (Greene) Holmes:

3. William

4. Mary

5. Frances, m Nicholas Carr, Jr. 16 May 1706

6. Ann, m (1) Peleg Peckham (2) Ralph Chapman

*7. **Susanna Holmes**, b. 1682, m. **Rev. Valentine Wightman** (see Wightman section)*

8. Deborah, m John Manchester

9. Phebe, m Jonathan Thurston, she died 31 Mar 1734

Although we think of the Pilgrims as ideal Americans, actually they were a cantankerous group of fervent believers who had little or no tolerance for those who had different opinions or ideas.

Modern Maturity - Dec 1984

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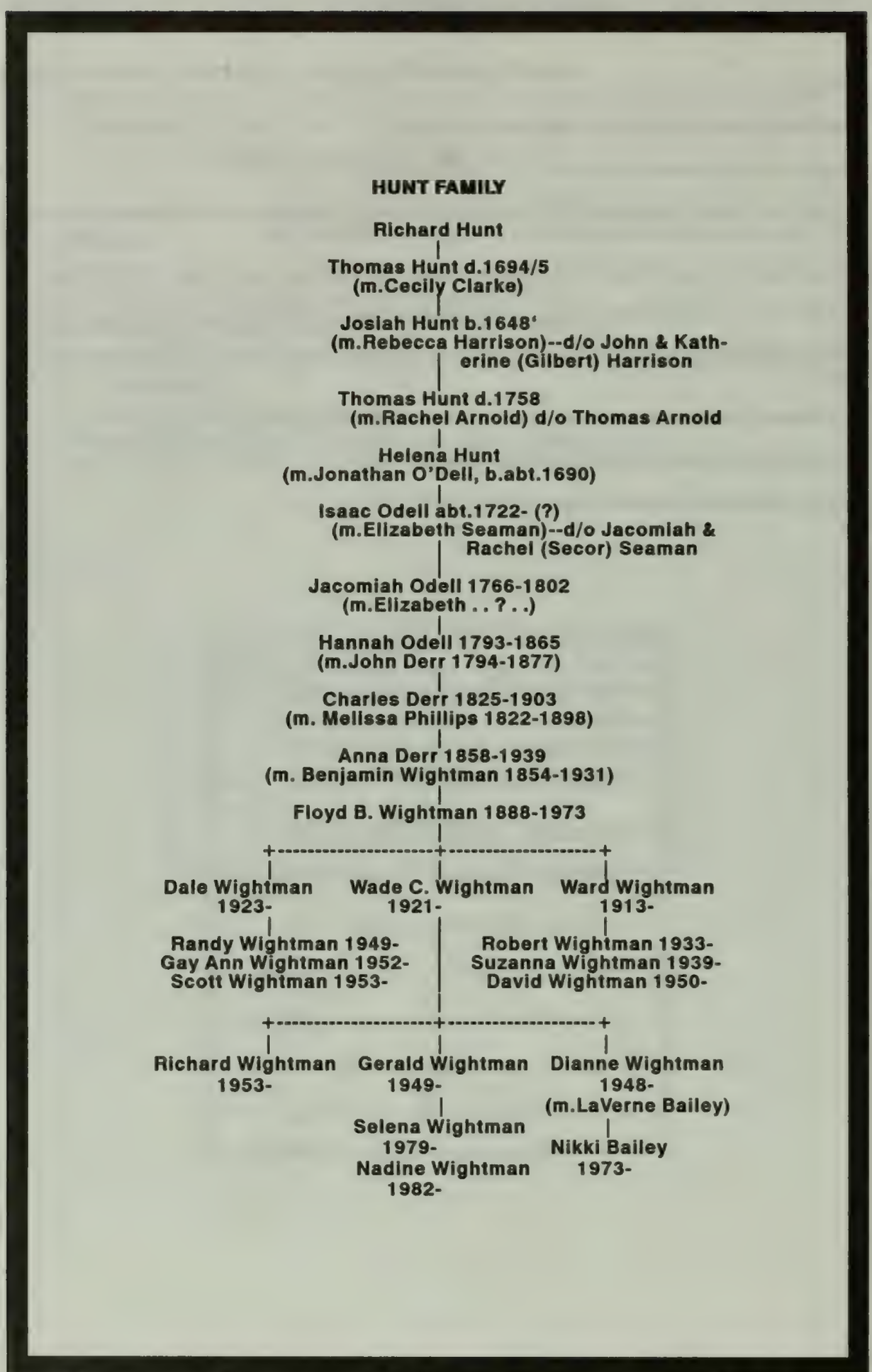
Kin of Mine

There is no title half so fine
As this simple 'Kin of Mine.'
Doctor, General, Duke or Sir
Never make my pulses stir:
Prince or Lord, or Earl or King
Somehow doesn't mean a thing.
But my eyes begin to shine
At the title 'Kin of Mine.'


HUNT FAMILY
Richard Hunt
Thomas Hunt d.1694/5
(m.Cecily Clarke)
Josiah Hunt b.1648'
(m.Rebecca Harrison)--d/o John & Kath-
erine (Gilbert) Harrison
Thomas Hunt d.1758
(m.Rachel Arnold) d/o Thomas Arnold
Helena Hunt
(m.Jonathan O'Dell, b.abt.1690)
Isaac Odell abt.1722- (?)
(m.Elizabeth Seaman)--d/o Jacomiah &
Rachel (Secor) Seaman
Jacomiah Odell 1766-1802
(m.Elizabeth . . ? . .)
Hannah Odell 1793-1865
(m.John Derr 1794-1877)
Charles Derr 1825-1903
(m. Melissa Phillips 1822-1898)
Anna Derr 1858-1939
(m. Benjamin Wightman 1854-1931)
Floyd B. Wightman 1888-1973
Dale Wightman
1923-
Wade C. Wightman
1921-
Ward Wightman
1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman
1953-
Gerald Wightman
1949-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Selena Wightman
1979-
Nadine Wightman
1982-
Nikki Bailey
1973-

RICHARD HUNT

Richard Hunt lived in Shrewsbury, England.

The known children of Richard Hunt:
1. Thomas Hunt, m Cecily [Sisley] Clarke

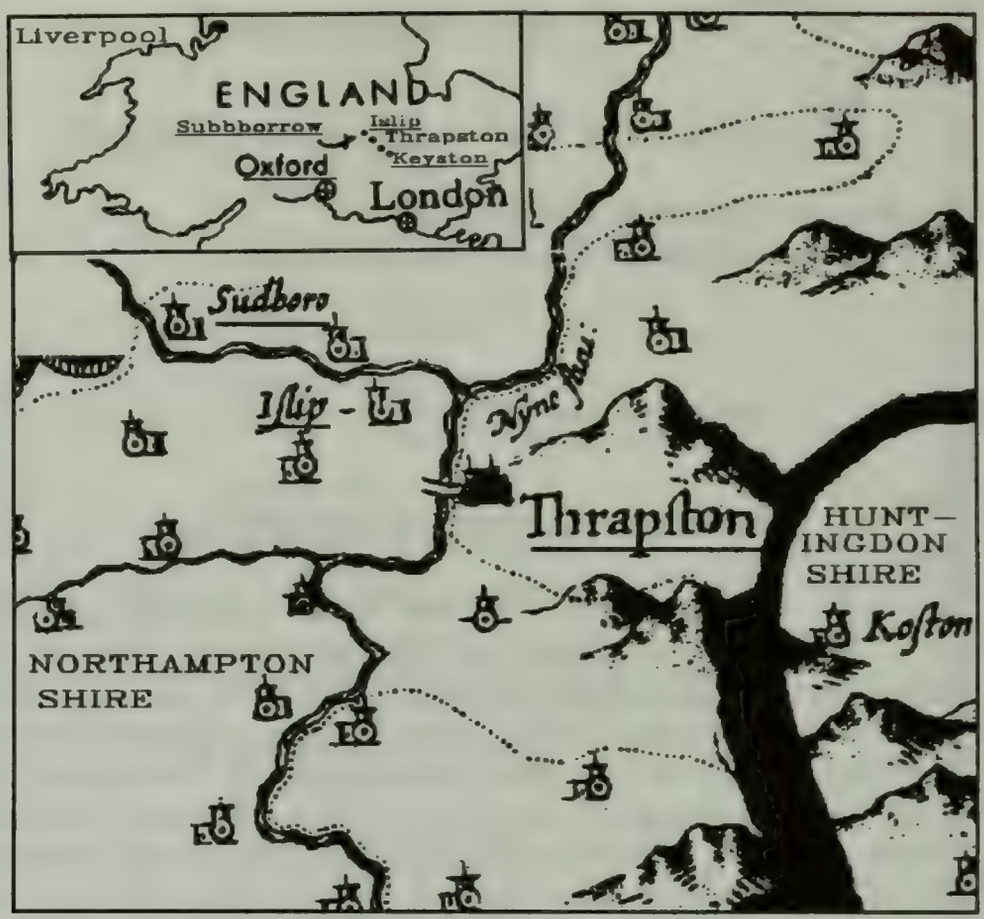
THOMAS HUNT, SR.

Thomas Hunt, Sr. has been reported as living in three different places in England. He was a native of Thrapston, Subborrow or Islip in Northamptonshire. He came to Boston in 1637 as an indentured servant to William Leete who lived in Keyston, Huntingdonshire, England. Thomas probably lived in Keyston for some time prior to his sailing for the New World. When Leete moved to New Haven in 1639, Thomas accompanied him as an indentured servant. Leete later became Governor of Connecticut. Being a strong Church of England man, Thomas was admitted to the New Haven Colony "on sufference".

Thomas Hunt married Cicely Clarke at New Haven in 1639/40. He probably met her during her childhood in England. Cecily came from a hamlet adjoining the place in England assigned as the native town of Thomas. She came to Boston in 1635 at the age of sixteen in the ship **The Planter** with the Tuttle family of Ringstead, Northamptonshire. The Tuttles and Cicely moved to New Haven in 1639.

IMMIGRANT

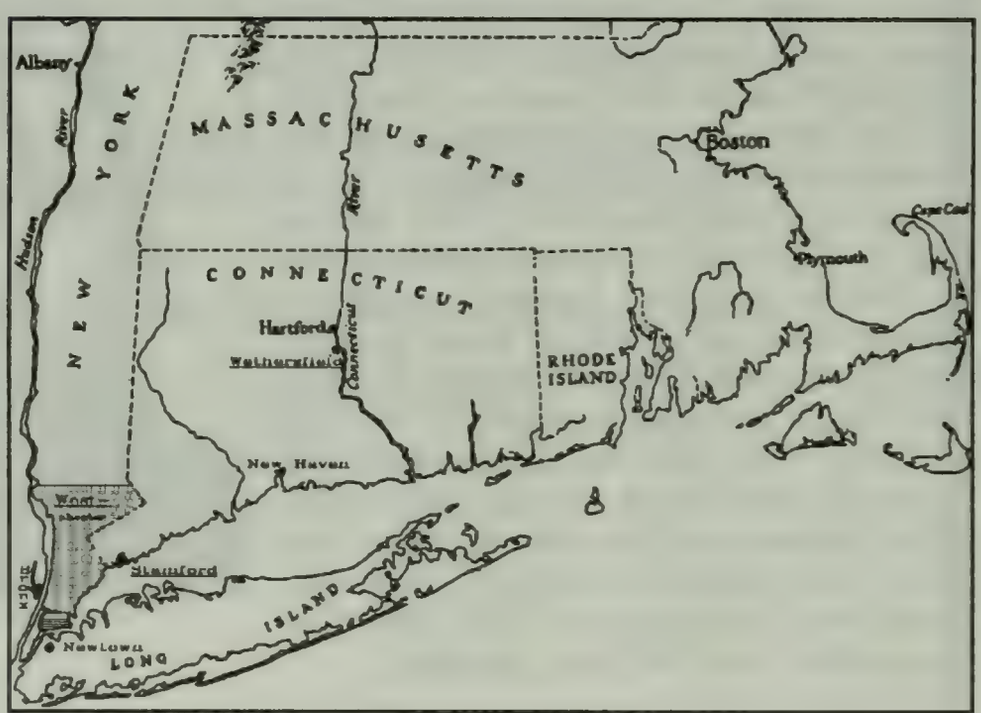
Things got rather sticky for the Hunts during their short stay of three years in New Haven. For some reason Thomas and Cicely got involved with a William Harding. The New Haven town elders detested this fellow and his association with Thomas and his wife resulted in a court order dated January 1, 1643 that **banished** them because they "kept the counsells of one William Harding".



PARTS OF THE COUNTIES OF NORTHAMPTON AND HUNTINGDON IN ENGLAND.

TAKEN FROM JOHN SPEED'S ENGLAND, DATED 1611.

INSET MAP SHOWS WHERE THE HUNTS RESIDED IN ENGLAND.



THE PLACES WHERE THE HUNTS RESIDED IN EARLY AMERICA

Cicely Hunt* is recorded in the Stamford,CT records when she testified on May 9, 1653 about an Indian prowler. She "saith one Mr. Clarke of Mashpegg on Long Island heard the same." Mr. Clarke was evidently visiting her and it is suspected that he was her brother.

Thomas and Cicely went to Stamford, CT and remained there until 1652. As all of Connecticut was feeling the crunch of the hordes of swarming new settlers, many moved on westward. The English homesteaders encroached upon New Amsterdam--many to become "squatters". Washington Irving, under the name of Diedrich Knickerbocker, in his famous history of New York, laughingly tells of the Connecticut "Squatters," who claimed Dutch lands near Westchester. Our ancestor, Thomas Hunt, moved to East Dorp as Westchester was then called. However, he was not one of the "squatters". In 1652, he is found in the annals of the region as purchasing land from Augustine Harmaus on Spicer's and Brackett's Necks. This land became the nucleus of the famous Grove Farm of Westchester. The Grove Farm was patented by Governor Richard Nicholls to Thomas Hunt as including "a certain parcel of land...near the Town of Westchester containing by estimations 106 acres or thereabouts be it more or less," on 4 December 1667. Thomas Hunt willed this farm to his grandson, Josiah, with a perpetual entail. The Patent was confirmed by Governor Dongan on 12 Jan 1686. The location of the site would now be found on Ferris Avenue in the Bronx, New York City.

In 1653 they went to Newtown, L.I. where they lived until they returned to Westchester in 1663. This departure was due to the dispute between the English and Dutch as to the jurisdiction of the region between Fairfield, CT and New Amsterdam (now New York City). Under the dates of 1660 and 1661, he is mentioned in the records of Newtown, L. I. While in Newtown, (now Elmhurst) he wrote descriptive "lay of the land" called "from Newtown, Long Island."

Thomas Hunt and his son, Josiah, were among the founders of St. Peter's Church.

Thomas' will was dated October 1, 1694 and probated on Feb. 27, 1695.

Various descendants refer to him as "Col. Thomas of Cromwell's Army." It is very unlikely that he served with or had anything to do Cromwell.

Most of the early Hunts followed the Presbyterian faith. Many of the descendants joined the Quakers, beginning with his grandchildren. A great-great grandson, Theophilus Hunt, Jr., born 1746, was disowned on the 9 May 1776 by the Quakers for marrying someone outside the Quaker faith. This act of "disowning" took place nine years after his marriage.

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*Note Banasazak in sources for possible maiden name of Cecily.

About 1658, due to the conflict between the English and Dutch for the territory between Fairfield, CT and New Amsterdam, Thomas Hunt moved to Long Island. During 1660 and 1661, he is mentioned in the records of Newtown (now Elmhurst), L. I. However, shortly after Col. Nicholls took possession of New Amsterdam for the English in September of 1664, Thomas moved back to Westchester. One month later, he became a delegate from Westchester to the Assembly. Thomas continued to live on Grove Farm until he died in 1695. His wife, Cicely, is not mentioned in the will. Apparently she had died prior to 1695.

The following is an extract from the Will of Thomas Hunt, Sr. of Grove Farm:

"Do make this my last will, to prevent all discords and trouble that might otherwise arize." Leaves to "grand son Josiah Hunt, eldest son of my son Josiah Hunt, all lands and meadows known by the name of ye Grove Farm" as mentioned in my Patent from Gov. Nicoll [Gov. Richard Nicholls] Dec. 4, 1667, with all houses thereon, and entails them to him and his male heirs from generation to generation forever. Makes his son Josiah executor and he is to have possession for the use of his son. To my 4 sons Thomas, Joseph, John and Josiah 40 pounds each. Mentions "my daughter Abigail Pinckney," "my grand daughter Abigail Hunt, daughter of my son Josiah," "my grand daughter Martha Hunt, daughter of my son Josiah." Makes Wm Lawrence and Thomas Stephenson overseers.

Witnesses.
Robt Huestis
Joseph Haviland
Edward Collier
Dated Oct. 6, 1690
Proved Feb. 27, 1694/5
Liber 5.P.73.

The children of Thomas & Cecily (Clarke) Hunt:

1. *Thomas, Jr., b abt 1642, m Elizabeth Jessup, d/o Edward Jessup*
2. ***Josiah Hunt**, b abt 1648, m (1) **Rebecca Harrison***
3. *John, b ab 1650, d 1711, m (1) Elsie . . ., (2) Grace Fowler*
4. *Joseph, b abt 1652, m (1) Mary . . .*
   (2) Susannah Collard
5. *Abigail, m John Pinckney*
6. *Robert*
7. *Ralph*

JOSIAH HUNT, Sr.

Josiah Hunt was born about 1648. He married three times--(1) Rebecca Harrison, born 10 Feb 1654 at Wethersfield, CT., the daughter of John & Katherine (Gilbert) Harrison. She died in 1732. Her mother was indicted as a witch. (See the Harrison section). Katherine Harrison had many problems getting along with people. Included among these, were her son-in-law and daughter. Josiah and Rebecca brought suit in the Court of Burgomasters and Scheppens on June 6, 1671 against Katherine, the "witch". (2) Martha_____ (3) Mary (_____) widow of Israel Honeywell. He served from 1702 to 1710 as representative to the New York Assembly.

Josiah Hunt became a Trustee of Freehold of Westchester in 1692. He was the first delegate to the New York Colonial Assembly from Westchester. Several of his sons became Quakers. He and his wife lived at Long Neck, Westchester. He and his father helped found St. Peters in Westchester. He was a church warden and alderman in 1702.

JOSIAH HUNT, SR. AND HIS FATHER HELPED FOUND ST. PETERS IN WESTCHESTER.

The children of Josiah & Rebecca (Harrison) Hunt:

1. *Josiah, Jr., b 11 Mar 1674, m (1) in NYC 1695 Abigail Huestis (2) in NYC 1696 Batthia Ferguson, d 1732*
2. ***Thomas Hunt**, b 4 Dec 1680, m 1707 **Rachel Arnold***
3. *Moses, b 21 Mar 1684, m Mary Close*
4. *Abigail, b 25 Nov 1686, m John Buckbee in 1711*
5. *Aaron, b 4 Mar 1687, died young*
6. *David, d 1775, m Mary Cromwell*
7. *Abner, m Phebe . . .*
8. *Phebe, m Joseph Fowler*
9. *Martha, m Moses Wayland*

WHEAT

THOMAS HUNT, JR.

Thomas Hunt, Jr. was born in Westchester 4 Dec 1680 about midnight. He married (1) Rachel Arnold of Southold on 8 Jan 1707 (believed to be the d/o Thomas Arnold) and married (2) Mary Patrick (Licence was dated 2 Dec 1737).

Thomas Hunt, Jr. lived in Westchester until his death in 1758. A summary of his will is as follows:

"Advanced in years." Leaves to eldest son 41 acres of salt meadow, bought of Wm Lawrence, lying on the west side of Baretto creek, and a 25 pound privilege in the Sheep Pasture. To son Charles, 2 pieces of land bought of executors of Moses Fowler Nov. 14, 1745, lying at Long Reach in Eastchester, 100 acres. To son Elvin the rest of the real estate. Wife Mary is to have the use of house till my son Elvin is 21. Mentions "grand son Silvester, son of my son Stephen," and "Robert Hunt, Jr, son of my daughter Christina," and John Hunt, Jr., son of my daughter Alethea and her husband John Hunt, my daughter Helena wife of Jonathan Odell," "daughter Martha wife of James Tippett," and daughter Marianne. Makes wife Mary executrix.

Dated July 26, 1756.

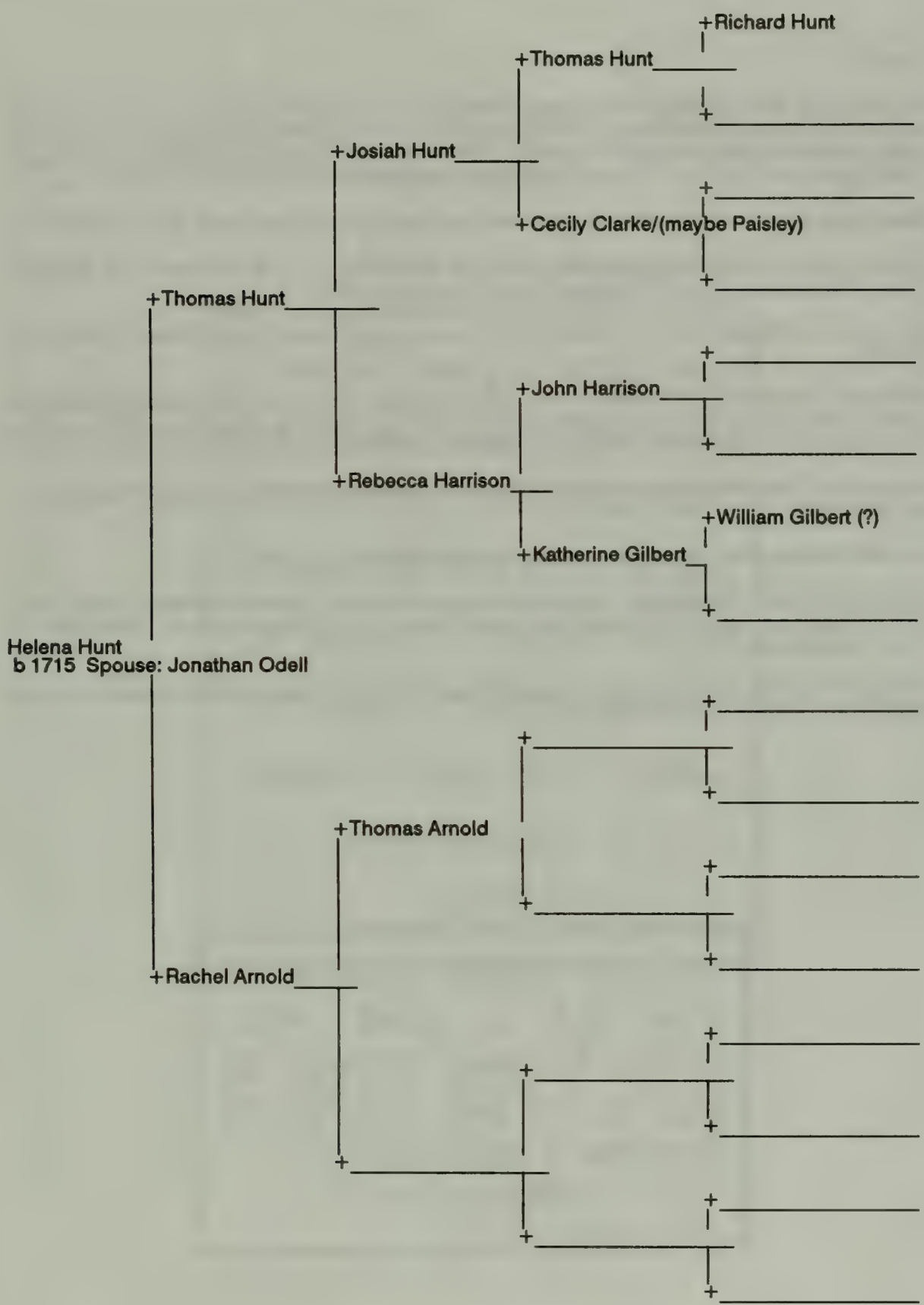
Proved July 15, 1758.

The children of Thomas, Jr. & Rachel (Arnold) Hunt:

1. *Christina, b 1707, m Robert Hunt s/o Robert*
2. *Stephen, b abt 1709, m 1733 Rebecca Earl*
3. *Alethia, b 1711, m John Hunt s/o John Hunt*
4. *Anne, m John Leggett*
5. ***Helena Hunt, m Jonathan Odell** (see O'Dell)*
6. *Martha, m (1) James Tippett (2) Lewis Guion*
7. *Charles, m 1748 Leziah Lewis*

The children of Thomas, Jr. & Mary (Patrick) Hunt:

1. *Myanna/Marianne, m 1756 John Ferris*
2. *Elvin, b 1722, m 1766 Euphemia Honeywell*


+Richard Hunt
+Thomas Hunt
+
+Josiah Hunt
+
+Cecily Clarke/(maybe Paisley)
+
+Thomas Hunt
+
+John Harrison
+
+Rebecca Harrison
+William Gilbert (?)
+Katherine Gilbert
+
Helena Hunt
b 1715 Spouse: Jonathan Odell
+
+
+
+Thomas Arnold
+
+
+
+Rachel Arnold
+
+
+
+
+
+

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Extract from Hunt Manuscript by C. B. Whittlesey (not in print), supplied by The N. Y. Gen. & Biog. Soc.

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Haacker, F. C., **Odell Family**, Vol. 7, p1421. (Lists the ancestors of Helena Hunt as Thomas; Joshia; Josia; Thomas)

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Hunt, John G., **The Descendants of Thomas Hunt, Sr. Who Deceased at the Grove Farm, Westchester, NY, Feb. 1695**, 1936.

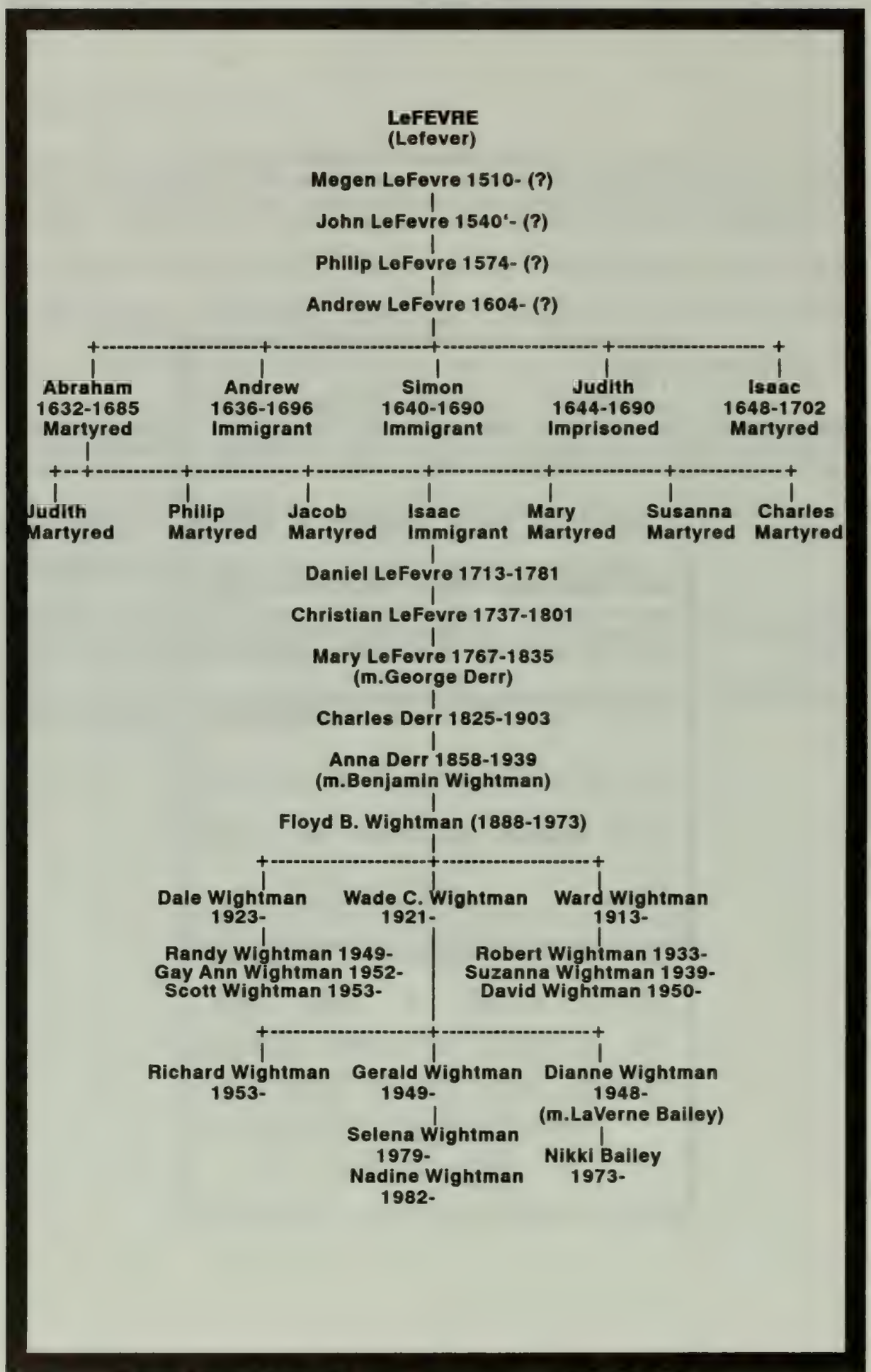
New York Genealogical & Biographical Society Record, 1914, Vol. 45, pp.130-1.

Pelletreau, William S., **Wills of Early Residents of Westchester Co., N. Y. 1664-1784**, Francis P. Harper, N.Y., 1898. (Footnote on page 15 lists Elizabeth d/o Edward Jessup as wife of Thomas Hunt, Sr. This should read wife of Thomas Hunt, Jr.)

Wyman, Jr., T. B., **The Genealogy of the Name and Family of Hunt**, published in 1862-63, page 160. Source: Westchester County Historical Society.

By all means marry; if you get a good wife, you'll become happy. If you get a bad one, you'll become a philosopher.
——————Socrates

Through family history, men and women can bond themselves to their ancestral past, and through their research they can create a historical context that helps to validate them as persons, bringing much texture and added meaning to their lives. NEHGS


LeFEVRE
(Lefever)
Megen LeFevre 1510- (?)
John LeFevre 1540'- (?)
Philip LeFevre 1574- (?)
Andrew LeFevre 1604- (?)
Abraham 1632-1685 Martyred
Andrew 1636-1696 Immigrant
Simon 1640-1690 Immigrant
Judith 1644-1690 Imprisoned
Isaac 1648-1702 Martyred
Judith Martyred
Philip Martyred
Jacob Martyred
Isaac Immigrant
Mary Martyred
Susanna Martyred
Charles Martyred
Daniel LeFevre 1713-1781
Christian LeFevre 1737-1801
Mary LeFevre 1767-1835 (m.George Derr)
Charles Derr 1825-1903
Anna Derr 1858-1939 (m.Benjamin Wightman)
Floyd B. Wightman (1888-1973)
Dale Wightman 1923-
Wade C. Wightman 1921-
Ward Wightman 1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman 1953-
Gerald Wightman 1949-
Dianne Wightman 1948- (m.LaVerne Bailey)
Selena Wightman 1979-
Nadine Wightman 1982-
Nikki Bailey 1973-

LeFEVRE/LEFEVER

Megen LeFevre*, our ancestor, was born in 1510. He lived at the beginning of the Reformation** in France. There is no doubt that he was involved with the Huguenots (Protestants) as his descendants became martyred for the cause. He was a contemporary of John Calvin who was the reformer in France that brought a new outlook to the Catholic religion and was the most influential in the beginning of Protestantism in France. This was in the 1530's and he had similar views to those of Martin Luther who advocated these doctrines fifteen years before this. Its key principle was that God (not man) is central and supreme, and the scripture was the source for guidance. Megan LeFevre lived in Lorraine, France. He was granted nobility by Royal Duke Antoine, the "Good Duke of Lorraine," and given a Coat-of-Arms, which was registered in 1543. It is possible that Megen was one of the "sparrow hawk" nobles of France who were said to possess only genealogical tables and rusty swords. The vast land holdings and wealth of the Roman Catholic Church were blamed for their misery and poorness.

YOUR ANCESTOR WAS GRANTED NOBILITY BY THE "GOOD DUKE OF LORRAINE."

JOHN LeFEVRE

John LeFevre, son of Megen, was born in 1540(?). He continued to live among the religious and political turmoil of that period. Calvin had fled to Geneva but his Huguenot faith had made thousands of militant converts for the Protestant cause especially among the French nobles and the middle class. The persecution of the

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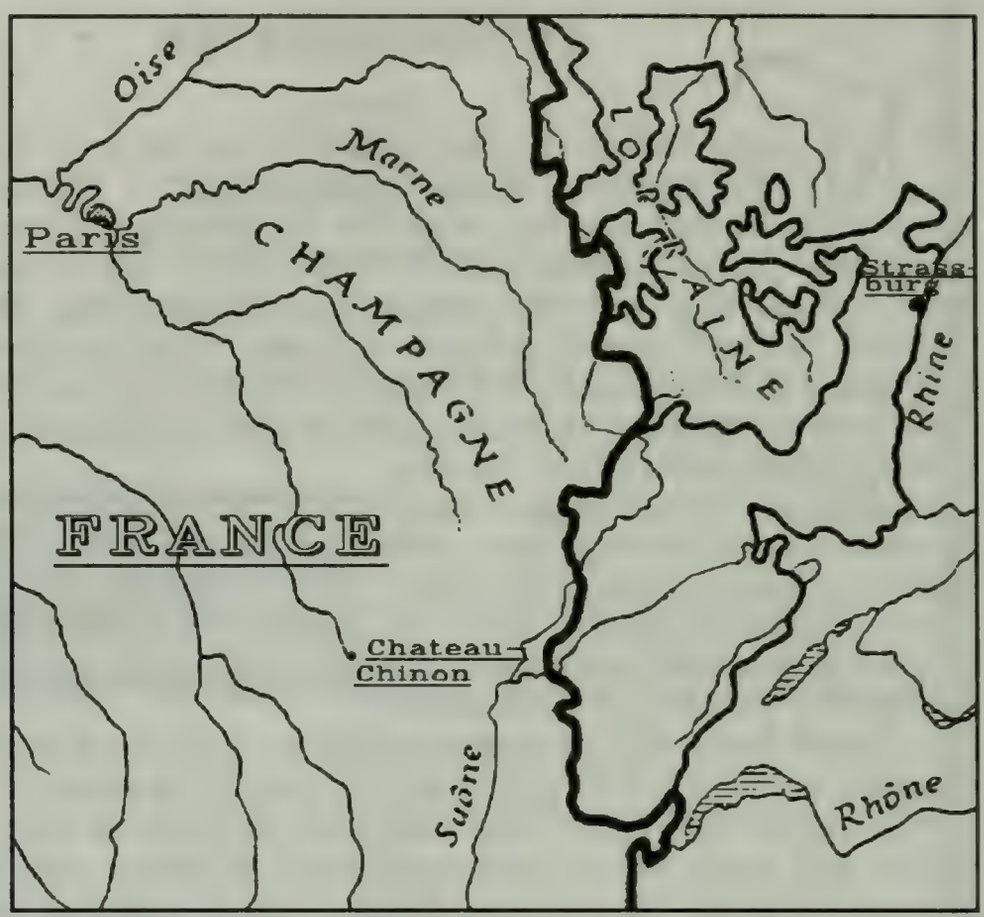
*The record of our French ancestry is based in part on circumstantial evidence. The Roman Catholics destroyed all Huguenot records that they could lay their hands on.

**The Reformation started back in the early 16th Century. The proclamation had an effect for centuries and influenced our ancestors in England, Germany, and France. The effect was tragic for many and caused others hardships and gave them reasons to emigrate to America in the 17th Century. This was a time when the Catholic Church was the universal church and they claimed to be the only one to determine and control the punishment for sin on this earth and in Purgatory. They had their problems. Three popes excommunicated each other for sins committed. Many were shocked by the worldliness of the papal court. Scandals were plentiful and often true. Sin and weakness existed among many of the fat monks, friars, and their decadent monasteries. Rumors spread with a lot of truth that the enemies of the Catholic Church were poisoned and nuns lost their virginity. Other scandals, abuses and corruptions came after Pope Leo X issued a "plenary indulgence" in 1517. This meant anyone could get full forgiveness of sins and no punishment by giving some money to the church. Many church people capitalized on this by freeing individuals from sin in this world as well as the next. "As soon as money in coffers ring, the soul from

(footnote continued on page 321)

OUR LEFEVRE ANCESTORS CAME FROM THE LORRAINE DISTRICT IN EASTERN FRANCE



THE LEFEVRES CAME TO AMERICA AND SETTLED AMONG THE GERMAN AND FRENCH IMMIGRANTS IN NEW YORK AND PENNSYLVANIA

Huguenots continued. The people were discouraged. Many left poor paying jobs to look for money and adventure. Rough bands roamed the countryside to steal and murder. Treachery became a custom. On August 24, 1572, over 4,000 Huguenots were massacred by the Roman Catholic mobs in Paris. This butchery spread to the outlying districts. No one was safe. The Cardinal of Lorraine was killed by hired assassins. Henry III, King of France, collaborated in this massacre, but he was even assassinated by a Jocobin friar.

PHILIP LeFEVRE

Philip LeFevre, son of John, was born during 1574(?) in the Valley of the Yonne, France,--two years before the death of Henry III. The next king, Henry IV, was a Huguenot who converted to Roman Catholicism in 1593. He had some mercy for the Huguenots when he passed in 1598 the Edict of Nantes in which he gave civil rights and freedom of private and public worship to those outside of Paris. This lasted until 1685 when Catholics pressured Louis XIV to revoke the edict. Henry IV also lost his life when he was killed by a lunatic Catholic dissident. There was only a slowdown in the persecution during the Edict. The Huguenots were harassed in many ways. One device was to lodge the dragoons in their homes. These heavily armed, rough, cavalrymen were stationed there to give the families an unbearable time. The women were molested and raped and entire families became virtual slaves.

ANDREW LeFEVRE

Andrew LeFevre, son of Philip, was born near Chateau--Chinon, France in 1604 (?). His Huguenot pastor, in speaking of Andrew and his wife, said: "They were the best people amongst us." Another said, "Having walked before God in Christian simplicity, and performed their duty, they died at a good old age." Andrew and his wife

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Purgatory's fire springs." The decadence was widespread. A German monk, Johann Tetzel, sold indulgences as if they were passports to Paradise. Some Catholics denounced these tactics. One of these was Martin Luther who became a leader. In 1517, he spoke against Johann Tetzel and his methods. Luther preached that personal salvation came from the grace of God, available through faith alone and the truth was to be found in the Scriptures. Everyone is bound by the same doctrine --pope, king, peasant, soldier, thief, merchant, beggar. This was the beginning of Protestantism. His views were not shared by everyone. Many thought they had the right to their own viewpoint. Radicals began to appear. Sects became numerous, all claiming the final Truths. One sect fought another, and both fought the Roman Catholics. Religious wars began. The rulers thought their subjects should adhere to the state religion. If they didn't, it was heresy and they should be tortured until they changed their mind. Those stubborn ones who could not be convinced were hanged, burned to death, put into slavery, or jailed for the balance of their life.

had five children. They were fortunate not to know the future of their children and grandchildren. Abraham, our ancestor, and six of his family were killed by the Catholics. Judith, another child of Abraham, was imprisoned for life. Isaac, a son, was forced into slavery until he died. Andrew and Simon escaped across the border into the Palatinate and later came to America. The massacre of the LeFevre family and other Huguenots began on October 18, 1685, after the Revocation of the Edict of Nantes at which time all flight from the country was absolutely prohibited. The middle class and nobles escaped across the border into Bavaria, Holland, England, Prussia, and America before the difficulties were put in their way.

However, the Huguenots, by one device or another, managed to escape to their brethren who had preceded them. These were solid French citizens who took their courage and skills to populate a more receptive land.

The children of Andrew LeFevre:

1. ***Abraham, b 1632***
2. ***Andrew, b 1636(?) in France, d 1696 at Kingston, NY, unm.***
3. ***Simon, b 1640 in France, d 1690 at New Paltz, NY, m in 1678 Elizabeth Deyo. Andrew and Simon came to America and worked together all their lives.***
4. ***Judith, b abt 1644 in France, d there abt 1690. She was imprisoned in a convent until her death.***
5. ***Isaac, b 1648 in France, d a martyr 13 Jun 1702.***

ABRAHAM LeFEVRE

Abraham LeFevre, son of Andrew, was born near Strasburg, France,in 1632. He married about 1658 and was killed in 1685 with most of his family by the Catholics. It is not known why he didn't escape with the others. Perhaps he chose to stay and fight like many of the others. Those who did not flee fought against the king. The bloodletting and migration steadily weakened France.

Andrew and Simon LeFevre, brothers of Abraham, fled across the border about 1655--many years before the Edict was revoked. They went to the Bavarian Palatinate, and lived a while at a place called Paltz, on the river Rhine, near Manheim. From there they went down the Rhine to Holland. In April, 1660, full of energy and enthusiasm for the reformed faith, they left Holland, and between 1662 and 1665 came to the Indian village of Wiltwyck, or what was called by the Dutch, Esopus, and later by the English, Kingston, in Ulster County, New York. On April 23, 1665, they were in Wiltwyck and united with the Kingston church. Andrew and Simon were two of twelve Hugenots who

got a patent from Governor Andros, made a treaty with the Indians and bought 36,000 acres on May 26, 1677. They called this tract New Paltz, which included all the lands from the Shawangrenk mountains to the Hudson River. These men and their families moved to their patent lands and there founded the village of New Paltz in the spring of the subsequent year. Here in 1683 they organized the French Reformed church. They adopted the confession of faith framed by the first Synod of the Reformed church of France in the year 1559 and other formularies of the French Reformed church. These continued in use in the church and its school until the change from French to the Dutch language was made, when the Heidelberg catechism took their place and the French church was merged into the Reformed Dutch church.

Isaac LeFevre, another brother of Abraham, was born in 1648 near Chateau-Chinon, in the valley of the river Yonne, France. He died a martyr June 13, 1702, after seventeen years of suffering from murderous cruelty of the Roman Catholic church authorities. In 1663, when fifteen years old, he was sent to school at Geneva, Switzerland. Later he studied law at Orleans. His testimonials of character and learning were so high that he was admitted as one of the Advocates of the Court of Parliament. He was a sincere Christian Huguenot, and encouraged and helped other Huguenots to be faithful. On account of his ability and eminence, the Roman Catholic church authorities made every effort to get Isaac to recant and leave the Huguenot faith. Failing in such efforts, they determined to put him out of the way. He was seized on Sunday, February 4, 1685. They took everything he had, and put him in irons. After three weeks in prison, he was tried and convicted of heresy, i.e. of following Christ instead of the Pope of Rome. While before the Court, a Counsellor of the Court said to Isaac: "When a person is convinced that he is in the true belief, he must suffer even unto death." Isaac answered, "What he said was very true, and that he was on the way to it." He was then condemned to the galleys. He became sick from the ill treatment and bad food in prison. In August, 1686 he arrived in Marseilles, and was put in a hospital of the galley slaves. When he was a little better, although he could not stand, he was carried to a galley for rowing, and fastened with chains. He had to sleep on board without clothing, and the galley slaves in pity for him gave of their own scanty clothes to shelter him. He was able to remain on the galleys only until April, 1687, when he was put in a dungeon in Fort St. John in Marseilles harbor. The dungeon had been a stable, but being too damp and ill

ISAAC LEFEVRE WAS CONVICTED OF HERESY...AND CONDEMNED TO THE GALLEYS IN FEBRUARY OF 1685. ALTHOUGH TOO SICK TO STAND, HE WAS FASTENED WITH CHAINS AND MADE TO ROW.

ventilated to keep a horse in, they put him in it till his death. And there the body of Isaac LeFevre, the martyr was buried.

Judith LeFevre, sister to Abraham, was born about 1644. She was an earnest and faithful Huguenot. She encouraged and helped her brother Isaac while he was persecuted, although she was often threatened. Finally she was imprisoned in a convent till her death.

The children of Abraham LeFevre:

1. Judith, b 20 Oct 1660, d at the age of 25
2. Philip, b 1 May 1664, d at the age of 21
3. Jacob, b 20 Dec 1666, d at the age of 19
4. Isaac, b 26 Mar 1669, d 1 Oct 1751
4. Mary, b 15 Jan 1671, d at the age of 14
5. Susanna, b 12 Sep 1572, d at the age of 13
6. Charles, b 24 Oct 1680, d at the age of 5

Nothing is recorded about the families of Judith, Philip, and Jacob. Were they married? Were they killed also?

ISAAC LeFEVRE

Isaac LeFevre, our ancestor, was born March 26, 1669, and was the only son of Abraham to avoid death by escaping to Bavaria at the age of sixteen in the year 1685. That was the year that his father and all of his brothers and sisters were killed by the Roman Catholics. It was in a era that found France devastated with religous bigotry against the Protestants. It was an especially tragic time in the lives of Isaac's family who were Protestants. To save his life he followed in the footsteps of his Uncle Andrew and Uncle Simon to begin a new life in America. He settled in Strasburg Township, Lancaster County, Pennsylvania. His death was on October 1, 1751. The place of his burial cannot be definitely stated. However, since a place of burial had already been selected for a son that passed away sixteen years previously, it is believed that he too was buried at the same place. Originally, there were two very old unmarked graves here which were thought to be those of Isaac and Catherine, his wife. This burial ground is now known as the LeFevre Cemetery and is located about one mile north of Strasburg, PA. In it rest the remains of more than thirty of the early LeFevres, and if Isaac is buried here, it contains seven generations. Isaac LeFevre was married in Bavaria about 1704 to Catherine Fuehre, who was born at Landau, France, about 1679, and

IMMIGRANT

died in 1749. She is believed to be buried beside her husband in the LeFevre Cemetery. (See Fuehre/Firre section).

The children of Isaac and Catherine (Fuehre) LeFevre:

1. ***Abraham, born in France(?) on April 9, 1706, died on November 20, 1735.*** He, with the assistance of his father, built a two-story log house one mile north of Strasburg, PA, on the tract which was to be his inheritance at the time of his father's death. But dying in 1735 before its completion, his father finished the building, and thus its remains are the only tangible work left of our French ancestor Isaac LeFevre of 1669. The house stood a little west of the present brick dwelling erected in 1836, and the foundation, even with the surface of the ground, is shown to visitors. A dozen or more of the great logs from the building, some measuring twenty-one inches wide, are still in the large bank barn built in 1837. Abraham's body was the first internment in the LeFevre Cemetery.
2. ***Daniel LeFevre, our ancestor.***
3. ***Mary, born August 24, 1715, died February 25, 1774***
4. ***Esther, born May 3, 1717, died before 1751.***
5. ***Samuel, born June 28, 1719, died May 4, 1789.***

DANIEL LeFEVRE

Daniel LeFevre was born March 29, 1713 and died in April, 1781. He married Mary Catherine Kerr about 1736. He was the first white child born in Pequea Valley. His birthplace was within sight of the Pennsylvania Railroad bridge at Leaman Place, PA. He lived on 318 acres just north of and adjoining Abraham's farm.

The children of Daniel and Mary Catherine (Kerr) LeFevre:

1. ***Christian, our ancestor, was born August 26, 1737.***
2. ***Mary, born November, 1738.***
3. ***Catherine, b 18 Feb 1740, d 27 Jul 1802.***
4. ***Elias, b May 1743.***
5. ***David, born April, 1745, died October, 1821.***
6. ***Esther, born September 1748 (?).***
7. ***Solomon, born January, 1750.***
8. ***Daniel, born April 15, 1752, died November 9,1814.***

CHRISTIAN LeFEVRE

Christian LeFevre married Ann Firre. On July 27, 1771, he sold 124 acres and allowances to Peter LeFevre. This uncle had in his possession the original patent papers of Isaac given by William Penn with his great seal in wax, four inches in diameter and 3/8 inch thick. On this Patent, Isaac LeFevre wrote and signed a transfer of it to his two grandsons, John and Peter. After selling his land, he moved to Frederick, MD.

The children of Christian and Anne (Firre) LeFevre:

1. ***Catherine, born September 22, 1763, died young.***
2. ***Henry, born February 3, 1764, died young.***
3. ***Anne, born November 21, 1765, m to Peter Reese.***
4. ***Mary LeFevre*, our ancestor, born April 10, 1767. She married George Derr. (See Derr section)***
5. ***Sarah, born May 15, 1769.***
6. ***Daniel, born April 27, 1771, died August 5, 1856, m Anne Margaret Sulser, b 1773, d 26 Dec 1859.***
7. ***George, born October 14, 1773, died Dec. 24, 1850.***
8. ***Elizabeth, born December 19, 1775, m to George Price.***
9. ***Esther, born March 28, 1778.***
10. ***Samuel, born March 10, 1780, died young.***
11. ***Christian, born June 7, 1786, died February, 1871, m Jely Meloy.***

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*The Last Will and Testament of George LeFevre left his estate to a number of relatives. One was John Derr who was the son of his deceased sister, Mary. This was the year that John Derr at the age of 56, sold his land and with his inheritance, took his family to the young state of Michigan where he purchased a section of land near Corunna, Michigan.

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George Newton LeFevre and Franklin D. LeFevre. **The Pennsylvania LeFevres.** The LeFevre Cemetery and Historical Association, Strasburg, PA. 1952.

Gilman, C. Malcolm. **The Hugueonot Migration in Europe and America, Its Cause and Effect.** The Arlington Laboratory for Clinical and Historical Research, Colts Neck, New Jersey. 1962.

Royer, Donald. **The French Huguenot, Palatine, Lancaster Co. Connection; A Treatise on the French Huguenot Roots of the Royer Family of Lancaster County** in THE PALATINE IMMIGRANT, Vol. IX, No. 2 August 1983.

The last Will and Testament of George Lefever [LeFevre] of the town of Hopewell in the County of Ontario and State of New York, dated 5 Dec 1850.

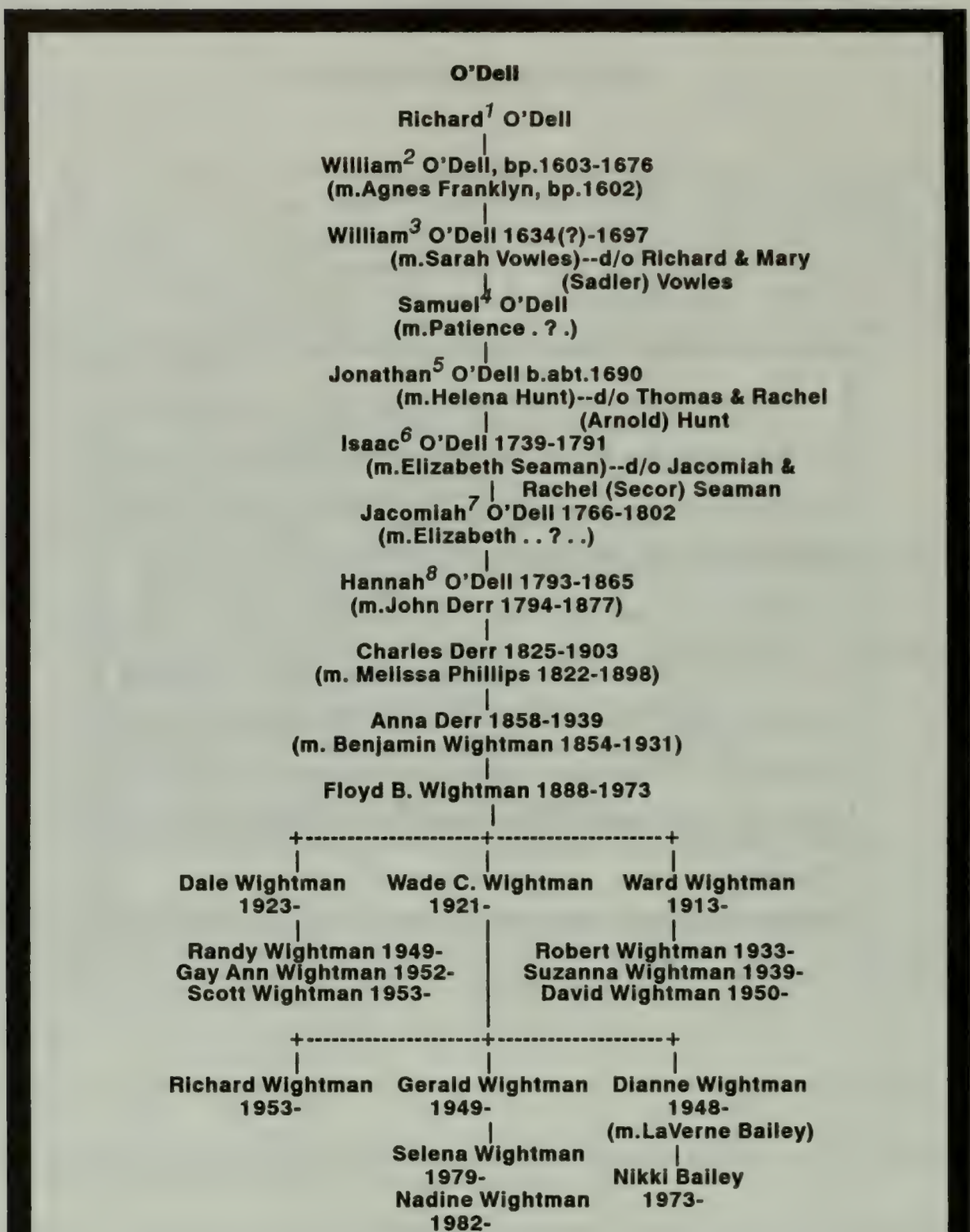
"Marry a man with an itching foot and a girl is bound to have anxieties. It was the common lot of pioneer women. Better to go and share it with him. Marry your man and follow him. Bear his children. Feed him. Watch his cattle. Lend a hand with the farm at need. Milk, churn, weave, sew. Mold his bullets. Load his rifles when the shooting is rapid enough to demand it. Beat off the Indians yourself if need be. Watch your husband set out again and again into the forest with death or torture or captivity always a prospect."

O'Dell

Richard[1] O'Dell
|
William[2] O'Dell, bp.1603-1676
(m.Agnes Franklyn, bp.1602)
|
William[3] O'Dell 1634(?)-1697
(m.Sarah Vowles)--d/o Richard & Mary (Sadler) Vowles
|
Samuel[4] O'Dell
(m.Patience . ? .)
|
Jonathan[5] O'Dell b.abt.1690
(m.Helena Hunt)--d/o Thomas & Rachel (Arnold) Hunt
|
Isaac[6] O'Dell 1739-1791
(m.Elizabeth Seaman)--d/o Jacomiah & Rachel (Secor) Seaman
|
Jacomiah[7] O'Dell 1766-1802
(m.Elizabeth . . ? . .)
|
Hannah[8] O'Dell 1793-1865
(m.John Derr 1794-1877)
|
Charles Derr 1825-1903
(m. Melissa Phillips 1822-1898)
|
Anna Derr 1858-1939
(m. Benjamin Wightman 1854-1931)
|
Floyd B. Wightman 1888-1973
|

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949- Gay Ann Wightman 1952- Scott Wightman 1953-		Robert Wightman 1933- Suzanna Wightman 1939- David Wightman 1950-

Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979- Nadine Wightman 1982-	Nikki Bailey 1973-



Ideally, we as grandparents see children in noble terms—our most precious commodity, our link to the future, an invaluable extension of ourselves -- and we expect parents to want and cherish their offspring for the same reasons.

O'DELL

The O'Dell family of America had their roots in England. **Richard[1] O'Dell** died on 22 June 1615 at Wharley, Cranfield, Bedfordshire, England.

WILLIAM[1] O'DELL

One son, **William[2]**, was born 24 Feb 1602 at Cranfield, Bedfordshire, England. They were a deeply religious family. In fact when William was an adult, he was so fervid about his religion that on the 17 Apr 1637, outside a church in nearby Newport of Buckinghamshire, he got in an argument with Edward Hartley. Edward quarrelled "by words with William O'Dell in the churchyard and (stabbed) the seyd William through the arme."

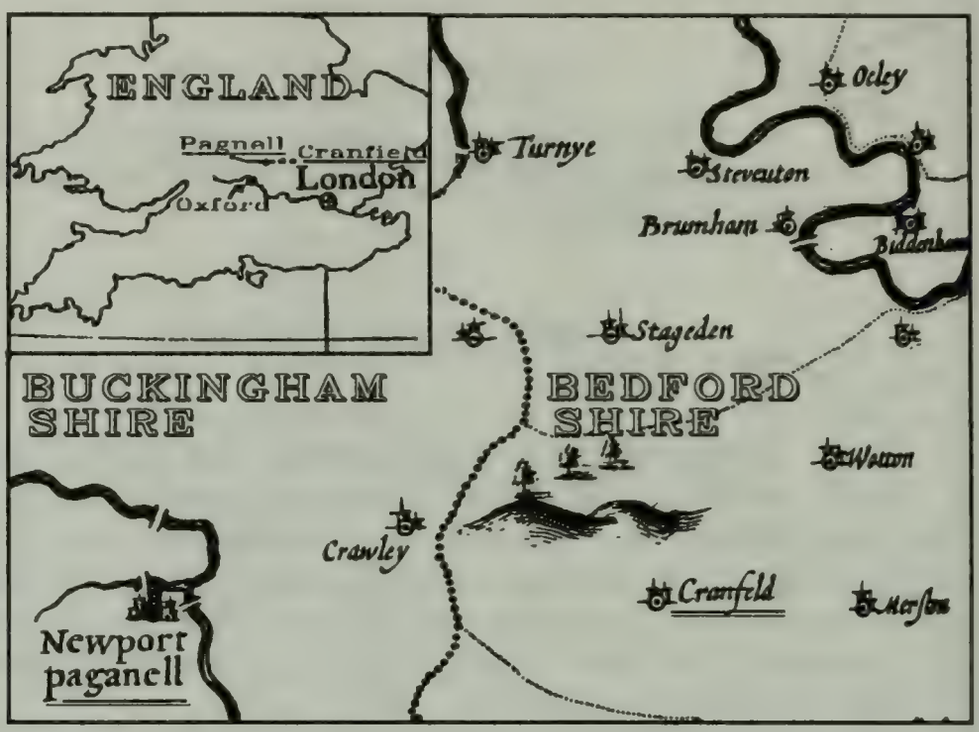
When the case came to court on 17 Oct 1639, a period of just a little over two years, court records show that neither Edward Hartley or William O'Dell were present. In fact, William O'Dell was not even in the country. He had left England and was living in America.

IMMIGRANT

A short account should be given here about the political turmoil going on at this time. Henry VIII died in 1547. His sickly son Edward VI served England for only a short time when Lady Jane Grey was appointed queen. She lasted only nine days when Mary, the half sister to Edward VI, had her arrested and beheaded. When Mary died in 1558, "good Queen Bess" (Elizabeth I) took over and ruled until her death in 1603. The Catholic James I ruled until 1625 when his son Charles became Monarch. He appointed Laud who, as archbishop and chief advisor, really began the systematic persecution of the Puritans.

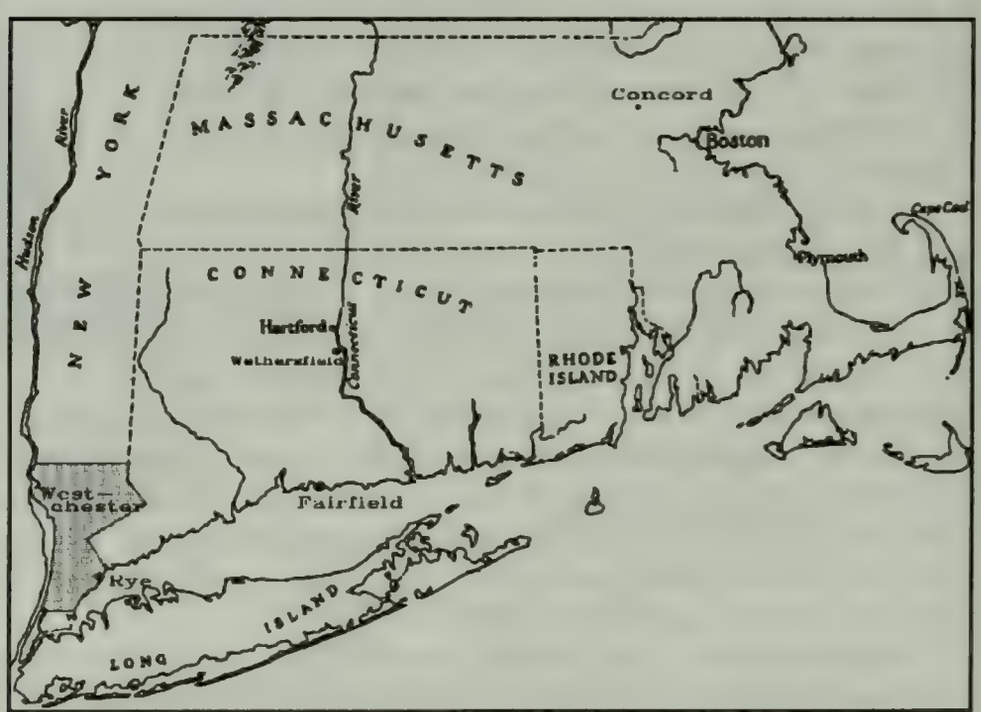
Maybe poetic justice was served and our ancestors took a secret satisfaction in the fact that Laud was later executed for treason.

One ruler might be Catholic, another might be a Protestant. One might be tolerant, another might enforce High Church beliefs and ritual. Torture, imprisonment, hanging and burning at the stake were common occurrences for anyone not following the beliefs of the current ruler. This was the climate that the O'Dells had to live in and it is no wonder that even our stout-hearted ancestors lost hope. Some 25,000 educated



AREA IN ENGLAND WHERE THE O'DELLS LIVED.

MAP TAKEN FROM JOHN SPEED'S ENGLAND PRINTED IN 1611.



AREA IN AMERICA WHERE THE O'DELLS SETTLED.

and influential Englishmen fled Laud's grasping clutches and fled to America during the decade 1630-1640.

William O'Dell married Agnes Franklyn on the 4th of May 1629. She was baptized on 9 Apr 1601, the daughter of William & Ursual Franklyn. [There is also a marriage listed in the same books at Bromham, Bedfordshire, England that indicates that William married a Rebecca Brown on 4 May 1624. Perhaps, Rebecca died and he married Agnes.] The O'Dells, including one child by the name of William, were among the Puritan group that left their homeland in 1637. This group included the rector of the little church that was built in 1220, Peter Bulkeley, and other members of the church in the parish of O'Dell in northeastern Bedfordshire.

Rev. Bulkeley had to disguise his role as a minister or the authorities would not have let him embark for America. The others in the group also fled in costumes and disguises as they boarded the Arabella, Winthrop's Flagship.

THE O'DELLS HAD TO LEAVE ENGLAND IN DISGUISE AND SECRECY

It is a matter of record that the group had to be very discreet about leaving England as they arrived in America without paying a "Subsidy Tax" imposed by Charles I on those leaving England--especially those bound for America. All emigrants from England at that period had to bring a certificate from the justice of the peace and the minister of the parish in which they lived before embarking on the ships to America. [With a court appearance hanging over his head for the stabbing by Edward Hartley, could this have been another reason for leaving England?]

The Massachusetts Historical Collection, Series 8, Vol. 8, records: "In like manner, subsidy records show that Roger G. Goodspeed of Buckingham, Andrew Hallett of Somerset and William O'Dell of Bedfordshire reached New England without the paying of taxes levied for the ship's subsidy. Neither was Reverend Peter Bulkeley listed as a minister." It is also recorded that the Winthrop Flagship Arabella and the Abigail arrived in Concord, Massachusetts with some "fourty" persons over their tax paid passenger list. These forty people thought it best, no doubt, to be taken on after the clearance of the vessel by the English port authorities. [See page 360 for more details on this great migration.]

The Rev. Bulkeley's group, which included the O'Dell family, moved on west to the Concord River to found the town of Concord. They bought their land from the Indians, dealing with the ruler, Squaw Sachem. During the O'Dell residence in this town, two more children were born, James on 2 Dec 1639 and Rebecca on 12 Jul 1642.

Even though the O'Dells and the Bulkeleys found the Massachusetts Bay Colony civilized and well organized, they did not have the freedom of religion and thought that they cherished.

If you did not measure up to the standards of the clergy, you could not become a member of the church or have voting rights in the community. In fact, if you didn't qualify, you could be put in stocks, whipped, fined, have your ears nicked or cut off, or even expelled from the colony. There also appears to be some dissatisfaction among the settlers at Concord on account of excessive taxes levied upon the inhabitants of the colony. Also, many of them were not content with the quality of the soil as it was marshy and difficult to farm.

During the summer of 1643, the O'Dells and the Bulkeleys with fifteen other families, left Concord and followed the Indian trails to the new village of Fairfield, Connecticut. Shortly after their arrival, John O'Dell was born.

Religious freedom might have been better here, but this predominately Puritan village still had strict beliefs and prejudices that prevailed and dominated their lives. Witchcraft was a significant fear. The practice of hanging and burning witches was a common thing in those early days in New England and the old country. So it is not surprising to find that records of 1654 register that "on May 13th, Goodwife O'Dell was present at the trial and hanging of the witch, Goodwife Knapp."

To the Puritans, life was a grim, serious business, and sin was always lurking to tempt them from the proper path. They actually passed laws against laughing on Sunday, the Lord's Day. Their idea of entertainment was sitting on a hard wooden bench in church listening to a three-hour sermon on the torments of hell.

THEIR ENTERTAINMENT WAS SITTING ON A HARD WOODEN BENCH IN CHURCH LISTENING TO A THREE-HOUR SERMON ON THE TORMENTS OF HELL.

Someone once defined a Puritan as a person who would abolish bullfighting not because it caused the bull pain but because it gave the spectators pleasure.

The O'Dell family considered their condition tolerable, in fact, thought that they had just and honest religious freedom. They thrived in their new location in spite of the vexing French and Indian problems. The Indians surrounded them and were often hostile and then there were the French who threatened from time to time from the north. But, all and all, life in the wilderness of Connecticut was to be preferred to the rule of King Charles I and their letters to relatives in England urged them to come join them.

William O'Dell's Will was dated 6 Jun 1676 and probated on 12 Jun 1676. It dispersed £447 to his sons William and John and to his daughter Rebecca. The will mentioned his grandchild Samuel

Morehouse, the son of his daughter Rebecca, and his brothers Thomas and John Morehouse; grandchild John O'Dell, son of John; to 'Goody Knap', four yards of new red cloth. Could this have been the daughter of "the witch, Goodwife Knapp" that was hung in 1654 that William's wife witnessed? His wife died in 1674.

The children of William[2] and Agnes (Franklyn) O'Dell:

1. William[3] O'Dell, bpt 14 Nov 1630 Cranfield, England, m Sarah Vowles

2. James, b 2 Nov 1639 Concord, MA, d 4 Feb 1641.

3. Rebecca b 17 May 1642 Concord, MA, m Lieut. Samuel Morehouse (4 child.)

4. John, b 1643 Concord, MA, d 1707, m Mary Walker, d/o Robert & Sarah Walker

WILLIAM O'Dell[3]

William O'Dell was a young child when he emigrated to New England with his father and mother in 1637. He was baptized on 14 Nov 1630 in Cranfield, Bedfordshire, England. He married Sarah Vowles, daughter of Richard & Mary (Sadler) Vowles about 1665 in Westchester Co., NY. Her father, Richard Sadler, of Fairfield, CT was a freeman in 1662, and representative of the Colonial Government in 1665-8-9. William O'Dell died about 1700 at Rye, Westchester Co., NY.

IMMIGRANT

In the mid-1600s, when Massachusetts Bay Colony began bursting at the seams and had too rigid religious principles for many, small groups broke away to form their own settlements further west. Among the first territories that they settled was the Connecticut River valley. This area was soon inundated by a wave of newcomers lured by glowing reports of the rich lands. Thus began the first great migration westward. New lands were purchased from the Indians on the shores of Long Island. A few families sailed from their homes in Greenwich with all of their household possessions and livestock to colonize a new territory in the western part of the Colony in what is now Westchester County, New York. They settled on Manussing Island for security reasons. William O'Dell and Richard Vowles are known to

be in the original group to establish this area. Others were Peter Disbrow, Thomas Studwell, John Coe, John Budd, Samuel Alling [Allen], Robert Hudson, George Clere, John Brondish, Frederick Harminson, Thomas Applebe [Appleby], Philip Galpin, John Jackson, Walter Lancaster, Jayfrey Lockwood, and a Mosier.

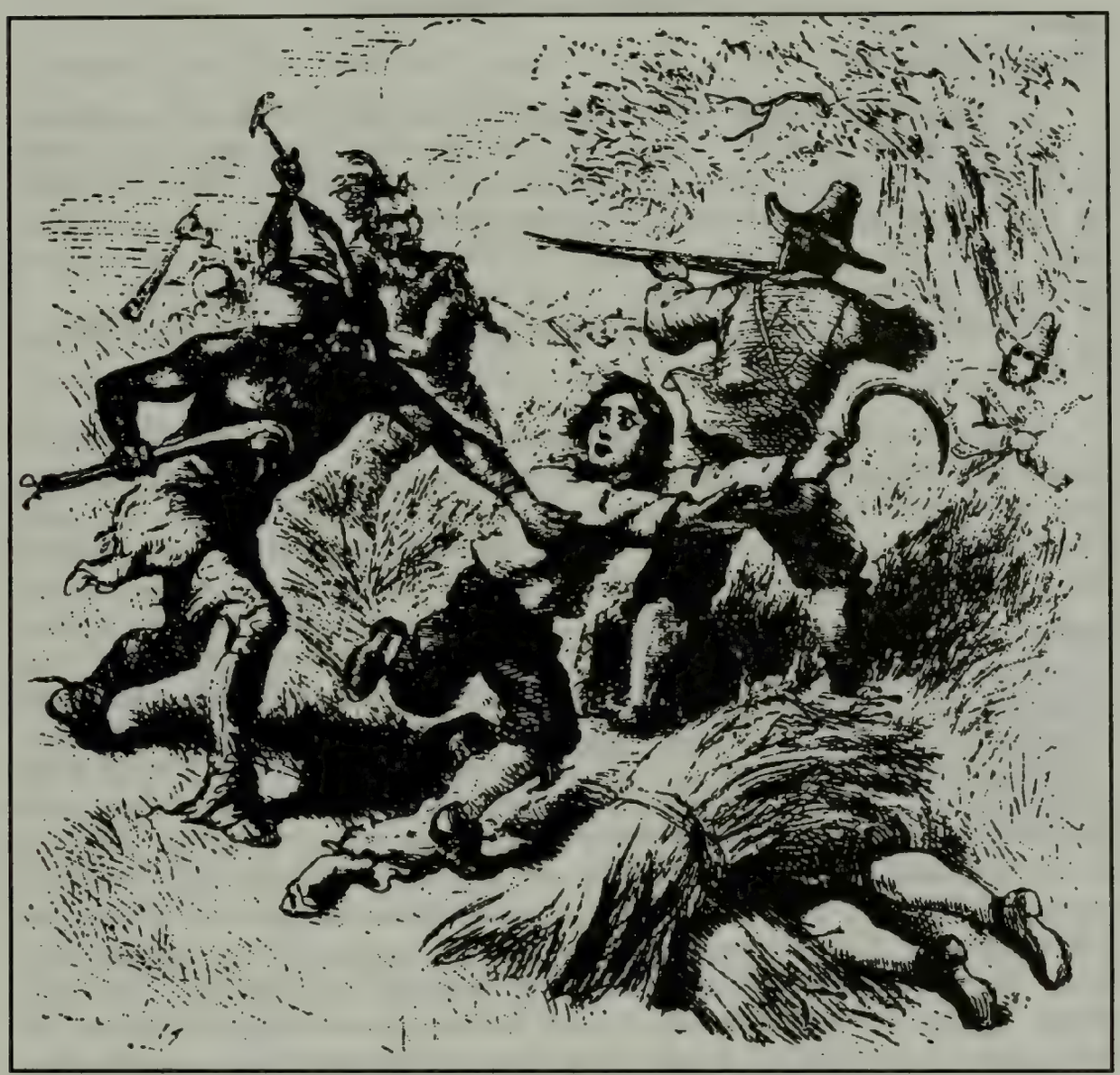
William O'Dell was known as one of the proprietors and founder of the town of Rye in 1662, a company organized to purchase lands from the Indians, to live on the lands and to dispose of them as a group. Like all the immigrants, they were shrewd barterers and the Indians were given a paltry sum for large tracts of land. However, there was no competition to raise the market prices, and the title of the Indians was neither clear nor recorded. Like Roger Williams of Rhode Island and some others, they did recognize the Indian's priority, of his right to existence, and of a wish to respect his feelings.

So successful was the venture that the company was increased from twelve to eighteen proprietors and two other purchases were made, "Lame Will" and "White Plains."

If the birthplaces of the children that are listed below are correct, William and Sarah moved five times between 1663 and 1681. Within the next few years after the island settlement was started, most of the original families joined the community on the mainland now referred to in Town Records as Rye. The O'Dells and Vowles were among those that moved.

William owned 400 acres of land in 1662. He became a "Freeman" in 1662 and was made Deputy of the General Court of the town of Rye in 1668 and 1669.

Politics was a constant source of trouble. In 1662, King Charles II, gave the people of Connecticut their Charter. The eastern boundary of the Colony was established at Narragansett Bay [which was held by Rhode Island], the Massachusetts line on the north, Long Island Sound and the ocean to the south. **On the west, Connecticut was to run all the way to the "South Sea," meaning the Pacific Ocean!** Two years later, King Charles decided to take most back and to give Long Island and all the lands west of the Connecticut River to his brother James, Duke of York. The settlers of the Connecticut Colony refused to give up the land and the Duke of York was equally determined to take possession of his patent. Rye, situated on the most easterly part of the Connecticut Colony was in the middle of the whole squabble. In the ensuing political bickering, a compromise agreement threw Rye and Bedford into the Province of New York. The people of both villages refused to go along. They wouldn't pay taxes to New York in 1687 and revolted, joining their former Connecticut Colony. Open fighting almost occurred in Rye. Years of angry dissension and ill feeling followed until finally the King and Parliament confirmed the boundary agreement which placed both of these villages in the Province of New York.



THE O'DELLS DID NOT LIVE IN QUIET PEACEFUL TIMES.
THE INDIANS WERE ALWAYS A THREAT.

The children of William[3] and Sarah (Vowles) O'Dell:

1. *John, b ca 1660 in Fairfield, CT; d ca 1735 Westchester Co., NY; m Hannah Michaels*
2. ***SAMUEL[4] O'DELL, b ca 1663 Rye, NY, d 1720+***
3. *Sarah, b ca 1665 Westchester Co., NY; m John Archer, Jr.*
4. *Isaac, b ca 1670 Westchester Co., NY; m Anna Tompkins*
5. *Jonathan, b ca 1675 White Plains, NY, d 1754; m Mary Tompkins*
6. *Ann, m Daniel J. Tourneur*
7. *William*
8. *Hackaliah*
9. *Michael, b ca 1677 Rye, NY, m Sarah Bushing*
10. *Mary, b ca 1681 Fordham, NY, m. Matthew Valentine*

SAMUEL O'DELL[4]

Samuel O'Dell was born about the year 1663 at Rye, Westchester, New York. He was married to a woman named Patience (last name unknown) and had his residence in Fordham, NY. In 1697, he is in Tryo, Fairfield County, Connecticut where he and his wife, Patience, give a deed of land. In 1700, at Rye, NY, he gives a deed of land that formerly belonged to his father, William O'Dell.

The following account of Samuel appears in Baird-- **History of Rye, N. Y.**

"Samuel O'Dell, son of William: in 1684 had from his father William...his title and interest in the White Plains purchase. He removed, like his brother, to the Manor of Fordham, where with his wife Patience he was: very well Settled to their satisfaction, when, about the year 1693, his uncle Jonathan Vowles [brother of his mother] of Rye, happening at that time to be parted and living separate from his then wife Deborah, and being alone and having not children, persuaded him to leave his habitation and to go and live with him. In compensation for his service, about nine years after according to his own statement Samuel received by deed from Vowles, the southernmost part of Mousting (Monussing) Island, containing about 150 acres. Six or seven years after, says Samuel, Deborah who was then living with her husband, came and borrowed the deed, and he has never seen it since. He returned to Fordham (about 1708, apparently) but persisted in his claim against Roger Park, who in 1717 bought from Vowles his father-in-law the land on Manussing Island. Samuel petitioned the governor in 1717 for a patent, and in 1720 remonstrated against the granting of a patent to inhabitants of Rye without recognition of his claim."

DURING SAMUEL O'DELL'S LIFE, A FAMILY FRACAS DEVELOPED THAT HAD TO BE SETTLED IN THE COURTS

Samuel's real estate problems really began after his Aunt Deborah refused to return the borrowed deeds to the property and then sold the land to Roger Park.

The petition on the next page that was taken from the land papers of the Colony of New York, Vol. 6, p.146 started a long court battle.

1716, June 21. Petition of Samuel Odell prayint a Patent for the southernmost part of a certain Island, called Monussen Island, lying between the town of Rye, in the County of Westchester and the Sound, containing about 150 acres of land.

To His Excellence Robert Hunter, Esq., Captain Generall and Governor in Chief of the Province of New York, New Jersey and Territories thereon Depending in America, and Vice Admirall of the same.

The Humble Petition of Samuel Odell

Sheweth

That in the year 1693, one Jonathan Vowels haveing or Pretending to have a right or title under the Colony of Connecticut to the southerly most part of a certaine Island called Monuseen Island lyeing between the Town of Rye in the County of Westchester and the County of Westchester and the Sound——Containing about one hundred and fifty acres of land the said Vowells did give your Petitioner a conveyance for the same and did put your Petitioner in full and Peaceable Possession of the said premices and your Petitioner there upon entered and held and Possessed the said part of the said Island for many years last part under his said Title.

Now for as much as it is un——inably granted that the said Island lyes within this Province of New York and for that noo Grant hath yet beene made from the Crown to any person for the same

and your Petitioner haveing spent his time and substance for many years in improving the same.

Your Petitioner most humbly prayes your Excellancy will be pleased to Grant him his Majesties most Gracious Letter Patents for the said part of the said Island under such Moderate Quitt Rents for the Same as your Excellency shall seem most and that your Excellecy will be pleased to Order the Surveyor General to Survey and layout the same for your Petitioner accordidngly and your Petitioner shall ever Pray

Samuel Odell

This family difficulty was not solved by the above petition. In fact, the trouble in the family seemed to intensify as shown in the court records printed below:

Samuel Odell of the Mannor of Phillipsburgh in the County of Westchester, yeoman and Patience his wife being severally Sworn upon the Holy Evangelists of Almighty God, Deposeth and sayeth as followeth That in or about the year of our Lord One Thousand Six hundred and ninety three these Deponents being settled in the Mannor of Fordham in the County of West Chester, Jonathan Vowells of the Township of Rye in ye County of West Chester yeoman being this Deponents Samuel Odells mothers Brother he the said Jonathan Vowells happening at that time to be parted and living seperate his then wife Deborah and being alone and haveing noo children persuaded and prevailed upon the said Deponent to leave their said

habitation in the Mannor of Fordham and to live with him the said Jonathan Vowells and be assistant to him in his affairs and to Encourage these Deponents to do son (sic) did faithfully promise to do very well for these Deponents and the said Deponents depending on the promises of the said Jonathan Vowells did leave their said settlement att the Mannor of Fordham where they were very well settled to their satisfaction and did go and live with the said Jonathan Vowells and both of the said Deponents did work and spend their time and substance in the service and assistance of the said Jonathan Vowells in his affairs for some considerable time, and the said Deponents better and those present Incouragement to do so, he the said Jonathan Vowells, haveing then at Rye under the Colony of Connecticut as he alledged to hold Southernmost part of a Certain Island called Mounsting Island lyeing between the Town of Rye in the County of West Chester and the Sound containing about one hundred fifty acres be ye same more or less which southernmost part of the said Island seems to be in a manner parted from the other part by a small brook Did freely give to this Deponent Samuel Odell in consideration of his said services the said southernmost part of the said Island and there upon the said Jonathan Vowells and Deborah his wife by a certain conveyance or writing under their hands and seals by them duely executed did

TRANSFER OF LAND TOOK PLACE BY THE SELLER CUTTING UP A TOKEN OF "TURF AND TWIGG" AND HANDING IT TO THE BUYER

give grant bargain sell and convey to this Deponent Samuel O'Dell his heirs and assigns for ever all that certain southernmost part of the said Mounsting Island with appurtenances there unto belonging and all the Rights and interest of therein the said Jonathan Vowels and Deborah his then wife of in and to the same which said Deed was afterwards acknowledged by the said Jonathan Vowells to be his voluntary act and Deed before William Chatterton Esqr then one of the Justices of the Peace for the said County of Westchester who at the same time subscribed his name certifying the said acknowledge-ment accordingly and that afterwards in a very short time after asking the said Deed or conveyance by the said Jonathan Vowells to this Deponent Samuel Odell as aforesaid he and the aforesaid Jonathan Vowells did go with the Deponent Samuel Odell to the said Mountsing Island and then and there in the presence of Nathaniel Sherwood and John Frost deliver possession of the said southernmost part of the said Island to this Deponent by cutting up a Turf and Twigg and delivering the land to this Deponent which he the acknowledged and declared to be a saying token of this giveing the possession of said land to this Deponent Samuel Odell did accordingly enter upon and cultivate and improve the said lands on the said Island so conveyed to him as aforesaid and spend his time and substance thereon and quietly and personnally possessed held and enjoyed the land for about nine years without any manner of interruption or disturbance from any person and this Deponent

Patience Odell further saith that some years after the making and granting the aforesaid Deed of Conveyance by the said Jonathan Vowells and Deborah his wife to ye said Samuel Odell as aforesaid to witt about six or seven years to the best of this Deponents Rememberance of the time that the Said Deborah then Cohabitating again with the said Jonathan Vowells said to this Deponent and requested this Deponent to show her the said Deed of Con— veyance upon some frivilous pretense where upon this Deponent thinking no harm did show her the said Deed but when the said Deborah had gott the said Deed she said she would just go and show it to her brother in law to read and return it again within half an hour to this Deponent, which she not doing, this Deponent afterwards went to her and she then said she had delivered it to her Brother who had it in keeping for her and refused to deliver it again to this Deponent and this Deponent then never afterwards obtained the same again and these Deponents further say that the (sic) being so tricked out of the said writing or conveyance and being poor and haveing money to go to law for the same claim title to the said land being as taken away from them they grew afterwards weary of spending their time and substance any longer upon the place which they were afraid would be the Ruin of them to go to law about to Maintain their just Right to———therefore they left that place for some time although they were assigned to their just right and interest therein and went and settled again upon the Mannor of Fordham.

Sworn this *The Mark of*
26 Day of July Ano.Dom. 1720 *Samuel O'Dell*
Before me *The Mark of*
R. Walter *Patience O'Dell*

It was mentioned in the above that Samuel O'Dell, yeoman, was of the Manor of Phillipsburgh in the County of Westchester. During the first years, the growth of the settlement was slow. In 1697, there were probably not more than 75 persons of all ages living in this Manor. The census reveals that in all of Westchester County there were 316 men, 294 women, 307 children, 146 Negroes. Included in this census were the 19 families of 83 people that lived in Philipsburg. This manor had its beginning only ten years before in 1687 when Frederik Philipse purchased from the Indians and individuals all the land from Spuyten Duyvil Creek to the Croton River and from the Bronx River to the Hudson at Tappan--a total land area of 90,000 acres. A Royal Charter was granted to him on 12 June 1693. Frederik Philipse had been a carpenter for Peter Stuyvesant.

More Land Papers: Colony of New York on Samuel O'Dell.

1720, July 28 (Vol. 8, P.7) Affidavit of Nathaniel Sherwood in relation to the Southernmost part of a certain island called Mounsting Island lying between the Town of Rye, in the County of West Chester, and the Sound possession whereof was delivered by Jonathan Vowells to Samuel Odell in the presence of said Sherwood.
Nathaniel Sherwood of the Town of Rye in the County of West Chester, yeoman of full age being duely Sworn and Examined upon the holy Evangelists, Deposeth and Saith that he very well knows Jonathan Vowells of the Township of Rye aforesaid and hath known him for many years last past That he also very well knows Samuel O'Dell who

is very well Remembers that in or about the year of our Lord One Thousand Six Hundred and ninety three to the best of his now Remembrance of the time that this Deponent haveing heard it publickly discoursed that the said Jonathan Vowles had made over and conveyed to the said Samuel O'Dell the southernmost part of a certain Island called Mounsting Island lyeing between the Township of Rye in the County of West Chester and the Sound to which the said Vowells was then Esteemed to have a Right to under the Colony of Connecticutt and this Deponent saith that on or about the time aforesaid he this Deponent was desired by the said Jonathan Vowells to go with him to said Mounsting Island to be an Evident that he Delivered possession of that part of the said Island to the said Samuel Odell and this Deponent did then accordingly go with the said Jonathan Vowells and Samuel Odell to Mounsting Island aforesaid where he this Deponent did then and there see the said Jonathan Vowells upon the said Southernmost part of the said Island--being in a manner divided from ye other part of ye said Island by a said Brook--Cutt up a Turff upon the land also Cutt a Stick or Twigg thereon and the said Jonathan Vowells did then and there Deliver the said Turf and Twigg to the said Samuel Odell and desi-red this Deponent to take notice that he the said Jonathan Vowells did putt the said Samuel O'Dell in full and pendable possession of the said Southernmost part of the said Island by the Delivery of the said Turf and Twigg and this Deponent saith that he hath

afterward severall times seen the said Samuel O'Dell working upon the said Land and further this Deponent saith not.

Sworn this 28 Day of July *The Mark of*
Anno. Dom. 1720 *Nathaniell Sherwood*
before me
R. Walter

LAND PAPERS: COLONY OF NEW YORK

1720, July 28 (Vol. 8, p.5) Report of A. Depeyster and others of the Council, to whom was referred the petition of Daniel Purdy and others, for lands in the Town of Rye, in the County of Westchester.

[Parts pertaining to our ancestor]...*Any Equitable Rights property or Interests in the said Tract of land or Island according to their and every of their several and respective proportions saveing and reserving nevertheless to Samuel Odell and Roger Parks and their Respective heirs and assigns respectively the respective Right Title Interest and Equity which they and either or any of them doe shall or may respectively have or claim to the southernmost part of the Island and the whole subject to such Reservations and Restrictions as are appointed for that purpose all which is nevertheless hereby submitted by**

Your Honors Most Obedt Humble Servants
New York *A. Depeyster, R. Walter, Gerard Beekman*
July 28th 1720 *Caleb Heathcote, A. Philipse.*

The known children of Samuel & Patience ( ) O'Dell:

1. William
2. Thompkins
3. Samuel, b abt 1695
3. Jonathan[5] O'Dell, b abt 1700

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*Does all of this double talk mean that Samuel got the land or did Roger get a portion (or all) of the land that was in dispute?

JONATHAN O'DELL[5]*

Jonathan O'Dell was born about 1700 at Fordham, Westchester County, NY. Jonathan married Helena Hunt (see Hunt section). He died before 1753 in Westchester County. Governor Benjamin O'Dell of New York was one of his descendants.

The children of Jonathan & Helena (Hunt) O'Dell:

1. ***Nehemiah, b ?, d ?, m Jane_____***
2. ***Nathaniel, d 1795+-5, m Sarah_____***
3. ***Gabriel b 1737/8, d 1760, unm.***
4. ***Jonathan, d bef 1800***
5. ***Benjamin, d bef 1790***
6. ***Oliver, d bef 6 Nov 1812, m Mary Ann/Marian_____***
7. ***Stephen, d 1800+***
8. ***Isaac O'Dell*, b 23 Nov 1739, d 16 Mar 1791, m Elizabeth Seaman (see Seaman section)***
9. ***Mary, b 1742, m 27 Aug 1761 Benjamin Lent***
10. ***John, m Catherine Lent***

ISAAC O'DELL[6]

Isaac O'Dell was born 23 Nov 1739 in Fordham Manor, Westchester County and died 16 Mar 1791 in Rockland County, NY. He married Elizabeth Seaman who was born on 4 Mar 1745 and died 13 Apr 1827. Elizabeth was the daughter of Jacomiah Seaman, bp 3 Aug 1720 (the first white child born in New Hempstead) and Rachel Secor. Jacomiah's parents were Jonathan and Elizabeth (Denton) Seaman, Jr. They were probably of the Quaker faith. It is know for certain that their children Jonah, Gabriel and Hannah [Fanny] and their children were Quakers as revealed in family letters now (1984) in the possession of R. A. O'Dell of 20 Jacinto Lane, South San Francisco, CA. 94080.

On 5 Apr 1785 at the Annual Town Meeting of Haverstraw, Isaac O'Dell was appointed Highway Master. It is recorded in the Rockland County Deeds (Lib Vol. M. p. 116) where Isaac O'Dell transferred sections of land at two different times.

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* CONFLICT: Jonathan O'Dell is said to be the son of Isaac & Ann (Tompkins) O'Dell according to McKensie. The Archive Records of LDS library, Salt Lake City, UT agree.
Haacker claims he is the son of Samuel & Patience (.....) O'Dell as quoted above.

The children of Isaac and Elizabeth (Seaman) O'Dell:

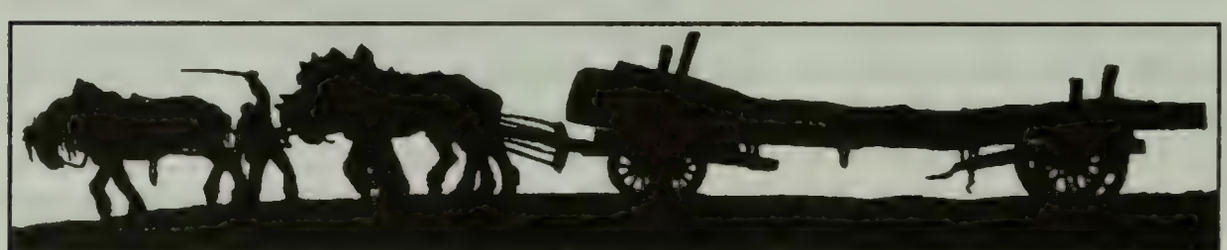
*l. **Jacomiah O'Dell**[7], b 23 Apr 1766, d 9 Apr 1802,*
m Elizabeth_____
2. Benjamin, b 12 Jun 1767, d 12 Mar 1855, m bef 1806
Sarah Knapp
3. Jonah, b 7 Jun 1769, d 22 Feb 1858, m abt 180l
Margaret Fritts
4. Daniel, b 12 Jul 1771, d 26 Nov 1848, m bef 1810
Meriche Secor
5. Hannah, b 17 Nov 1773, d 1848, m 10 Aug 1805
Joshua TenEyck/Teniche
6. Gabriel, b 5 Mar 1776, d 8 Oct 1851, m 30 Oct 1822
Sarah Johnson
7. Esther, b 12 Sep 1778, m 12 May 1811 Robert Muicklewee
8. John, b 20 Sep 1780, d 15 Nov 1851, m 11 Sep 1805
Sarah Onderdonk
9. Fanny, b 3 Nov 1782
10. Isaac, b 23 Jun 1784, d 2 Feb 1871, m (1) Fanny____
(2) Phebe (Rall) French

JACOMIAH O'Dell[7]

Jacomiah O'Dell was born on 23 Apr 1766, probably in Westchester County in the state of New York. He married Elizabeth . . ? . . Jacomiah died 9 Apr 1802, probably in Rockland County, NY.

The children of Jacomiah and Elizabeth ( ) O'Dell:

*1. **Hannah O'Dell**[8], b 1792, m **John Derr** (see Derr section)*
2. Martha, m William Ellison
3. Isaac, b 1798, d 1852, m Eliza Safford
4. Katherine, m Stephen Thatcher



IN THE BEGINNING

The family originated about 625 B.C. at what was later the city of O'Dellum (Hebrew O'Dellam) both meaning the same--a dell or small valley with a stream flowing through it. O'Dellum was a trading station set up by the Phoenicians. Hiram, King of Phoenicia, supplied gold, silver, copper, cedar, fir and workman to King Solomon for Solomon's palace and temple.

The family moved from O'Dellum to the Black Sea, west coast; from there to the Baltic, thence to what is now Northern Prussia; from there to Holland, then to England in the reign of Queen Mary (Bloody Mary). This queen confiscated the estates of the direct line and drove them out of England. The others changed their names to protect themselves and their property. This, history signifies, brought into use the number of names derived from the old family name. History does not support spelling the name "O'Dell," but it is considered of Saxon adoption and the proper pronunciation is "O'dle." While there is absence of proof that the family lived in England prior to 1066, it is known that the old Baron of Woods and Hills, Chief of the Tribe of O'Dell, in what is now Holland, had been to England prior to 1066 as he knew the country quite well around Hastings. After the conquest of 1066, he built castles, roads and walls for William the Conqueror. The family pleaded with King John and also took sides with the barons in having John sign the Magna Charta. Members of the family were instrumental in making the foundation for the Church of England and built many small chapels in England.

Reference is made to the "History of the Phoenicians During Hiram's Reign" as treating of the temperament and character possessed by members of the O'Dell family and the mental and physical characteristics of their distant ancestry.

The first O'Dell was Walter Flandrensis, the last Count of Flanders, brother of Matilda of Flanders, wife of William the Conqueror, with whom he came to England in 1066 and became the first Baron O'Dell. He held a great barony in Bucks, England, in 1086 and became the first Baron O'Dell. Wahull or Woodhull, meaning wood hill, was the chief county seat. From this first Baron O'Dell, descended the Barons Wahul, Wodhull, Woodhull, O'Dell, which is found spelled various ways in the old records: Odel, Odle, Oadele, Odil, etc. **All O'Dells undoubtedly descend from Walter Flandrensis, first Baron O'Dell, direct descendants of whom were closely related to at least four kings of England, William the Norman, Alfred the Great, Edward the Second and Henry the VIII.** The title from which the name was derived was bestowed in 1066. There are compilations by O'Dell genealogists that

make the claim that there exists in the possession of the Counts of Flanders a complete and unbroken record traced back to Priam, the King of Troy, about 1200 B.C.

The titles and estates were bestowed upon the first Baron O'Dell by William the Conqueror for distinguished military services in the conquest of England.

The head of the barony was at O'Dell, Bedfordshire, England, where O'Dell church and O'Dell castle remain.

The direct family should be of the Church of England according to the claims put forth by the British-Israel Federation. Apparently the direct connection between the old and new family has not been definitely established, provable facts having been sought in England, but there are histories of the family both ancient and modern making the connection and it appears to be a case of "choose or prove."

The English record states that William O'Dell went to America.

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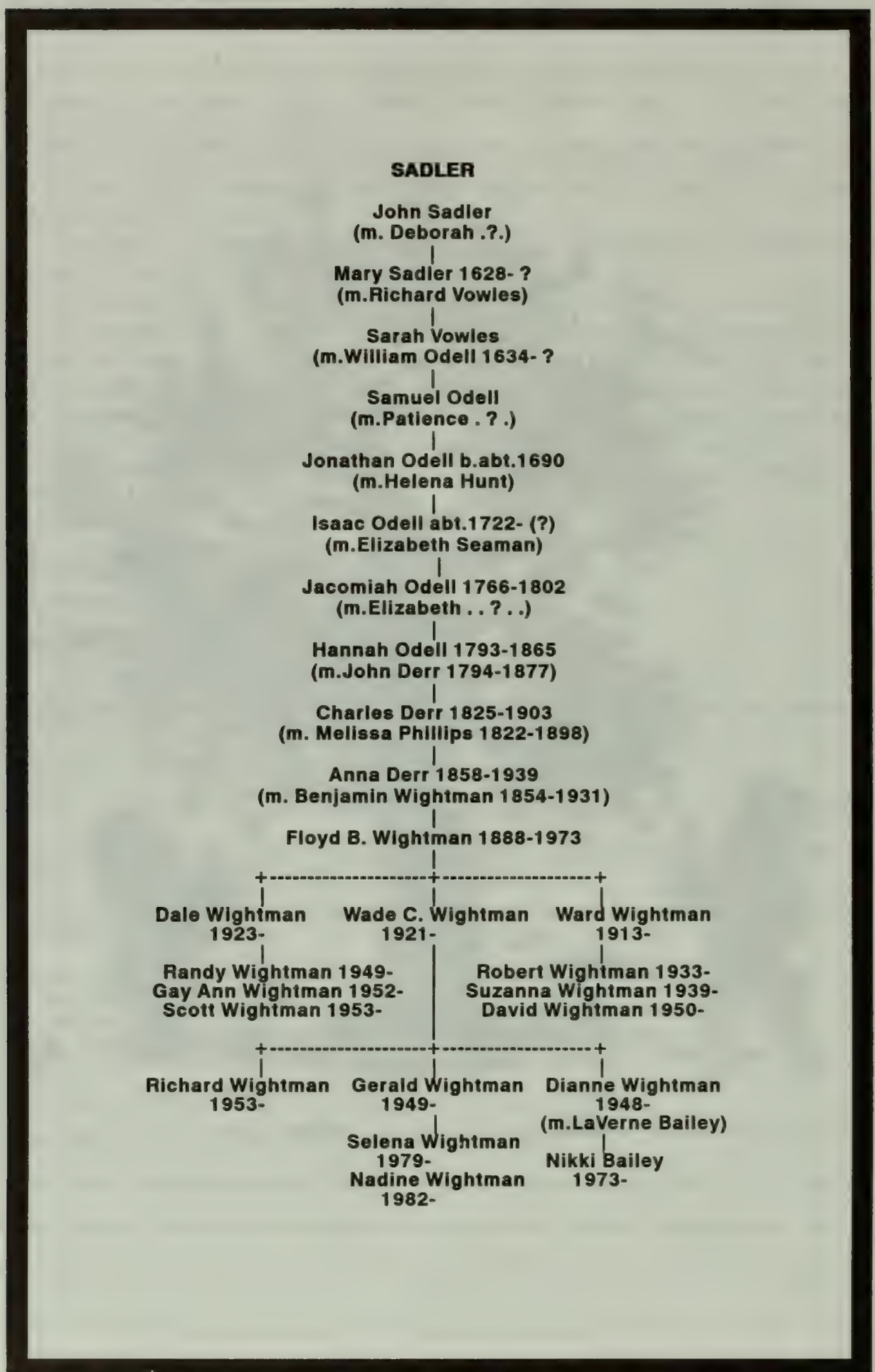
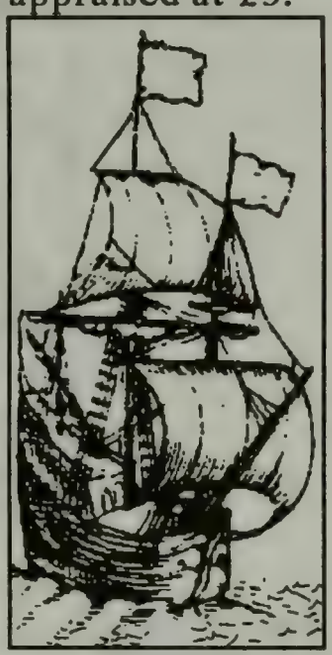

SADLER
John Sadler
(m. Deborah .?.)
Mary Sadler 1628- ?
(m.Richard Vowles)
Sarah Vowles
(m.William Odell 1634- ?
Samuel Odell
(m.Patience . ? .)
Jonathan Odell b.abt.1690
(m.Helena Hunt)
Isaac Odell abt.1722- (?)
(m.Elizabeth Seaman)
Jacomiah Odell 1766-1802
(m.Elizabeth . . ? . .)
Hannah Odell 1793-1865
(m.John Derr 1794-1877)
Charles Derr 1825-1903
(m. Melissa Phillips 1822-1898)
Anna Derr 1858-1939
(m. Benjamin Wightman 1854-1931)
Floyd B. Wightman 1888-1973
Dale Wightman
1923-
Wade C. Wightman
1921-
Ward Wightman
1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman
1953-
Gerald Wightman
1949-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Selena Wightman
1979-
Nadine Wightman
1982-
Nikki Bailey
1973-

John Sadler

John Sadler was in Wethersfield in 1642 and had as his wife Deborah (last name unknown). John and his wife Deborah operated an "ordinary" or "victualling house." Both terms stood for an inn. Sadler is believed to have the first public house in Wethersfield, CT. Taverns and "houses of entertainment" began to spring up regularly--one in 1648, others in 1675, 1713, 1717. These licensed taverns are a matter of record. Those that went out of business or moved elsewhere are not registered.

On 15 Dec 1650, a Christopher Fox died at Sadler's ordinary. The executor of his estate was John Sadler. Christopher was a boatswain aboard the Tryall--probably the first ship built in Connecticut. His inventory included books and nautical instruments appraised at £3.



IMMIGRANT

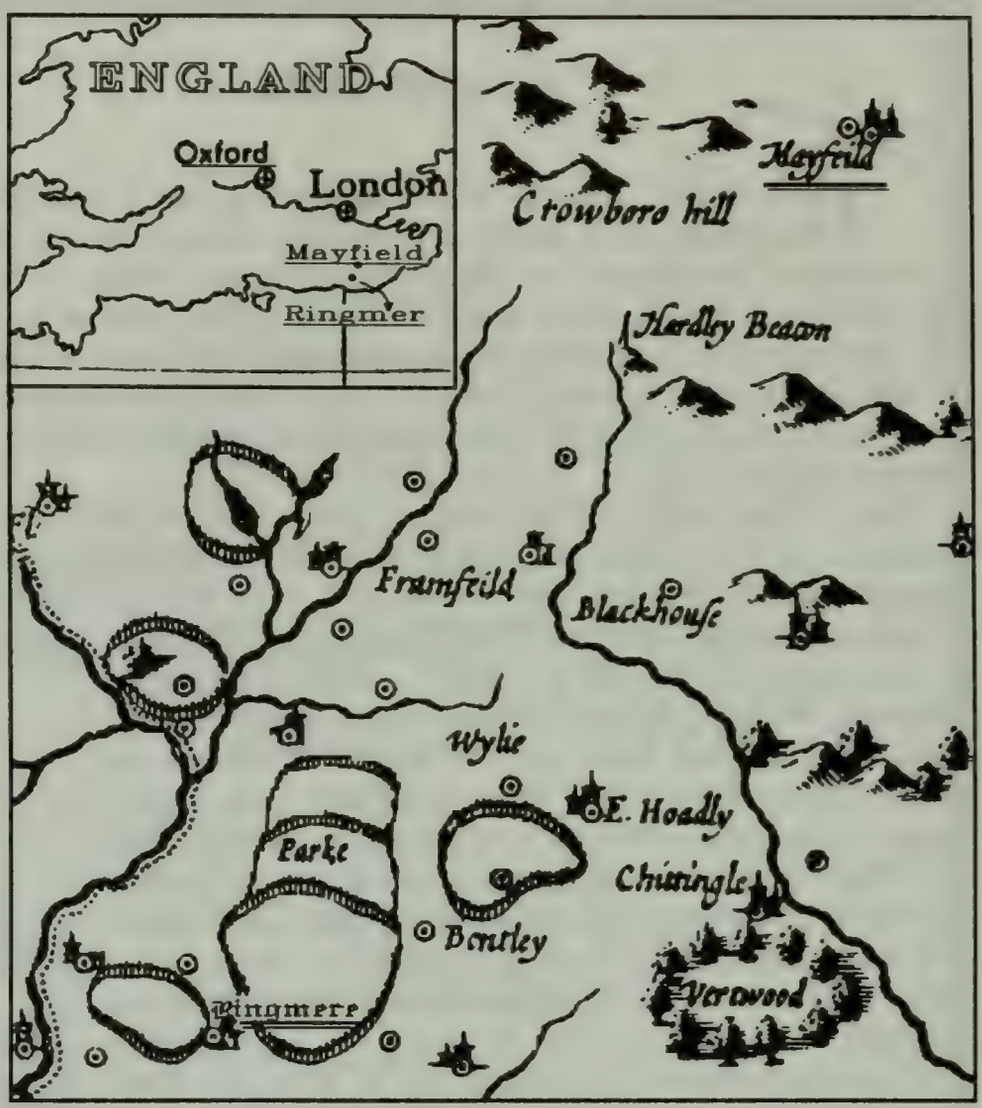
In April 1651 John Sadler, John Harrison, Thomas Wright, John Stoddard and John Goodrich--who owned lots in the section bounded by High Street, Fort (now Prison) Street and Sandy Lane--executed a written agreement, where they say that their "house lots are surrounded every winter and spring with water," so that they could not have any profit in the middle of their lots." They therefore agree that these lots shall be ditched; the expense to be born by themselves exclusive of Stoddard, whose lot is "hie and dry," but has to be traversed by the ditch in question.

It is difficult to say if John Sadler had a deep religious nature. He was a member of the "original" Society of the Wethersfield church but signed his name as "non-member" to replace a minister in 1658. In the exodus of Rev. Denton (see Denton section) with many of our ancestors to Stamford, John Sadler chose to stay. He also chose to stay during the Hadley exodus of 1659.

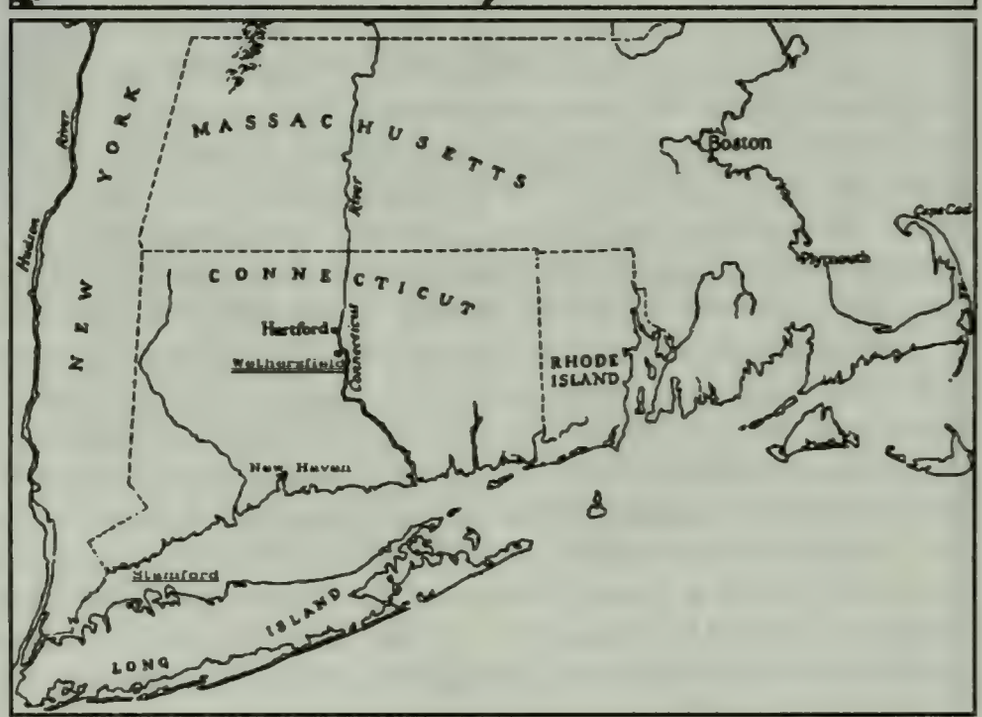
All through the 1650s, there was a muddle of personal, political, and ecclesiastical feuds going on in the Wethersfield church. The Church at Wethersfield had only seven voting members--six who came from Watertown and one who had joined there [i.e., at Wethersfield]. Four were on one side in the controversy which had divided the people, and three on the other; but the latter constituted a majority of the community. As a peace measure, the majority of the church agreed to emigrate with the minority of the planters; while a majority of the planters conceded them the right of taking with them the records, and so transferring their church organization to the new field.

AREA IN SUSSEX COUNTY, ENGLAND WHERE JOHN SADLER IS BELIEVED TO HAVE LIVED.

MAP IS FROM JOHN SPEED'S ENGLAND PRINTED IN 1611



AREA IN AMERICA WHERE JOHN SADLER SETTLED.



John Sadler was one of those who stayed in Wethersfield to change the church. His name appears on the following petition as a non-church member.

To the right Worshipful, the Governor and Deputy Governor, the Worshipful Magistrates and Deputies, assembled at Hartford, in this Honored Court, your humble petitioners wish increase of all felicity. August 17th, 1658.

We, inhabitants of Wethersfield, are necessitated to implore the aid and assistance of this Honored Court, and thereafter by right of an order made last March; for Mr. Russell, as we conceive, is not our settled and approved minister: First, he having sent us a writing, in the Spring, to provide for ourselves lest we be destitute, and we having professed, we look upon ourselves as free by answer of our committee, nor can we close with him, and are afraid to venture our souls under his ministry, he having given so great a scandal to the Gospel of our Lord Jesus Christ by such a grievous oath, acknowledged by himself to be ambiguous, rash and sinful, and what more may be made evident. Therefore, we your humble petitioners, humbly crave that we may not be held in bondage, but may use our liberty in procuring a minister who may be faithful in the administrations of the Gospel, and inoffensive in his conversation; otherwise, we, your humble petitioners, shall be forced to undergo whatever inconveniences or damage may come upon us or ours, for we think him altogether unfit for our comfort. And we, your humble petitioners, humbly crave your help, for we profess it lies as a heavy burden upon our consciences, and we know no rule that he should compel us to it. And if your humble petitioners find relief, you will now engage us to all legal subjection to you, so humbly we take our leave of you, and rest yours to commanded."

Signed by eleven church members and thirty-seven non-church members.

He made his will on 8 Jul 1673, and he died during the next month.

Recorded events in his life:

1642 or earlier. Bought land on West side of High Street from Samuel Clarke.
1642. Mortgaged his holdings to William Gibbons of Hartford.
1642 or earlier. Bought land from Edward Vere (or Veir)
1648. The Particular Court forbade John Sadler and Thomas Ford from harboring George Chappel in their inns. Chappel was a close neighbor of Sadler and a fugitive from justice.
1669. Listed as a freeman. 1669 was the first date all freeman were listed. John was probably elected a freeman many years before.
1670. He drew land as a freeholder.*

Children of John Sadler:

1. Mary Sadler b. 1628, m. Richard Vowles. (see Vowles section)
2. Ann, m. (1) John Harvard (2) Rev. Thomas Allen

An attempt was made to determine the father of John Sadler. A discrepancy in dates leaves some doubts as to whether or not the following information from NEW ENGLAND HISTORICAL & GENEALOGICAL REGISTER, Vol. 40, pp.366-367 had any connection with our John Sadler.

"John Sadler was inducted into the possession of ye vicaridge of Ringmer Octob^r^ xij^th^ 1626.

1640 Oct. 3 buryed Mr John Sadler minister of Ringmer.
Ringmer Parish Register."

Mary Sadler of Mayfield in the County of Sussex, widow, 16 January 1645, proved 13 November 1647.

"My Corpes to bee interred where ever ytt shall please God by my surviving freindes to dispose of ytt." I do nominate & appoint my daughter Elizabeth James to be my sole Executrix. And I bequeath and give unto her one hundred pounds of money which is in her husband's hands, and such bedding and chests and wearing clothes as I have (saving one chest which is full of linnen and pewter, and other small things). My will is that she shall buy & give to my grandchild Mary Russell two silver spoons of ten shillings apiece price and

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* By the Fundamental Articles of 1639, a Freeman was one who having been admitted an "Inhabitant" by the major part of the town where he lived, and having taken the Oath of Fidelity, might vote in the election of Deputies or Representatives. In 1656 it was enacted that they should be of "peaceable and honest conversation" and subject to approval by the General Court. The term corresponded very nearly to that of elector of the present time. In 1672 the candidate was required to have real estate to the value of £20. That requirement was reduced to £10 in 1675. Freeman was a requirement to become a Deputy, but it does not appear that town officers were. Many prominent citizens of Wethersfield did not bother to become freeman. There were probably forty-four more who might have qualified.

to Thomas Russell my grandson ten shillings of money. I will & bequeath unto my son John Sadler the money which I have in Mr William Michilborne's hands. Item I give unto my grandchild Mary James one chest of linen and pewter except two pair of the sheets and one pair of pillowcoats therein, which I give unto Anne James, and one other pair of sheets which are also in the said chest, which I give unto Elizabeth James my grandchildren. Item I give to each of my son Russell's children not before named in this my will one shilling apiece for the buying them gloves. Item I give unto my daughter Mary Sadler and to each of her children which I suppose to live in "newe" England one shilling apiece. Item I give unto my daughter Anne Allin and to her daughter Mary one shilling apiece, and this I do appoint and intend my last will and testament. 231 Fines."

No birth, marriage, or death record has been found in Connecticut vital records. As research goes on, nothing has been learned up to the time of publication.

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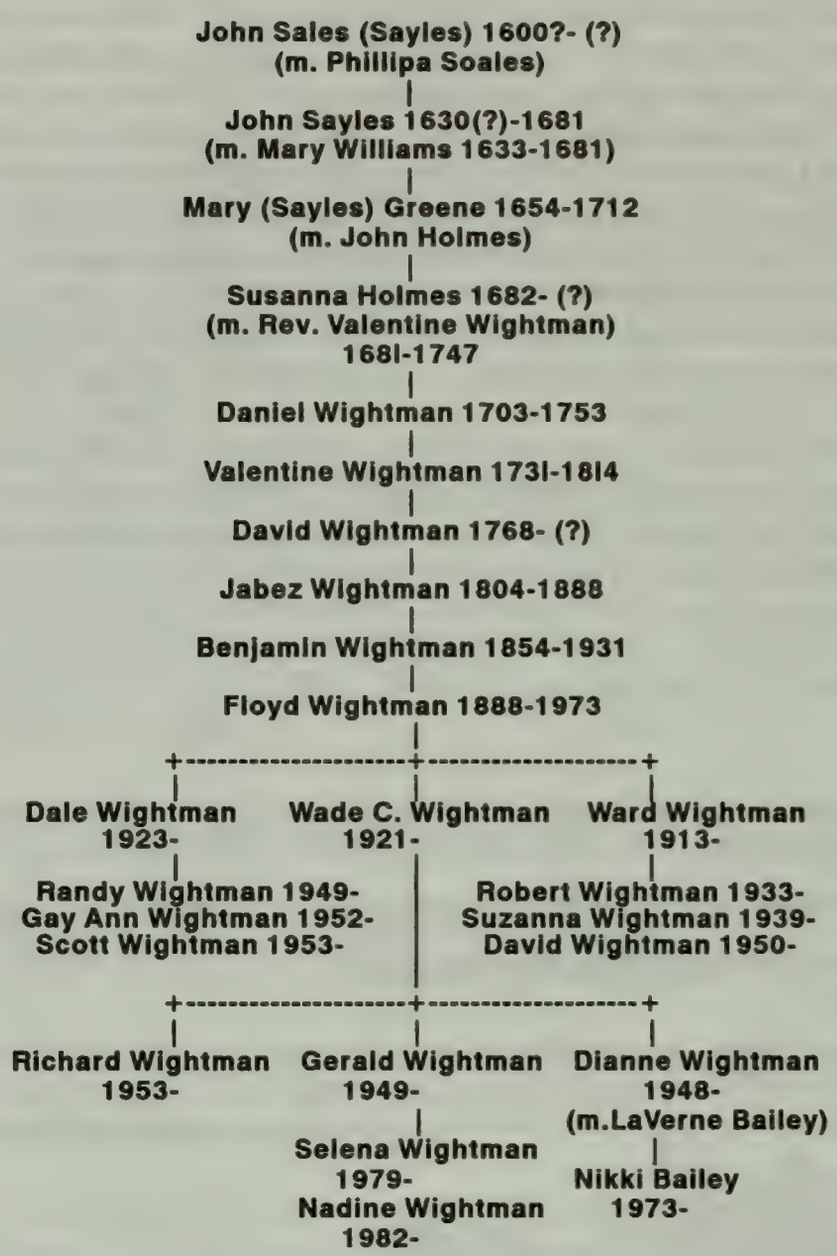
SAYLES



"They only deserve to be remembered by posterity who treasure up a history of their ancestors"
Burke

JOHN SAYLES, ENGLISH IMMIGRANT*

John Sales [Sayles] has been traced back to the records in the parish of Lavenham, Suffolk County, England. He married Phillipa Soale on August 11, 1625. She was the daughter of Jamys Soale and Ellyn (Bell) Soale, the granddaughter of John Soll (Soale). John and Phillipa had two children christened,--Phoebe on May 1, 1626 and Sarah on July 27, 1628, before they came to the New World. During their youth, England had many distressing times. There was a continuous conflict between the Crown and Parliament. This dissension grew even more pronounced as the Puritans became more numerous and outspoken. In 1621 a "disastrous economic depression" hit England, striking especially hard at the cloth industry. The textile industry was centered in Essex, Suffolk, and Norfolk counties which were heavily populated by "sympathizers" in Parliament. During this preindustrial Revolution period, most cloth manufacturing took place in the rural homes of east Anglia similar to the one in which John Sayles presumably lived. Merchants, known as entrepreneurs, distributed raw materials to the workers on their farms, and then collected the finished goods. Whole families worked together, spinning, weaving, and finishing the products, supplying most of the power with their own hands, each region developing its own special skills just as they had acquired their own unique farming practices, for the workers also had their planting, cultivating, harvesting and processing of crops to contend with. They lived under the constant threat of starvation. Most of them produced little, earned little, and certainly had no voice in the national government. By the time James I died in 1625, the New England coastline had been thoroughly explored by wealthy Englishmen hoping for more riches, and one colony, Plymouth, was well established--though the reason for its settlement had been for more "divine" riches. The Puritan middle class watched and waited, and remained in an England which was being

IMMIGRANT

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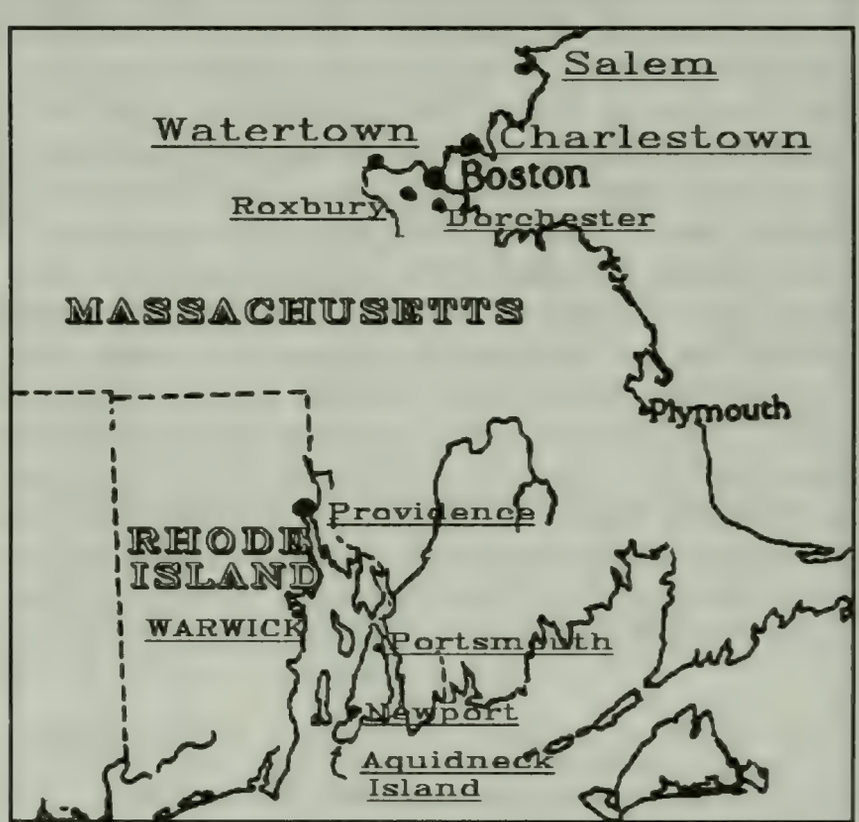
*Hurst, Judith A., SAYLES COUNTRY: A SOCIAL HISTORY 1600-1986 AND SOME DESCENDANTS OF JOHN AND MARY (WILLIAMS) SAYLES OF PROVIDENCE, RHODE ISLAND, Gateway Press, Baltimore, 1986. (This book may be ordered from Mrs. Hurst at 16 Salt Creek Road, So. Dartmouth, MA 02748. Permission was granted by the author to print this account of John Sayles from her book.)

AREA IN ENGLAND WHERE JOHN SAYLES AND HIS FAMILY LIVED BEFORE HE SAILED TO THE NEW WORLD

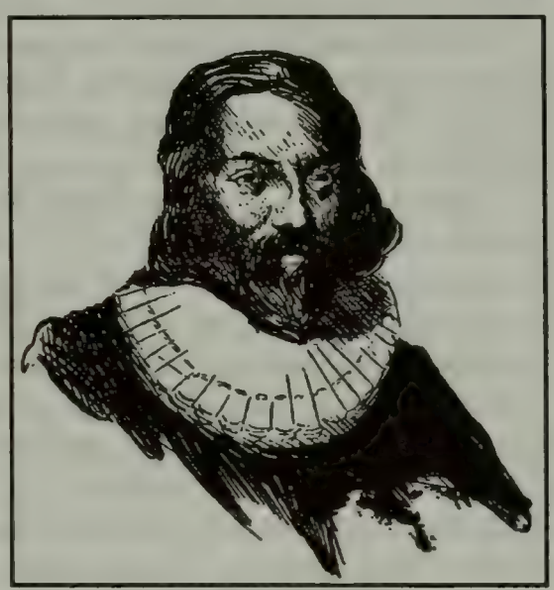
MAP FROM JOHN SPEED'S ENGLAND PRINTED IN 1611

SEE ALSO MAP ON PAGE 615



TOWNS IN THE NEW WORLD WHERE THE EARLY SAYLES LIVED

ravaged by starvation, anti-Catholic wars, disease, and oppression. The population looked hopefully to the new Monarch, King Charles, for a restoration of Parliament's powers. Nothing really improved. Charles managed to disrupt a tradition of local authority which had appeared to be so firmly entrenched that no one had imagined it could be challenged. He came into power determined to strengthen the court, put a stop to religious dissent, and to build an efficient army. The 16th and 17th century population deeply resented change and reacted in a conservative fashion. In any event, a few thousand Englishmen chose to leave the country in reaction to the King's continued interference.



JOHN WINTHROP
1587-1649

By May of 1629, John Winthrop, who was to become the first Governor of Massachusetts, had decided to leave England forever. Winthrop was a lawyer and the grandson of a well-to-do Suffolk County clothmaker, who had maneuvered himself into landed gentry status. His family had originated in Lavenham, and his grandfather had been granted the manor at nearby Groton by Edward VI. His enthusiasm for the New World was heightened by word from his son who had already travelled to Salem with an expedition headed by John Endicott. Winthrop and several influential Puritans secured a royal grant for "the Governor and Council of the Massachusetts Bay in New England", a charter replacing the one which had been granted to the previous company for which Endicott was serving as resident Governor.

The new charter was, in effect, a declaration of independence from England in that its authors, leading Puritans from the counties of East Anglia, established a government which could be transferred to their new settlement. Somehow, this new charter, with its radical changes from the original, escaped the King's attention. London investors lost interest in the new charter, and eventually, the Cambridge Agreement, as it was called, was signed at Cambridge University by twelve men who were dedicated to the idea of self government and religious freedom. A very significant feature of the Agreement was the fact that there would be a governing body--Governor, Deputy Governor, and Assistants with enough patentees to constitute a General Court. With the admission of "freemen", the Company would become a political organization with voters. On October 20, 1629, the Company chose John Winthrop as its Governor.

THE GREAT MIGRATION

The Winthrop Fleet had been readied for a voyage to the New World by the end of March 1630. There were seventeen ships in all. Eleven of them were scheduled to leave on the first crossing. The Fleet's Flagship Arbella (named for Isaac Johnson's wife) carried John Winthrop, and was accompanied by the ***Ambrose, Talbot, Jewel, Charles, Mayflower, The William and Francis, Hopewell, Whale, Success, and The Trial.*** The first five ships sailed on April 8 from Yarmouth, Isle of Wight, arriving in Salem during the month of June, and the other half of the first migration set sail a month later, reaching its destination in July. Approximately seven hundred passengers were aboard the first eleven ships, including John Sayles, Mrs. Phillipa Sayles, and their daughter, Phoebe.

The reports coming from New England had been glowing in their praise of the abundant land, the wild turkeys and geese, and "the succulence of berries and grapes." Francis Higginson, minister to the Endicott settlement already in Salem, had written of the beautiful yellow "gillyflowers" that floated out to meet his ship when it neared the shore. He had reported that most of the Indians had disappeared from the Bay area, apparently stricken by a mysterious sickness, and that the Plymouth Plantation had survived its first difficult years. Beyond Plymouth there remained even richer fields of black loam and untouched forest. Thousands of Englishmen saw the advantages, settled their affairs, and joined a migration that was to continue for the next several years.

A large number of the immigrants were from the East Anglican Counties where town dwellers and industrial workers lived. The chief industry was cloth working, particularly the manufacture of the new and lighter worsted which had been introduced into England by Protestant refugees from the Low Countries. Their farming experience would have been restricted to producing the essentials for their families with the exception of those from the High Suffolk counties which may have been the most progressive farming region in 17th century England. In any case, most of the East Anglian men were urban, and most were probably craftsmen. A study of a later migration in 1635 was more completely recorded, and probably more representative. It lists 11 farmers, 8 weavers, 4 cordwainers, 4 carpenters, 2 jointers, 2 tailors, 2 coopers, 2 mariners, and 1 brewer, shoemaker, grocer, locksmith, minister, butcher and calenderer. With the exception of the farmers, most would find it necessary to give up their English "calling" to become New England farmers, or find other trades. Since John Sayles originated from the Lavenham area which for many years had been a center for cloth making and weaving, it is probably a

fair guess that he was a weaver with some limited knowledge of farming.

The passengers' motives for emigrating were undoubtedly mixed, but religious persecution was a major factor, and there is evidence that they were recruited according to parish.

John Cotton, one of the most gifted Puritan ministers, observed that the Churches of New England were the means of conversion of "sundry elder and younger persons, who came over hither, not out of respect to friends or outward enlargement, and have found that grace which they sought not for." Addressing the emigrants on the day they left Southhampton, both as a congregation and as stockholders, he said on the one hand that they were leaving to purify their worship of "mixtures of manmade sake" as additional reasons for their departure. In fact, it is difficult to separate the economic from the religious motives attached to this migration. Individual motives must also have included neighbor squabbles, family quarrels, and most important, a desire for adventure.

The profile of the average emigrant was a male, head of a household, (sometimes a large one, including several children and servants or apprentices) most likely an urban tradesman in mid-career or at least five years past apprenticeship, out of favor with the Established Church, if not an acknowledged Puritan. The Reverend John Wilson, who accompanied Winthrop, was from Sudbury, a town not far from the Groton and Lavenham area where John Winthrop and eight or nine other emigrant families originated, including the Sayles family. Though he was not notorious in church circles, he may have had strong influence on many Suffolk families whose economic reasons for leaving England were already well established. This is about as much as we will ever know about the professional and personal motives of John Sayles and his fellow passengers; but having chosen to emigrate, they made a second and more remarkable decision to go to an undeveloped New England where few would ever again practice the crafts which had given them income and a certain status in their native country.

Once carriers or town criers had spread the word that ships were being readied for the Atlantic crossing, we can assume that John Sayles must have travelled to either London, Southampton, or Bristol to book passage. More than likely he went to London, which was closest to his home. There he would have spent approximately £15 to book passage for himself, his wife and daughter and, for the shipping of his personal goods. In his absence Phillipa would have made some difficult choices among their possessions, knowing that everything they owned couldn't be taken, but also knowing that some things would be essential to starting a new life in a distant land. Aside from their most necessary personal belongs, the settlers had to choose between essentials: those items most necessary for the first year's subsistence, at the very least.

There was not much space available for livestock and furniture, and yet the former was needed for the permanent settlement of any farming community. First were the fundamentals: farming tools, at least their metal parts, to which handles could be fitted after arrival, firearms, kitchen utensils, along with powder shot, fish lines, knives, and a supply of clothing, or the woven material from which it easily could be fashioned. There were also the tools of the various trades--for the carpenter, the blacksmith, the miller--not to forget the utensils, spinning and carding, hand looms, etc. needed by the women workers of the colony; also cooking dishes--pots and pans, and a few precious pieces of furniture. Seeds for the first planting, shoots of fruit trees and shrubs, and the plants and samples for sickness, must not be forgotten.

The early immigrants had to take everything to start a new life—pots, pans, farm tools, seeds, fruit trees, farm animals, clothing, some furniture, guns, etc. etc....

Fortunately in the primitive living conditions of that time in England, furniture was a much simpler and more homemade factor in the family life than it is today. And for a journey such as this, with space lacking, only the most prized heirlooms could be transported to the new continent. The family Bible, and Bible box; an arm chair or two; perhaps a cherished bedstead or table, and an oak dresser might be the chosen items. Chests were, of course, the most widely used and easily transportable of all objects. Every family had more than one of these made of oak or pine. They could be stuffed with smaller possessions such as cloth, linen, clothing, and other minor personal belongings. At the journey's end, they would go against the wall or under the window and serve as a seat or container for clothing, or sometimes as a child's bed until time had been found for the building of other and ampler furniture for the household.

Even so the immigrants brought goods and supplies by the ton, and in fact it has been estimated that if the migrations during the next twelve years had continued, a fourth of the riches of the Kingdom would have been carried with them. England knew it was losing valuable skilled labor, and a pamphlet in 1641 reported that the tradesmen of the nation had suffered under a "multiplicity of vexations which did impoverish many thousands and so afflict and trouble others that great numbers, to avoid their miseries, departed out of the Kingdom, some into New England and other parts of America, others into Holland, where they have transported their manufacture of cloth."

Until that time, maritime travel had been restricted to the export and import of merchandise. The best ships that were then available were selected for the transport of passengers; however, the transforming of a freight ship into a passenger vessel was no easy task. The only

possible place for passengers was the space between the stern and the forecastle, which was between the decks. From Winthrop's account of the voyage we learn that cabins had been constructed, compartments of rough wood and boards for women and children, and hammocks attached for the men wherever space was left over. Below was the hold where cargo and long boats were stored. The nobility and gentry probably were housed in the officers' cabins in the stern, since class distinction would not have allowed Sir Richard Saltonstall, Lady Arbella Johnson, her brother, Charles Fiennes, Esq., or John Winthrop, Esq., to share in common with the yeoman class which came with them. All shared equally, however, in the ordeal of the experience--the rough seas, limited food supply, and sickness--and it is doubtful that Sir Richard Saltonstall and his family were much more comfortable than the Sayles family. None were prepared for the sometimes mountainous waves that would catch the tiny ships in their channel, and hurl passengers and their possessions from end to end. Some either didn't survive the trip or died soon after arrival. Much of the long days during the two month voyage were undoubtedly spent in prayer!

The Puritans had carefully chosen the Massachusetts area as their destination, and had planned an early spring arrival, hoping to profit from the Pilgrims' disastrous fate in landing so close to winter. Whereas the Pilgrims had reached a weather-beaten coast without shelter of any kind, and the snows already beginning, the Arbella and the ten other ships that followed her in relays reached the coast in its most pleasant season. The strawberries were flourishing at Cape Ann, and situated in a quite presentable house in Salem, Governor Endicott was on hand to greet them.

Unfortunately, the situation at Salem was not as promising as it had appeared upon arrival. The first winter had reduced the earlier settlement of three or four hundred members by about eighty persons. Many of the survivors were badly weakened, and little planting had been done. The Winthrop company, assuming they could count on the Salem plantation for supplies, had consumed an enormous part of what little food the ships had been able to carry during the six week crossing, and most of the travellers were also badly weakened from scurvy. In spite of all the careful planning, the first few winters were hard.

Faced with the immediate problem of finding suitable land and starting to build, the settlers had scant opportunity for seed planting. Provisions diminished rapidly, and their very numbers were against them. As long as the weather remained warm, the men could hunt and fish, and the women and children could gather berries and dig for the clams so plentiful along the Bay at low tide. As winter approached, they bought corn from the Indians in the villages further inland, but as they became ill from lack of proper food, their stomachs rejected the Indian

food, and many died of starvation. Most of the shelters were so hastily and poorly built that many froze to death. By the end of the year, there had been over two hundred more deaths. Winthrop dispatched his supply ship, the Lyon, to England with instructions to load it with supplies, including plenty of lemons, and to return with all possible speed. Captain William Pierce made two fast voyages through the winter gales, and in February, just as conditions at Salem were at a point of desperation, the good ship Lyon returned. The lemons cured the settlers' scurvy, allowing their stomachs to accept the English bread Captain Pierce had brought and, eventually, the inevitable Indian corn.

During the first summer, Winthrop and his followers made a careful exploration of the coast and decided on Charlestown as the site of their first permanent settlement. Other members of the migration scattered elsewhere. Sir Richard Saltonstall put his servants down at Watertown, and some moved in the direction of the towns which became known as Roxbury and Dorchester. It was at Charlestown, in March 1631, that ordinances were framed at the first regular meeting of General Court, and it was agreed that freemen would elect the Governor and his Deputy directly. Only church members would be considered as freemen. The latter provision is important in that, at an earlier meeting in October of the previous year, 109 men had been accepted as "freemen" according to the same principle that applied in England and in the early Plymouth colony. John Sales (Sayles) was in Charlestown, Massachusetts in 1630. In that year he was the twenty-first member of the first congregation of Charlestown, along with his wife and daughter, Phoebe. Only church members could be considered as freemen and have the right to vote. A freeman was a man of social standing who was entitled to be addressed as Mister.

A number of reasons have been suggested for the overall success of the Massachusetts Bay Colony. First, though the environment was somewhat more harsh, and the winters colder, the length of the growing season, soil, and rainfall were similar to conditions in England, and it was possible, ultimately, to grow many of the same crops. Even tradesmen and artisans were familiar enough with fields of oats and wheat. Under the open field system adopted by many communities which dated from the Middle Ages, full time farmers didn't have to learn about new crops or cultivate huge farms.

A second factor contributing to success was the sense of localism the settlers had come to know in England which in a subtle way was further manifested in the immediate construction of a meeting house that served for both civil and religious functions. Here the colonists met regularly, and defined their society. Localism was also promoted by the very lack of natural resources such as gold or sugar which would have made the communities vulnerable to attack by England's enemies.

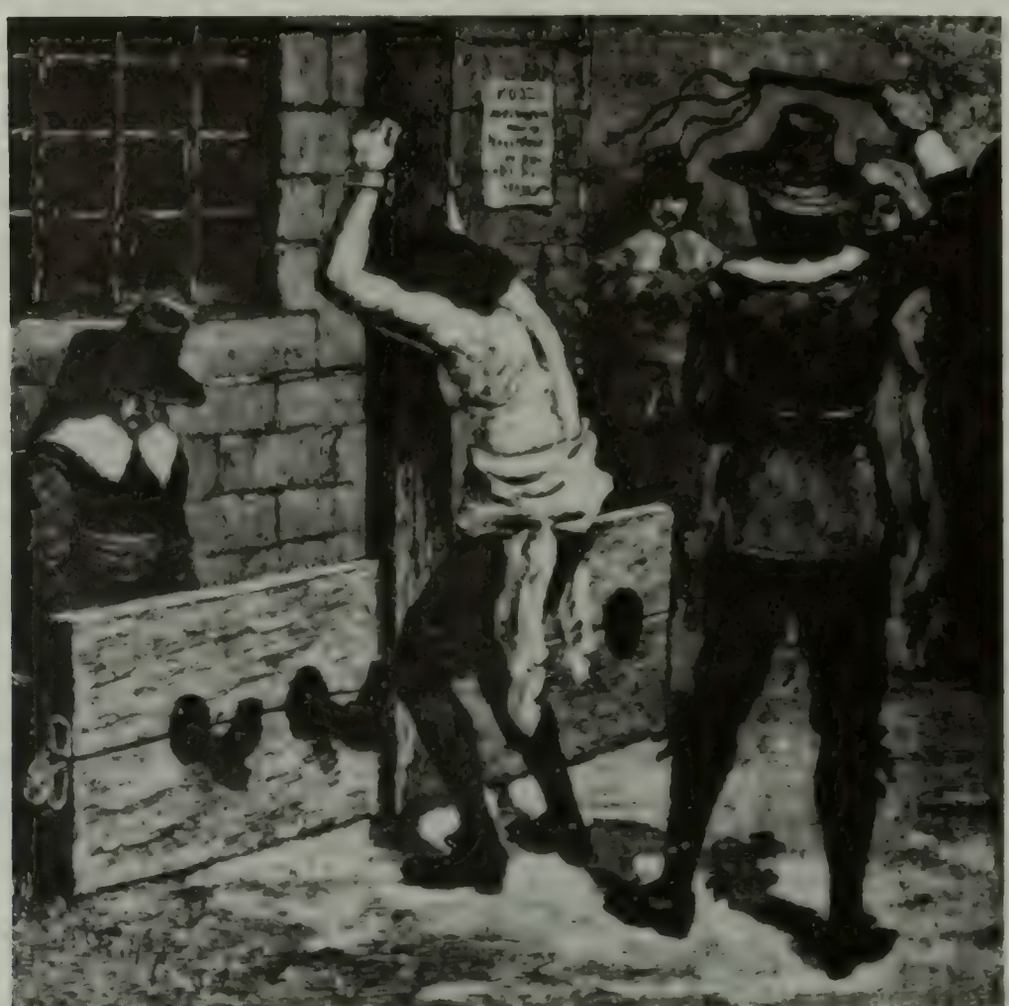
Nor was there a need, at least during the first crucial forty years of formation, to cope with large numbers of hostile Indians.

Thirdly, the settlers were homogenous, from the same country, with a common language, and they shared the same cultural values. Most of them were "Puritans who believed to a varying extent that the Lord preferred Congregationalism." On the whole they concurred on fundamentals which resulted in a mutual trust.

On the other hand, it should be kept in mind that they were not a single body of loosely joined fragments, each group possessing separate and distinct memories of their former lives. Habits, traditions, attitudes towards land division, town government, and church membership were the result of a specific environment. While the Colony was still in its formative stages, each community and each individual had to work out the relationship between its own peculiar English heritage and a more general English background.

Almost immediately, controls were instituted for the general good of the community. These principles, now known as the Puritan Ethic, gave firm notice that part of the government's responsibility was to prevent idleness, drunkenness, swearing, lying, and disobedience. With people pouring in on each newly arriving ship, the government could not afford to be weak. The Court of Assistants had judicial as well as legislative authority for maintaining law and order, and a number of offenses are reported in John Winthrop's Journal. Methods of punishment included public whipping, loss of ears, and banishment from the Plantation for offenses of the law or not within the Court's jurisdiction. Anyone disobeying the new Government's proclaimed punishment, and that included rich men, poor servants and even an occasional Indian or who disagreed with the laws could move away, and, in fact, many did just that.

There were numerous victims of the newly established judicial system as is recorded in both the Charlestown records and in the Massachusetts Colony Records, and, regrettably, John Sayles was among the first. Charlestown Town records report that "the summer of this year (1632) proved short and wet: our crops of Indian corn (for all this while we had not other) were very small and great want threatened us, at which time there happened in this town the first known thief that was notoriously observed in the country. His name was John Sales, who having stolen corn from many people in this scarce time, was convicted thereof before the court, and openly punished and all he had by law condemned and sold to make restitution." Massachusetts records reveal that on April 1, 1633 the General Court found John Sayles guilty of stealing corn and fish. It was ordered that he be soundly whipped, that he forfeit his estate, be bound to Mr. Coggeshall for three years, and, as if this weren't enough punishment, his daughter, Phoebe, was also bound to him for fourteen years. On March 4, 1634 he was ordered



ON APRIL 1, 1633 THE GENERAL COURT FOUND JOHN SAYLES GUILTY OF STEALING CORN AND FISH. IT WAS ORDERED THAT HE BE SOUNDLY WHIPPED, THAT HE FORFEIT HIS ESTATE, AND BE PUT INTO BONDAGE FOR THREE YEARS.

severely whipped for running away from his master, Mr. Coggeshall. John Winthrop has an entry recorded in 1633/34 that John Seales (Sayles) escaped and was harbored by the Indians until an outbreak of smallpox forced his return. The Massachusetts Colony Records go on to say that on April 7, 1635 it was ordered that "Mr. Treasurer and Mr. Pincheon examine and prepare the business between Mr. Coxhall (Coggeshall), Sayles, his daughter, and John Levens (ie. of Roxbury) and to return the same into ye next Court."

The loss of his estate must have been a painful blow to John Sayles, perhaps worse than the ones he suffered at the whipping post. In addition to losing his estate, John was forced to give up the newly acquired freedom--his freeman's right to vote.

At about this time, Winthrop's efforts to maintain peace and order in the new settlement through the use of the Puritan Ethic were being

further threatened by the presence of Roger Williams who had arrived from Plymouth, England in 1631 on the supply ship, Lyon. Williams was a college educated minister, a young man who was about John Sayles age, and described as one "whose rapid speech barely kept pace with his brilliant mind." He was an ardent dissenter of the Established Church, and he had also begun raising questions about white claims to the Indian lands and about Church-State relations. His banishment from the Colony was inevitable after he denounced the right of civil authorities to legislate on private matters or to pass laws ordering church attendance and payment of taxes to support the church. In 1635 he was banished forever from Massachusetts. In the vicinity of what is now Providence, he purchased land from the Indians which was later incorporated as Rhode Island and Providence Plantations.

Just as Winthrop thought he had peace and harmony restored, America's first female intellectual appeared on the scene. While her indulgent husband looked on, Anne Hutchinson proclaimed loudly and publicly that one could experience personal salvation without benefit of church. Her religious ideas threatened to incite individuals to act above and beyond the law. She and her husband, William, and eight children had arrived in Boston in 1634, and within two years she had divided the Colony in two. On her side were all of Boston's merchants and residents except for Pastor John Wilson and John Winthrop who were fiercely opposed to her views, as were most residents and members of the other towns and congregations. The theological battle was carried into secular politics, and Anne was banished from Massachusetts as a woman "unfit for our society." A law passed in the same year forbidding dissenters a stay of longer than three weeks in Massachusetts made it possible to maintain strict, Puritanical conformity of thought for the next 150 years.

AMERICA'S FIRST FEMALE INTELLECTUAL, ANNE HUTCHINSON, APPEARED IN 1634 TO DISRUPT THE PEACE AND HARMONY OF THE MASSACHUSETTS.

Some eighty colonists followed Anne Hutchinson (in 1638), or were also banished, and, like Roger Williams, moved south, forming settlements on Aquidneck Island. Among them were William Coddington, John Clarke, and John Coggeshall with the indentured John Sayles and his family, which by then, undoubtedly, included a son, John, born between 1630 and 1633, and Richard, born about 1635.

The movement of John Coggeshall naturally affected the Sayles family. Coggeshall was a wealthy, talented, civic minded man. He moved to Boston in 1634 probably to improve his business prospects. He joined the First Church of Boston where he almost immediately became a Deacon. Allotment records indicate that he owned extensive

acreage on the fringes of Boston. Wherever his name appeared, it was prefixed with "Mr." We know that he was considered a highly respected citizen. He was chosen Selectman in 1634, and from 1634 to 1637 he served as one of twenty four Deputies who represented Boston at the General Court.

It was during this period of Coggeshall's prominence and position in the infant colony of Massachusetts that John Sayles was legally bound into his service. By 1636, however, Coggeshall was also in trouble with the authorities as Boston became embroiled in the arguments over Anne Hutchinson's philosophy. At her trial, he was the only one of three deputies to vote against her banishment from the Colony. Later that year, in November, 1637, he had also opposed the persecution of Reverend John Wheelwright. By this time he had openly embraced their religious convictions, and he too was disfranchised and banished in March, 1638.

Mr. John Clarke (brother to Joseph Clarke, our ancestor) immediately proposed to Coggeshall that they move southward, and the colonists soon boarded a vessel bound for Cape Cod. There they crossed land with the intention of sailing to Long Island or Delaware Bay. On the advice of friends in Plymouth they met with Roger Williams in Providence, and it was he who convinced them to settle at Aquidneck Island south of Providence.

Early that spring approximately eighty persons left Massachusetts forever. For John Sayles, his young family and the others it must have been a long and difficult trip through an unknown territory. Their new point of settlement was at the northern end of Aquidneck Island which Indians called Pocasset, and later was named Portsmouth. Our ancestors, the Maxsons, were also settling at this time on Aquidneck Island after being driven out of Connecticut by unfriendly Indians.

The Coggeshall land acquisitions were extensive. Almost 400 acres are recorded by 1640, and his sons and grandsons acquired more land in the years that followed. Many of the first dwellings were clustered on the east side of Thames Street facing Narragansett Bay. It was there that in the next five or six years the Sayles' children, John, Phoebe, and Richard would have become better acquainted with the Coggeshall children. As part of the Coggeshall household, they must have learned to farm, spin yarn for cloth making, and become familiar with surveying. The young people were, undoubtedly, exposed to many conversations relating to the many problems of the growing settlements.

John Sayles, as an indentured servant, certainly had not made the move to Newport of his own free will. So it is possible that he was not necessarily committed to the religious philosophy of Anne Hutchinson. There is also no certainty that he joined the Congregational Church at Charlestown as a Puritan committed to Congregationalism or for the sole purpose of gaining his freeman's rights. Whatever his beliefs, they

were evidently not strong enough to keep him in Newport once the family's fourteen year indenture was terminated, because he is believed to have moved to Providence by 1645. It was a haven for men of all religious persuasion, as well as for those who held differing civil and political views. Providence also offered a tolerant atmosphere for those who had been in trouble with the authorities. Word of this liberal treatment was spreading fast and, it understandably may have been an irresistible factor in the Sayles' decision to move on once again.

There is nothing further recorded of the first John Sayles. It is assumed that he died soon after 1645 or moved elsewhere. The nature of his personality and character are undocumented. It is probable, however, that he was endowed with the usual human combination of weaknesses and strengths, and that these were intermittently rewarded and tested throughout his life. He had the courage and temerity to join the adventurous group which embarked from England in 1630 to settle a strange land, yet lacked the strength to overcome his desperate need to steal for his family during the first harsh winters in Charlestown. Surely, it was his very human will to survive in the face of new challenges that motivated him to start all over again in a third settlement. Especially since Providence, in 1645 was still in a state of disorder for all its promises as a haven for the oppressed. Ultimately, the long and arduous journeys between England and Boston, the trek through the wilderness to Aquidneck, and from there to Providence, may have proved too much for him. If his death occurred in the 1640's, it was untimely. His two young sons, John and Richard, were left to carry on the family name, and to fulfill some of his dreams for a better life in a new country.

Years later John Sayles' son and daughter-in-law would be compelled to return to Newport by the events of King Philip's War, but for the most part the next several generations of the Sayles family occupied a notable position in the Providence Town Records.

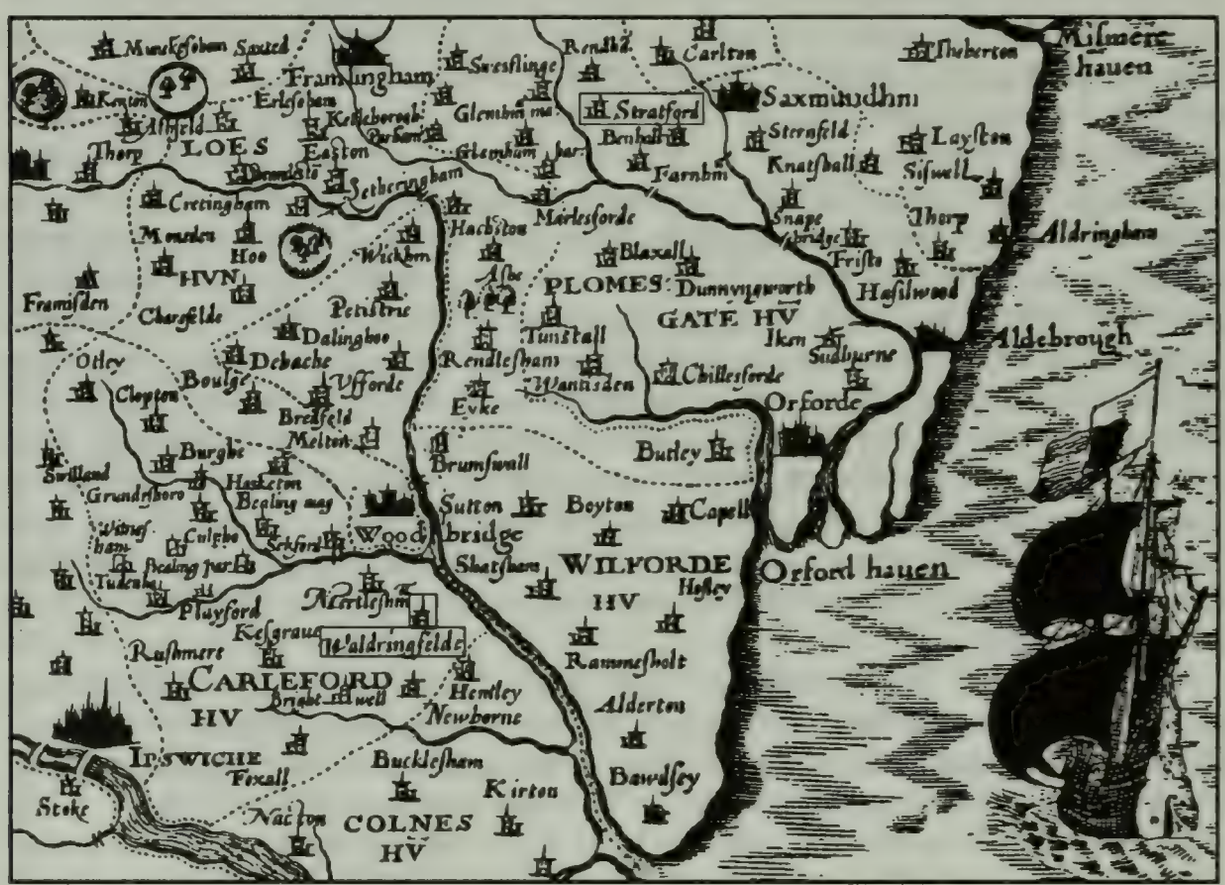
From 1645 until 1651 the Sayles name does not appear in the Providence records, and it is conceivable that the family lived with other settlers, remaining, perhaps, with the Coggeshalls for a part of that time. Phoebe's identity completely disappears with the exception of probable namesakes in the third and fourth generations. A widow Sayles is referred to several times in **Home Lots of the Early Settlers**, and, while this may have been the mother of John, Richard, and Phoebe, there may also have been a confusion in the transcribing of old records in which the names Sears, Sayler, and Sayles all appear.

John Sayles was probably born in or near Sudbury, Suffolk County, England in 1600. He married at Little Waldingfield, Suffolk County, St. Lawrence's Parish 11 Aug 1625 Phillip (sic) Soales. Phillip Sole was christened at Sudbury, Suffolk, All Saint's Parish 28 Feb 1601/02, the daughter of Jamys Sole. Jamy Sole was christened at Stratford, Suffolk,

St. Mary's Parish 1 Jan 1570, the son of John Sole. Jamys Sole married at Sudbury, Suffolk, All Saints Parish 14 Sep 1595 Ellyn Bell.

The children of John and Phillipa (Sole) Sayles:

1. ***Phoebe, bpt 1 May 1626, Little Waldingfield Parish, England***
2. ***Sarah, bpt 27 Jul 1628, Little Waldingfield Parish, England, probably died young.***
3. ***John, b 1630-33, probably in Charlestown, MA***
4. ***Richard, b ca. 1635, probably in Charlestown, MA***



Partial map of Suffolk County, England showing additional areas where the Sayles and their immediate ancestors lived. Map taken from John Speed's England, printed in 1611.

JOHN SAYLES 1630(?)-1681

John Sayles was probably born at Charlestown, MA and died possibly at Middletown, RI in 1681. On January 27, 1651 the record shows the purchase of a house and home lot by John Sayles who would have been about 20 years of age in that year, and who may have acquired the property under the purchase right obtained by his father in 1645. In the summer of 1651 John, Jr. married Mary Williams, eldest child of Roger and Mary (Barnard) Williams. Though this marriage is not recorded, the evidence is found in a later record of June 24, 1670 which shows that John Sayles of Providence sold to Stephen Arnold one fifth of a little island in the Pawtuxet River, and states that he "had no deed of gift from my father-in-law, Mr. Roger Williams, who gave it to me."

John Throckmorton, from whom Sayles bought his property, was a close associate of Roger Williams, having accompanied him on the ship Lyon from England in 1632, and, like Williams and others, was one of the thirteen original Providence proprietors. He may well have been the link between young John Sayles and Mary Williams and his guide in gaining a foothold in the Providence settlement.

The original lots all passed through many hands in the first few years of the colony, and the house and lot which John Sayles, Jr. bought in 1651 had originally been assigned to William Wickenden, Pastor of the First Baptist Church. The lot consisted of approximately 4-1/2 acres. In the Spring of 1654, John bought land from Ralph Earle near the West or Providence River, located north and upstream from his home lot. It was there that he would have done his planting. Since his house was not far from the river, it is quite likely that he made frequent trips upland by boat.

His home on Towne Street (now South Main Street) would have been a simple one with only the bare essentials of plain and scoured furniture, a few dishes of pewter and wood, hand woven materials for clothes, rudimentary tools, some books, including a Bible, a horse, a cow or two, and the inevitable warming pan. There would have been a large fireplace for heat and from which the women of the family prepared their meals. Within a year after their marriage John and Mary became parents. Mary was born first on July 11, 1652, named for her mother and grandmother Williams. John, III was born two years later in 1654. As a part of the Williams family, their lives were destined to be shaped by events rapidly occurring in the new colony.

John Sayles, young husband and father, stepped into colonial politics in 1653 when he was elected to the office of

Assistant, representing Providence while his father-in-law was in England attending to colony business. In view of the fact that he was then a very young man, it is concluded that he owed his election to this high office to the fact that he was the son-in-law of Mr. Williams. For whatever reason he was elected. Sayles maintained that position until 1659, serving also during that period as a Commissioner of Providence and as Providence Town Clerk.

He appears again in the Providence Records on the 27th of April, 1659 as a Town Deputy in the laying out of land. As a Sheriff's Deputy it would have been Sayles' duty to assist in the execution of the laws of the Colony.

In 1656 he recorded an "an anker of liquor." An anker translated into modern measurement would be 30 gallons, or 120 quarts, a considerable quantity of liquor for two adults and two small children. It seems likely that the Sayles were operating a "publick" house of refreshment in a part of their house on the Towne Road, an establishment common to colonial towns, and usually near a home offering "bed and board" which might be managed by one of several widows in the neighborhood.

Boundary disputes between Massachusetts and Rhode Island were always political issues at this time. In 1656, Roger Williams, then President of the Colony and John Sayles, in his capacity as Providence Town Clerk, were both involved in a sensitive incident pertinent to the boundary issue, and complicated by the fact that fourteen years earlier on September 8, 1642 William Arnold and others had submitted Pawtuxet to the jurisdiction of the Massachusetts Bay Colony. The few scattered inhabitants of Pawtuxet had taken this action following the arrival there of Samuel Gorton and his supporters whose "insubordinate conduct" had resulted in their expulsion from both Plymouth and Aquidneck. In Providence, Gorton had stirred up so much trouble that a riot had occurred in November of 1641, and Pawtuxet residents hoped to avoid a similar incident. Gorton's letter of protest against the charge in jurisdiction was so bitter and sarcastic that it left him vulnerable to charges of heresy by the Massachusetts authorities, and it was then that he and his followers had wisely left Pawtuxet, purchased land from the Indians, and founded the settlement at Warwick.

In June, 1656 Williams had business in Warwick, and there George Palmer, a resident of that town, levelled a charge at Richard Chasmore (alias Long Dick) of Pawtuxet for an offense against two of his own "heiffers," and accused Pawtuxet residents, not only for enabling Chasmore to escape, but for selling "powder and shotts" to the barbarians. Palmer was bitter, feeling he had been falsely accused by Pawtuxet for an alleged crime, and threatened to go to the Massachusetts authorities if Williams didn't look into the matter.

Unfortunately for President Williams, the question of Pawtuxet jurisdiction was at the moment being negotiated between the Bay Colony and Providence Plantations. Chasmore surrendered himself to the Providence authorities, and attempting to maintain peace, Williams wrote three letters to Governor Endicott of Massachusetts assuring him that the matter would be brought before the Rhode Island General Court in May.

In spite of Williams' efforts, the Massachusetts Marshall apprehended Chasmore at his home, and was about to transport him to Boston when the Providence authorities quickly intervened, placing him in charge of the local constable. At a Providence Town Meeting in March, 1556/7, Town Clerk John Sayles was instructed to write a letter to the three other towns explaining the incident and giving reasons for the action. His letter to the Town of Warwick follows:

To or much Honord
friends of ye Towne of Warwick peace & safety. We thought it nesasarie to signafie to you or Lo: friends yt ye Marshall of ye Massachusett haue apprehended Rich: Chasemore brought him into ye house of Rich: Pray to carrie him into ye Bay we thought it or duty to send to ye Marshall to request him to shew us his Authority but he refusing we sent & required him & ye Prisoner to us & after some debate about it & ye sight of his Commision Judged it contrarie to all reason yt ye Prisoner should be so disorderly carried away for these causes/First he was bound to answer in this Collonie by ye President 2nd he is no subject to ye Bay 3 he had petitioned for a tryall at or Gen: Court 4 ye fact alleadged against him is sayd to be done within ye bounds of or Charter 5thly Without all peradventure he had no just

Authoritie to keep a prisoner in Providence wherefore we remanded him to ye Constable of Providence whoe had in his hand a warrant from ye honored Presidt to apprehend him to be answerable to ye Gen: Court of tryalls in or Collonie. Thus haueing allredie and shall againe as need requireth return a reasonable answer to what may be objected we rest

In ye name & by ye appointmt of ye towne of
Providence. March 4th 1656 John Sayles Town Clarke

In 1658 the Pawtuxet jurisdiction issue was resolved when the Pawtuxet men agreed to withdraw their allegiance from Massachusetts. With Rhode Island's Charter, however, Agent John Clarke was again sent to England in 1663 to offer a resignation of the existing charter, and to procure a grant from Charles II. Exerting a bit of friendly persuasion, Clarke called attention to the enthusiasm with which the colonists had welcomed the restoration of the Crown, and to their swift acknowledgment and submission to the King.

Under the new Charter, the first Governor was Benedict Arnold (our ancestor--see the chapter on Arnold), assisted by Joseph Clarke (our ancestor--see the chapter on Clarke) and others.

In 1669, 1670, 1671, and 1676 John Sayles served as a Deputy to the Representative Court of Assembly, sharing the management of colony affairs with John Coggeshall, Assistant, in whose home he had presumably lived as the son of an indentured servant. Sayles also served as a member of the Providence Town Council for a year from 1670-71. Charlestown, notwithstanding, the Sayles name had been vindicated. Through his father's early purchase and proprietorship of land in 1645, certain rights would have been passed on to John Sayles, and his marriage to Roger Williams' daughter launched him into early positions of political responsibility which he continued to hold until the Colony's problems with the Indians interrupted the course of his political career.

UNFRIENDLY INDIANS UNDERSCORED THE LIVES OF THE COLONISTS FROM THE FIRST DAY OF ARRIVAL

While the threat of problems with unfriendly Indians underscored the lives of the colonists from the day they first set foot on New England shores, until this time there had been no significant trouble. Because of Roger Williams' friendly relationship with the Indian Sachems, Rhode Island felt itself the least threatened. Governor Winthrop's letters from Roger Williams, in fact, reveal the constant (and sometimes irritating) presence of the Indians in Williams' home or at his trading post in southern Rhode Island; but he was not more willing to emulate the Massachusetts Bay colonists' efforts to convert the Indians than he was to force religious uniformity on Rhode Island colonists. It was, however, the three unconverted tribes, that triggered the war with the colonists in 1675. By then the converted Indians numbered less than 2500 and "wild" Indians were beginning to feel the effects of the steadily advancing English frontier. King Philip's War was the incompatibility of the Indians' way of life with that of the English. The Indians needed more land then the English were willing to share, and the English Puritans wanted to sell their civilization in one package-including the Congregational Church.

Although the Sachems had been on friendly terms with the English for many years, misunderstandings arose with the succession of the unpredictable Metacomet, called King Philip by the English. The war began following the Indians' murder of Sassamore, a Harvard educated Indian, who, while acting as Philip's secretary, had become an informant against him. When the Indian murderers were tried and hung by the English, Philip retaliated with violence. To kill in a fight or to torture, fit the Indian code of morality, but to hang a man after trial offended it!

Two weeks later on June 24, 1675, the Indians attacked Swansea, a Plymouth colony frontier settlement near Philip's headquarters on Mt. Hope Bay. Then, joining forces with the Nipmuck, they wiped out all the western settlement of Massachusetts Bay and Plymouth. The settlers were occupied with their planting and stock, and little outside help ever reached them. The air was filled with the shrieks of tortured people and animals as the Indians crushed the only two striking units to arrive in the area.

THE AIR WAS FILLED WITH THE SHRIEKS OF TORTURED PEOPLE AND ANIMALS... JOHN SAYLES AND HIS FAMILY ESCAPED FROM THE INDIANS BY BOAT

In May of 1675, John Sayles had received another lot in a division of Providence lands, but in the months following the June attack on Swansea he and his wife, Mary, and other members of Roger Williams' family, including Mary's mother, sisters, and her brother fled from their homes. They sailed by sloop to Newport as did all the Providence residents except for less than thirty men "who stayed and went not away." Presumably the Newport residents harbored the Providence refugees until the war ended.

Providence and Rehoboth were burned by the Indians. Roger Williams, though he was by then in his late seventies, was Militia Captain, and went forth to meet the Indians hoping to reason with them. While they refused to be dissuaded from entering and torching the entire town of Providence, they left unharmed the man they had trusted for so many years.

See Westcotts for more details on King Phillip's War and how it ended. Most of the residents of Providence returned to burned out homes, and began the task of rebuilding their town. John and Mary Sayles apparently remained in Newport for on May 7, 1677 he was fined 20 shillings for not attending Grand Jury in Providence. Their daughter, Mary, lost her husband, William Greene in 1679, and both John and Mary Sayles died in 1681. There was often smallpox in the Newport area, due in part to the constant influx of merchant ships, and the three may have been victims of the disease. John, Mary, and their son-in-law are all buried in a tiny cemetery near East Beach in Middletown (formerly part of Newport) behind one of the residences

in the area. Their graves are cared for by the local Historical Society. Young Mary was remarried to John Holmes of Newport, son of Rev. Obadiah Holmes, and remained there until her death in 1712.

See the chapter on Holmes for the continuation of our descent from Mary and John Holmes.

The children of John and Mary (Williams) Sayles:

1. Mary Sayles, b 11 Jul 1652 (our ancestor),
m. (1) William Greene (2) John Holmes
2. John, b 17 Aug 1654, d 2 Nov 1699
3. Deborah, b ca 1656
4. Isabel, b 1657
5. Phoebe/Phebe, b 1658, m John Greene
6. Eleanor, b 1671, m Richard Greene
7. Catherine, b 1671, m William Olney, d 1750/1

As shown above, three of their daughters married brothers, the sons of Deputy Governor John Greene, Jr., of Warwick, RI.

Sources:

Hurst, Judith A., **Sayles Country: A Social History 1600-1986 And Some Descendants of John And Mary (Williams) Sayles of Providence, Rhode Island.** Gateway Press, Baltimore, 1986.

Genealogies of Rhode Island Families, Vol. II, Genealogy Publishing Company, Baltimore, 1983.

The basic idea of civilization has rested on "Family." It warms the heart to feel one belongs somewhere, he strives to give a good account of himself, and so we go forth in our time.

Anon.

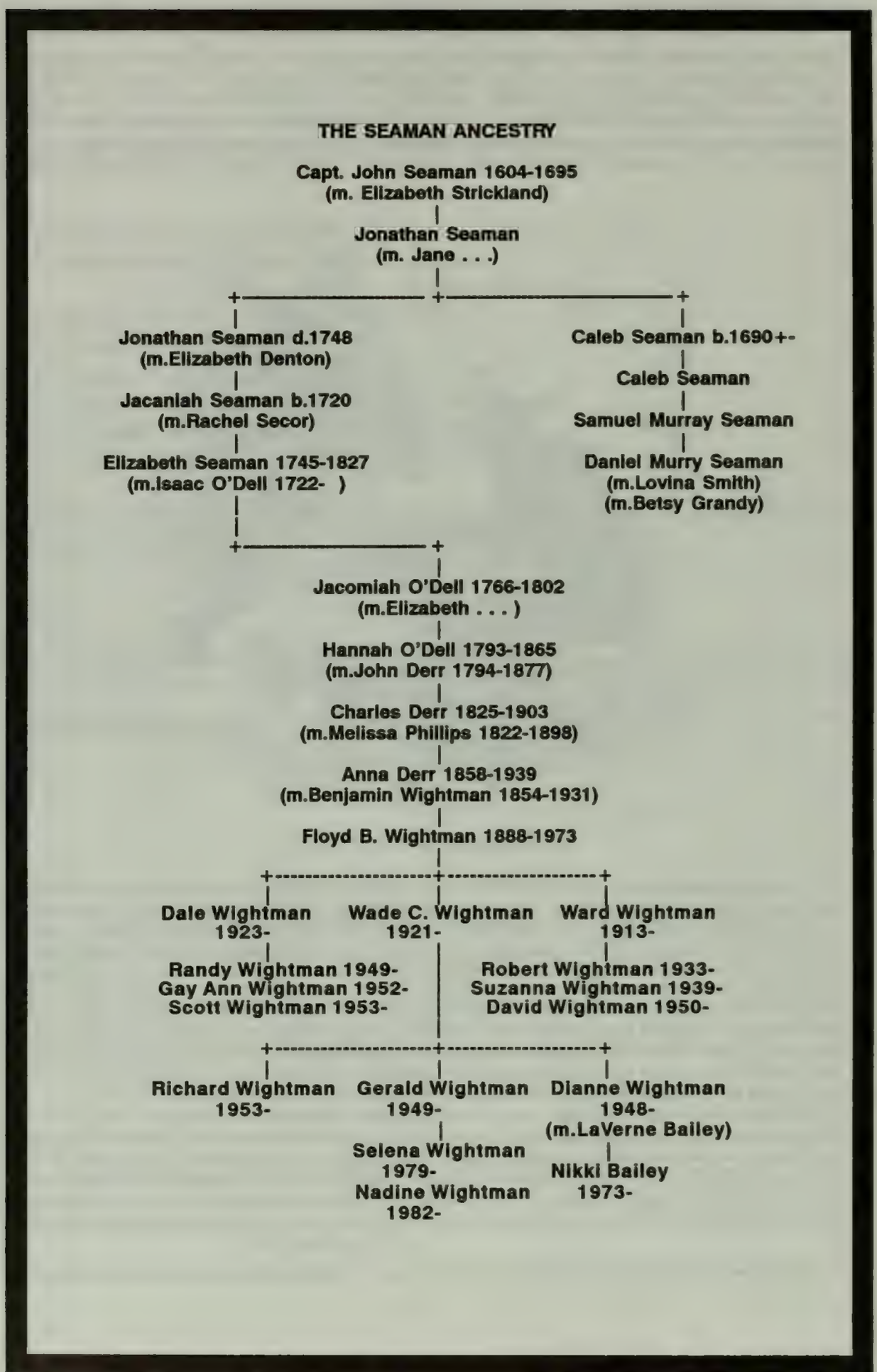
"The Puritan of Massachusetts, at this time, was the straightest of his sect--an unflinching egotist who regarded himself as eminently his "brother's keeper," whose constant business was to save his fellow-men from sin and error; sitting in judgment upon their belief and actions with the authority of a God-chosen high-priest. His laws, found on the statute-books of the colony or divulged in the records of court proceeding, exhibit the salient points in his stern and inflexible character as a self-constituted censor, and a conservator of the moral and spiritual destiny of his fellow-mortals. He imposed a fine upon every woman who should cut her hair like that of a man.

PURITAN MORALITY ENFORCED

He forbade all gaming for amusement or gain, and would not allow cards or dice to be introduced into the colony. He fined families whose young women did not spin as much flax or wool daily as the selectmen had required of them. He would not allow a Jesuit or Roman Catholic priest to live in the colony. He forbade all persons to run or even walk "except reverently to and from church" on Sunday; and he doomed a burglar, because he committed his crime on that sacred day, to have one of his ears cut off. He commanded John Wedgewood to be put in the stocks for being in the company of drunkards; Thomas Petit, for "suspicion of slander, idleness and stubborness," he caused to be "severely whipped;" He directed his grand jurors to admonish those who wore apparel too costly for their income, and if they did not heed the warning to fine them; and in 1646, he placed on the statute-book of Massachusetts a law which imposed the penalty of flogging for kissing a woman in the street, even in the way of honest salute.

The Puritan theology and their ideas of church government were founded upon the deepest heart-convictions of a people not broadly educated. They had encountered and subdued a savage wilderness for the purpose of planting therein a church and a commonwealth fashioned in all their parts after a narrow but cherished pattern. They felt that the domain which they had conquered with so much peril and toil was their own, and that they had as good a right to regulate its internal affairs according to their own notions, and exclude all obnoxious persons."

OUR COUNTRY


THE SEAMAN ANCESTRY
Capt. John Seaman 1604-1695
(m. Elizabeth Strickland)
Jonathan Seaman
(m. Jane . . .)
Jonathan Seaman d.1748
(m.Elizabeth Denton)
Jacaniah Seaman b.1720
(m.Rachel Secor)
Elizabeth Seaman 1745-1827
(m.Isaac O'Dell 1722-)
Caleb Seaman b.1690+-
Caleb Seaman
Samuel Murray Seaman
Daniel Murry Seaman
(m.Lovina Smith)
(m.Betsy Grandy)
Jacomiah O'Dell 1766-1802
(m.Elizabeth . . .)
Hannah O'Dell 1793-1865
(m.John Derr 1794-1877)
Charles Derr 1825-1903
(m.Melissa Phillips 1822-1898)
Anna Derr 1858-1939
(m.Benjamin Wightman 1854-1931)
Floyd B. Wightman 1888-1973
Dale Wightman
1923-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Wade C. Wightman
1921-
Ward Wightman
1913-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman
1953-
Gerald Wightman
1949-
Selena Wightman
1979-
Nadine Wightman
1982-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Nikki Bailey
1973-

JOHN SEAMAN
1604-1695

Captain John Seaman was born in Essex, England in 1604 and was educated in that place. He was bound to a carpenter to learn that trade, and during his apprenticeship his master decided to emigrate to America. Liberty was given to the apprentice to choose either to go home to his father and live with a stepmother, or come to this country with his master. Choosing the latter, he came to America in the Winthrop fleet of ten vessels and nine hundred passengers in 1630, landing in Massachusetts. He landed in Boston and soon moved on to Watertown, Massachusetts. After serving out the term of his apprenticeship, he was then left to work his way as well as he could in the new world. He subsequently participated in association with John Winthrop, Captain John Mason and others in the New Hampshire land grant in 1631 and 1632. John Seaman and others only stayed a short time in Watertown before moving on to Weathersfield, Connecticut because of a tax levy proposed on all settlers for the purpose of fortifying Newtown [now Cambridge]. They stayed but a short time because of some church or religious disagreements. John Seaman owned two acres of land in Weathersfield and there is also on record that he owned land in Salem in 1643.

IMMIGRANT

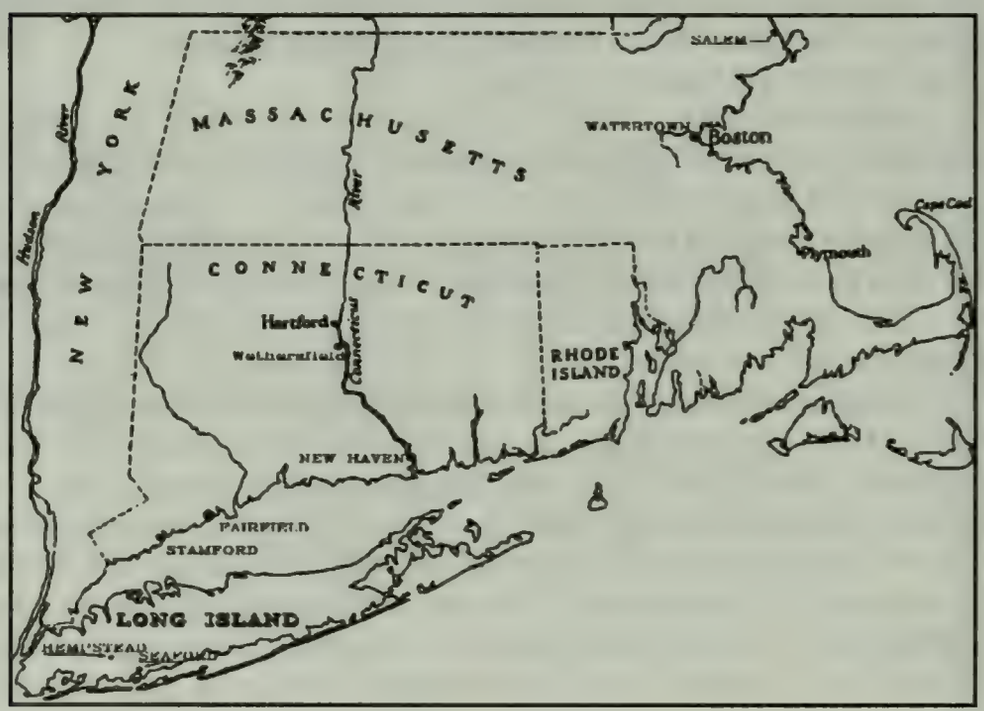
John Seaman's first marriage took place in 1642 at Fairfield, Connecticut to Elizabeth Strickland, daughter of John Strickland, the latter a pioneer settler of Charlestown, Massachusetts, who later became a resident of Hempstead. His second marriage about 1665 was to Martha, daughter of Thomas & Martha (Youngs) More [or Moore].

The small band of English emigrants who followed Rev. Richard Denton to Connecticut in 1634 and then in 1644 to Long Island, included Carmans, Seamans, Raynors and Smiths. All were dissatisfied with stern Puritan rule. A year earlier John Carman, John Seaman & Robert Fordham had purchased from Takapausha, chief of the Massapequa tribe the land in the area that came to be called Hempstead, probably after a market town in England. A knowledge of local geography is important for an understanding of our ancestors, the Seamans, Dentons, and Smiths. Originally Hempstead was a very large township (termed town) extending across Long Island, from Long

ESSEX COUNTY, ENGLAND

AREA WHERE JOHN SEAMAN LIVED

LOCALITIES WHERE JOHN SEAMAN LIVED IN THE NEW WORLD



Island Sound on the north to the Atlantic Ocean on the south. Even after North Hempstead was set off as a separate town in 1784, Hempstead still had about 100 square miles of territory, and it retained the chief and centrally located village (now city) of Hempstead. These two towns were in the North Riding of Yorkshire for most of 1665-1683, in Queens County 1683-1899, and since then in Nassau County.

Seaman and Fordham were among the first to settle in the small hamlet on the bay called Seaford, which is located on the south shore of Long Island. Apparently the name was a combination of Seaman and Fordham.

Almost from its inception, Seaford became a community of baymen who earned their livelihood through fishing, clamming and oystering. Other colonists cultivated farms.

Long Island at that time was a part of New Netherlands under William Kieft, Governor and Captain General, with the seat of government at New Amsterdam on Manhattan Island which was about twenty-five miles from Hempstead. The Dutch were in definite control of the settlements at the mouth of the Hudson River, on Long Island, and along the seacoast to the south as far as Delaware Bay. Connecticut, while nominally a Dutch possession, was in a period of transaction between Dutch and English domination, and little governmental authority was exercised by either of them. There was little help from Indian assaults and ravages, which were frequent occurrences. Ordinarily the Indians of Long Island were considered friendly, but recently accused of secret hostilities. In 1644 a detachment of Dutch took the Indian villages by surprise, and, with the loss of only one killed and three wounded, killed upwards of a hundred Indians just to show the supremacy of the whites. However, the victory was disgraced by atrocious cruelties on two Indian prisoners that were hacked to pieces with knives in the streets of New Amsterdam after they brought them back. One month later, in February, another detachment under Captain Underhill, with Ensign Dyck--our Dutch ancestor [see Updyke section], and a hundred and twenty men, in three yachts, landed near Greenwich. They approached an Indian village by moonlight to attack while they celebrated some festival. It is said that in the ensuing massacre five hundred Indians perished in the battle or the flames. The victors slept on the battlefield after the hour battle. Fifteen had been wounded, but none killed. The Dutch were kindly entertained by the English settlers, and two days after, arrived at New Amsterdam where a public thanksgiving was ordered. The Indian tribes were subdued but by no means became trusted friends and neighbors of the whites. There were constant wars and skirmishes between the Indians and Dutch from 1640 to 1644. The Dutch were as bad as the English. The records are full of mishandled

...IN THE ENSUING MASSACRE FIVE HUNDRED INDIANS PERISHED IN THE BATTLE OR FLAMES

opportunities for peace with the Indians and the inhuman treatment that prevailed.* It was absolutely necessary for the colonists to band together for their own protection. Captain John Seaman played an important part in dealing with the ill-treated Indians, the local citizens and the Dutch authorities.

For nearly a half century thereafter, John Seaman was recognized as one of the outstanding citizens of this area.

In a provincial convention called in New Amsterdam by writ of Governor Peter Stuyvesant, December 11, 1653, John Seaman and William Wishburne were representatives from Hempstead. Three years later on 21 Dec 1656 John Seaman and Richard Gildersleeve were nominated by the town and appointed as Magistrates by Stuyvesant. On July 17, 1657, it is recorded that Governor Stuyvesant visited Hempstead, with the result that Mr. Seaman was designated to visit the Governor on all errands of peace and other matters dealing with official business in Hempstead. In March, 1658, he was appointed, among others, to lay out the town boundary. He also acted as a juryman and in 1668-69 an assessment record shows that he was a large landholder.

This period in history was filled with political intrigue, conflicts between the Dutch and English, Indian hostility and killings.

In February 1659, "Mr. John Seaman was allowed a bounty of 2 pounds for killing two wolves. For many years a bounty of 20 shillings to 25 shillings each was paid by the town of Hempstead for killing wolves.

In May 1665, Captain Seaman served on a jury at Hempstead in charge of witchcraft. It is recorded, to the credit of John Seaman, that the accused was not convicted.

This was a period (1659) when the British had forced the Dutch from the easterly part of Long Island to a point as far west as Seaford and possibly Merrick. Through a treaty of peace in 1664, the Dutch ceded New Netherlands to England, but on July 28, 1672, taking advantage of a war between England and France, they repossessed it and held it fourteen months and eighteen days before England

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*One instance happened in 1642 when one of the Hackensacks [a tribe on the Hudson opposite Manhattan] had been made drunk by some colonists, and then robbed. In revenge, he killed two Dutchmen. The chiefs offered wampum by way of atonement, criticizing, at the same time, against the practice of selling brandy to their people, as having been the cause of the present difficulty. Kieft, like the English of Massachusetts in the case of the Pequots, would be content with nothing but blood. While still negotiating, Kieft had two companies fitted out to attack two encampments of the Indians. The Indians, taken utterly by surprise, hardly made any resistance. The shrieks of the victims sounding across the icy river could be distinctly heard in Governor Kieft's house. Warriors, old men, women, and children were slain without mercy, to the number of eighty or more. Babies, fastened to the pieces of bark which the Indian women use as cradles, were thrown into the water, and the miserable mothers, who plunged in after them, prevented by the Dutch party from coming to shore, perished with their infants. The wounded who remained alive the next morning were taken prisoners and carried the next day to new Amsterdam, along with the heads of several others.

THE MASSACRE OF THE HACKENSACK INDIANS ON THE HUDSON IN 1642. TAKEN BY SURPRISE, THEY HARDLY RESISTED. THE SHRIEKS OF THE VICTIMS COULD BE DISTINCTLY HEARD ACROSS THE ICY RIVER IN MANHATTAN.

recaptured it, thus ending Dutch dominion in America. Charles II, King of England, granted the former Dutch holdings to his brother James, Duke of York, who renamed New Amsterdam **New York**, in honor of himself. During the brief period that the Dutch fleet had recaptured the Colony, the officers of the fleet reorganized the government and appointed Captain Seaman in August 1673 to be one of the Schepens (Judges) for Hempstead. He was sworn in on September 4th and the following year, May 14, 1674, he was appointed to hold Court with the Scout, at Jamaica. But the Colony was again restored to the English by treaty and when the new governor, Major Edmond Andros, arrived, Judge John Seaman lost his job.

It does not appear that John Seaman took much part in the disputes between the English and the Dutch preceding or attending the transfer of the town and the colony to English possession, nor in the attempt made about the same time by Connecticut to annex the Long Island towns.

ON 2 OCT 1665, CAPTAIN JOHN SEAMAN SERVED ON A GRAND JURY AT HEMPSTEAD IN A CHARGE OF WITCHCRAFT--"BUT, LET IT BE RECORDED TO THE CREDIT OF JOHN SEAMAN, THE ACCUSED WAS NOT CONVICTED."

For a dozen years or more from 1674, Captain Seaman was often in the service of the public, and seems to have been always trusted in questions about town boundaries, and in laying out town lots. In 1676 he was appointed to lay out Cowneck, on the north side, and later, with others, to lay out the Common Meadows. In 1677 he was defending the interests of the town before the Governor and Council. In 1678 the laying out of the Common Meadows continued. In 1682 he and others were appointed to deal with the cause of the town in Cowneck against the Indians, who still claimed land there. In September 1683, the town, by a full vote, appointed Captain Seaman and Mr. William Nichols, of New York, "Attorneys" to act for Cowneck. The following month and again in December, he was head of a Commission to go before the Governor in support of town interests. In 1684 he represented the town in controversies with Jamaica, Flushing and Oysterbay. In September, he appeared before the Governor in New York to get a new patent for the town, "one as good as they can get." Similar services were continuous through the year 1686, after which his age probably exempted him from further public service.

In religious affiliation, John Seaman was a member of the Society of Friends (Quakers). His farm was located just a short distance from the Friends' Meeting House. On 26 May 1679, Governor Andros in his attempt to dictate religious services, ordered Richard Gildersleeve to prevent Quaker meetings. Gildersleeve, who had been associated with Seaman as Magistrates, informed that "Captain Seaman, though

forewarned, had a very great Quaker Meeting at his house the last Lord's day.". John Seaman, however, was a man of too much weight in the colony to be then molested. At the hearing, he took an exact line which he could defend. His defence was "that a man has a right to use his house as his castle, and could not legally be deprived of this use, even for public accommodation, without just compensation. He could have all his children at home, and hear one of them read or speak. He was not bound to exclude visitors, but had the right to exclude spies. He defends his own right in protecting them from wrong." An old Court record of 3 Dec 1679 quotes the testimony of Captain Seaman that a certain event occurred "one First day in the afternoon."

On the 1st of April, 1678, he was appointed on a Committee to agree with Joseph Carpenter to build a Meeting house for the town, 30 feet by 24 feet, in which the Rev. Jeremy Hobart might preach. He could hardly have been a "Friend" at that time, but certainly his sympathies were leaning that way. The church was built, but the town was hesitant in providing the minister with a house for his own residence and in paying his salary of £70 a year. In December 1686 Mr. Hobart appealed to the Governor. The town appointed Captain Seaman and Mr. Searing to answer before the Governor. Whatever may have been Captain Seaman's answer to Mr. Hobart, it did not prevent the seizure a few months later of the goods of Edmond Titus and Henry Willis and other Friends to satisfy demands for "building the priest's house" and also "for the priest's wages."

Many of his children also became Quakers.

The wisdom and judgement of Captain John Seaman, our ancestor, was exhibited in the many dealings that he had throughout his life. In his will, he was far in advance of his English education and custom by giving each of his eight sons an equal share in his estate. However, it appears that he did not give any of his property to his daughters.

John Seaman was elected as Justice of the Peace and Captain of the militia. His duties for these offices involved him in the following incidents that have been passed down by his descendants.

"At one time a Friend travelling as a minister came to Hempstead, probably the first that had been there, caused great excitement, and being engaged in controversy with the priest, the people, men and women, gathered around them to hear it: among them was Captain John Seaman's wife who ran with a child in her arms. It soon became evident that the priest was overmatched by the arguments and weighty reasoning of the Friend. The people in their excitement ran to their Justice of the Peace for a warrant to take up the stranger for no other reason than that he was a Quaker, which Seaman refused to give, because, on examination, the people had to acknowledge he, the Quaker, had not broken the peace or transgressed the civil or moral law, then said Captain John Seaman, "Let him go about his

business." But the people, intent on their purpose, no doubt exasperated in seeing their priest unable to sustain himself before a poor despised Quaker, went several miles to another magistrate by the name of Gildersleeve, and obtained of him a warrant, and the Friend was taken to Jamaica and imprisoned there, how long is not now known."

Another incident told by a Seaman descendant is about Betty, a pious old Indian woman, and how she received the first white people.

"Betty descended from one of the Long Island kings, and her retentive mind was one of those pages of history on which the Indians were in the practice of impressing whatever they wished to transmit to posterity. She lived on the south side of Long Island and for many years made my father's home her home while she bottomed chairs, and later in life begged and collected a store of food for winter. Although unlearned and unpolished in manners there was a native simplicity and dignity about her, and above all a reverence of the Great Spirit and a desire so to live as to be prepared for eternal happiness, that made her respected and receive a hearty welcome, I believe, wherever she went. In my childhood and early youth, I hailed it as a season of pleasure when Betty came and delighted to sit by her side and hear her relate circumstances of olden time. She said, and she always spoke of it with great seriousness, that when the Indians saw the first ship they ever beheld approaching these shores, they wondered what it was, were struck with awe and astonishment, and when they saw white men moving about it thought they were angels sent by the Great Spirit and received them with reverence; believing that some great event was about to occur to the inhabitants here, they felt bound to do everything requested of them. Sometimes the newcomers gave them something to drink, that looked red in a glass, which made them feel very happy for a little while and put them to sleep, and when they awoke, were told by the white men that they had conveyed to them a piece of land; they grew uneasy seeing their possessions thus taken from them. At one time a cannon was landed, and they were told it was a God and would speak and they must stand before its mouth in a straight line; they obeyed and many of them fell dead when it was fired off and uttered its thundering voice. These and similar cruelties at length roused the spirit of revenge and a desire to relieve themselves of such troublesome invaders, and being very numerous, it required great vigilance and prudence, on the part of the small number of white settlers who pursued a more humane course of treatment, to secure their own safety, than the first who arrived here did. The Indians did not seek open warfare but to take the whites by surprise when they were not looking for them. Thus when John Seaman was Captain of the militia

THE INDIANS WERE LINED UP IN A STRAIGHT LINE BEFORE THE MUZZLE OF A CANNON AND THEN THE CANNON WAS FIRED

at Hempstead, it was reported that on a certain night the Indians were coming to cut off the white people:--as they looked to their Captain for direction in this great danger, he feeling the responsibility of his position, was brought under great exercise of mind, but looking to the Almighty for council, he felt prepared to tell the inhabitants not to retire as usual, and the men to arm themselves, but gave positive orders not to fire on the Indians unless he gave the word of command. Thus they waited in intense anxiety until they heard the sound of many voices near the village. Captain John Seaman then led his little band to meet the thousands that were approaching them, and going up to the Head man or chief ordered him to stop; he did so, and Seaman asked him where they were going; he replied to Cow Neck (now Manhasset); why did they go in the night?--because it was cool; would he promise to go through the town and do no harm?--and not thinking it prudent to go on before him, walked by his side and perceived the Indian to tremble. With great firmness he restrained his own men from firing on the Indians, for he saw clearly that had they done so, they would have exasperated their invaders and would in a short time have cut off the little handful of whites without mercy. Next day on seeing the tall grass had been tramped down, it was evident the great company had separated for the purpose of one part attacking the town, and the other to come up in the rear. And it is evident Captain John Seaman did not put his trust in carnal weapon but in Omnipotence."

Captain John Seaman died in 1695. He was a man of wealth for his time. He apportioned among his children many horses and oxen, neat cattle, sheep, swine, and other property, and a great deal of land. About a thousand acres are specified in various places, and in addition there were many necks, meadows, and undivided lands which would at least make as much more. One interesting item was listed in his will as the "large gun" which protected the homes and was "for the use of all my sons."

He made his wife and his sons Benjamin and Thomas his executors, and his "two loving friends Thomas Powell and John Townsend, Sr.," overseers.

The children of John & Elizabeth (Strickland) Seaman:

1. ***John, b abt 1645, d abt 1697, m Hannah Williams***
2. ***Jonathan Seaman, b abt 1647***
3. ***Benjamin, b 1650+-, d 1733, m Martha Titus***
4. ***Solomon, b abt 1651, d 1733, m Elizabeth Linningston***
5. ***Elizabeth, b abt 1653, m Col. John Jackson***

The children of John & Martha (More/Moore) Seaman:

6. Samuel, b 1668, d 1732, m Phoebe Hicks
7. Thomas, d 1724
8. Nathaniel, d 1759, m Rachel Willis
9. Richard, b abt 1673, d 1749, m Jane Mott
10. Sarah, m Lieutenant John Mott
11. Martha, m Nathaniel Pearsall
12. Deborah, m John Kirk
13. Hannah, m John Carmen
14. Daughter, m Caleb Carmen
15. Daughter, died unmarried
16. Mary, m Thomas Pearsall

Of these sixteen children, all but one daughter married and raised families. He had at least ninety-five grandchildren.

JONATHAN SEAMAN

Jonathan Seaman was born about 1647. He was a resident of the Town of Hempstead, L. I. and was a Freeman in 1685, with 65 acres. Jonathan married Jane (last name unknown), and had nine children living in 1698. All are mentioned in the census of that year.

The children of Jonathan & Jane ( ) Seaman:

*1. **Jonathan Seaman, m Elizabeth Denton** (see Denton section)*
2. David, m Temperance Williams
3. John, m Hannah Williams
4. Elizabeth
5. Jane
6. Joseph, m Nellie Cooper
7. Caleb, d 1777
8. Hannah
9. Sarah

JONATHAN SEAMAN, JR.

Jonathan Seaman, Jr. was married in 1709. He married Elizabeth, daughter of Samuel & Mary (Smith) Denton. (see Denton section) They lived in New Hempstead, Orange County, NY. His will was proved on 3 Oct 1748. In the records of Hempstead, Long Island, we find "The record of Jonathan Seaman, his land and measure, given him by his brother David Seaman, December 26, 1709." In 1712 he bought land at Kakiak-on-Hudson, NY and settled there.

The children of Jonathan & Elizabeth (Denton) Seaman:

1. *Phebe/Phoebe, bpt 26 Mar 1717, m Samuel Coe*
2. *Jonah, bpt 3 Aug 1720, m Jane D. Moss, (went to Virginia)*
3. ***Jecaniah Seaman**, bpt 3 Aug 1720, m **Rachel Secor***
4. *John*
5. *Elizabeth, bpt 3 Aug 1720, m John Palmer*
6. *Jonathan, bpt 31 Jul 1722 at Tappan, NY (went to Virginia, left 1 son, 1 dau.)*
7. *Hannah, m William Coe*
8. *Martha, m Michael Vandervoort*
9. *Nehemiah*
10. *Jean*
11. *Eamie*

JECANIAH SEAMAN

Jecaniah Seaman was baptized 3 Aug 1720 and lived and died at Tappan. He married Rachel, daughter of Samuel Secor. (see *footnote on next page for possible ancestry of Secors)

The children of Jecaniah & Rachel (Secor) Seaman:

1. *Jonathan, m Mary Conklin*
2. ***Elizabeth "Eliza" Seaman**, b 4 Mar 1745 Tappan, Orange Co., NY., d 13 Apr 1827 Hempstead, Rockland Co., NY., m **Isaac Odell** (see Odell section)*
3. *Jonah, b Jun 1759, m Martha Anthony*
4. *Hannah, m John Monroe*
5. *Esther, m Justin Monroe*
6. *Anna, m Richard Wilkes*
7. *Phebe/Phoebe, m Daniel Lawrence*
8. *Martha*
9. *Polly, m Townsend Jackson*
10. *Catherine, m Robert Cayton*

IN THE BEGINNING

Tradition has been passed down that the family name originated in Denmark. It is believed that Danish soldiers settled in England after the repulse of a Danish invasion by King Alfred. The heraldic arms of Captain John Seaman and copies since taken by some other members of the family from the herald's offices in England seem to bear out this idea. The Seaman coat-of-arms is a seahorse, and the motto is "We make our name known by our deeds." This seems to indicate that they were men of the sea. The records of Norfolk County and Northumberland show that the bearers of the name antedate the Norman conquest. The name is variously written Seaman, Seamen, Seamans, Semons, Simmonds, Symonds, Simmonds, Symonds, Simmons. In old English, Symond stood for Seaman. Earliest mention of the family, as listed in heraldic history, tells of one John de Seaman, who was among the first to join the Crusades. In the History of the Crusaders, the first printed book published in Frankfurt, Germany, in 1548, mention is made several times of a Sir Knight Crusader Johannus Seman of the English Contingent, of the first Crusade, A. D. 1096. Later in English annals one comes upon Lazarus Seaman, a native of Leicester, and a Puritan. He is described as a learned theologian of the seventeenth century, versed in the art of controversy and stout in defence of his position in religious matters. He was of the same branch of the family as **Captain John Seaman**, our ancestor, and quite possibly the latter's father. In the New Haven Records of 1646, we find that Captain John Seaman (later of Hempstead, Long Island) bore arms with a demi-seahorse for a crest.

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*The ancestry of Rachel/Jane Secor has not been proven. Although Jecaniah Seaman married a Secor, her first name has been given as Rachel and also Jane. It is believed that the founder of the Secor family was Ambroise Sicard, born 1631 in Mornac, a small town or village near La Rochelle, France. Ambroise's family lived there from the XIVth century. He was a saunier, that is to say, a worker in the salt marsh. He came to this country in 1680 with his wife and six children as refugees to escape religious persecution. He left a vineyard estimated to be worth £40. As a Huguenot (French Protestant), The Edict of Nantes, cancelled his rights as a citizen. He escaped to America to begin the Secor family line. Our Huguenot ancestor, Isaac LeFevre, also escaped France under similar circumstances about the same time.

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On May 11, 1659, in the Massachusetts Bay Colony, the Colonial Legislature made Christmas illegal; "whosoever shall be found observing any such day as Christmas...Shall pay for every offense five shillings," read the law.

The harsh law banning Christmas remained in effect in Massachusetts until 1681. Yet the Pilgrim chill on the holiday persisted for another 175 years. Children in that area of New England were still made to attend school on Christmas Day. This rule applied in Massachusetts up until 1856.

One stern old judge, Samuel Sewall, loudly proclaimed that people who made mince pie or plum pudding over the holiday period would surely be "cursed by God for all eternity."

Modern Maturity - Dec 1984

THE SEAMAN STORY

A laudable, honorable, and fascinating cousin of the Wightmans is Daniel Murry Seaman.* He was persuaded to become a Mormon in 1832--the same year that he married Lovina Smith at the age of 21. He soon moved his family from his residence in Canada to Nauvoo, Illinois where Joseph Smith had gathered the first Saints of Mormonism. He was ordained as a Mormon minister. He preached there for three years until his wife's health influenced them to return to Canada. After some improvement in her health, they moved to Stockholm, New York, where Daniel continued his religious work. Lovina died there in 1840. She was the mother of five children-three of whom survived her.

A year later Daniel married Elizabeth Gandy who was twenty-one years of age.

A distressing bit of news reached him in 1844, just three years after his marriage to Betsy Gandy. Word came from Illinois that Joseph Smith, Jr. beloved prophet and founder of the Latter-Day Saints, had been waylaid and murdered by a mob in Carthage, Illinois.

In February of 1844, some months before the killing of Smith, a man joined the colony at Nauvoo who was to wield a tremendous influence on the life of Daniel Murry Seaman. A squatty, red-bearded, eloquent tongued, New York State man had made his way across a thousand miles of wintry countryside to join the Mormons at Nauvoo. Born in western New York State in 1813, he was two years younger than Daniel. He had been well educated. After graduation from college, he worked as a postmaster, a county editor, and a lawyer. This young man was James Jesse Strang.

STRANG WAS A PINT-SIZED, SLOPPILY DRESSED RUNT, BUT HIS GLIB TONGUE, HIS CONVINCING ZEALOUSNESS, AND HIS NATURAL RAMBUNCTIOUSNESS MADE HIM A GIANT.

Strang was a pint-sized, sloppily dressed runt, but his glib tongue, his convincing zealousness, and his natural rambunctiousness made him a giant. Within two weeks after his arrival in Nauvoo, he became baptized by Joseph Smith. Shortly thereafter he became an elder of the church.

Strang, shrewd, wily, and self-serving and armed with colossal nerve, felt himself strong enough to take over. He saw in the martyrdom of Smith an opportunity to elevate himself into Smith's lofty post in the church. Strang was no shrinking violet when it came to feathering his own nest. He lost little time in announcing the first of what later

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* Daniel Murry Seaman is a 4th cousin, 7 times removed of Nikki Bailey and Selena & Nadine Wightman.

became frequent "visitations" and "revelations". The first one had to do with a "command" he had received from a group of angels of God who had authorized and directed him to assume the slain leader's work. He even produced a letter, supposedly written by Smith, in which Smith himself had named Strang as his successor.

All of which made little or no impression on the people he wanted most to impress. Strang presented all of his "evidence" to the Mormon Council, then headed by Brigham Young. He mustered all of his craftiness, and employed all of his eloquence in one grand effort to "sell" the Council and win his point. Young and the Council would have no part of it. They not only laughed him "out of court", but followed through by giving him, and those of his followers who elected to go with him, a big heave-ho.

Strang and a sizable contingent of Mormons then went to Voree, Wisconsin, where Strang founded a rival Mormon colony. It consoled him only slightly later to learn that Young and his followers had evacuated Nauvoo, and went to the Rockies to establish a Mormon settlement at Salt Lake City, Utah. That was, perhaps, because Strang himself was having Gentile trouble. The non-believers around Voree were making things warm for Strang's Mormons. He began to think seriously of moving his faithful to a friendlier spot.

In the year 1847, the same year Brigham Young led his Nauvoo Mormons to the Utah mountains, James Jesse Strang made a trip across Lake Michigan on a passenger vessel. While enroute, a storm overtook the ship. The vessel's captain took one quick look at his chart and headed toward the relative safety of Big Beaver Island's one large harbor.

That is how James Jesse Strang first saw the harbor which was later named St. James Harbor in his honor. He thought it was the most beautiful spot he had ever seen.

He also made a mental note or two, which he told no one about. He had given serious thought to moving his colony to a place such as this. It was far-removed from non-believing Gentiles, where he might reign over his people without interference. The word, "reign" was the proper word. James Jesse Strang had often thought of himself as a "King".

Just two years later, in 1849, Strang would make that move to the very island a providential storm had revealed to him. Just three years later, one of his followers in far off New York State, Daniel Murry Seaman, would come to join his island colony of 2000 Mormons.

Seaman made the mistake of selecting the wrong faction. He took his wife and children to Beaver Island, that "Kingdom in Lake Michigan," ruled over so despotically by "King" James Strang.

Once there, like many other "subjects" of the Mormon King, he didn't knuckle down to Strang on the question of polygamy. The chances are, moreover, he also frowned on many another practice he

and his wife, Betsy, found so commonplace under the ruthlessly cruel rule of the "King". Why else would he flee the Beavers to find a temporary haven on Mauitoulin Island before he went to Drummond?

Daniel was 39 years old when he and Elizabeth and their six children arrived in the Beavers from Stockholm, N. Y. The three oldest children by his first wife, Lovina, were Celia, 14, Naida, 13, and Samuel, 11. The three youngest children by his second wife, Betsy, were Edwin Augustus, 6, Lovina Elizabeth, 5, and Eliza Melissa not quite 6 months.

As two of his children by his ill-starred first wife had died in infancy, so did two of his children by his second wife. The couple's first-born, William James, and their fourth-born, Olive Rosaltha, both died in 1849 during a smallpox plague. William died on his 6th birthday and little Olive was only 15 months at the time of her death. They died 11 days apart

A shipboard voyage over the relatively uncharted waters of the Great Lakes in 1850, was a major undertaking, and a dangerous one under the best of circumstances. The presence of six children represented additional care and responsibility.

Celia, Naida, and Sam were large enough to help their step-mother with the younger brood. The long voyage, nevertheless, was not without incident. In later years, when prompted to do so, Grandma Seaman often mentioned it.

As Grandma Seaman's story has it, she was below decks in the sailing vessel washing out baby things. She heard a splash outside the open window of the boat, and looked out to see a sailor struggling in the water. Without giving any thought to her own safety, she reached out the window until she could grab the struggling sailor. She pulled him to and up through the window. That sailor couldn't have been saved from drowning by a more gallant lady.

About one year elapsed since James Jesse Strang had moved his colony into the island wilderness, and the Seamans found bewilderment, disappointment, loss of faith, shock, and downright hatred everywhere among the "faithful."

The previous winter had been exceptionally harsh. Strang had left his followers poorly prepared to cope with the long, cold months. Were it not for the helping hand of a handful of hated Gentiles scattered sparsely about the island, many of the Mormons would have starved to death. Even so, some of them did!

"King" Strang himself (he had caused himself to be crowned King shortly before the Seamans arrived) never remained on the island in winter. He usually left on the last boat of the season, and spent the winter in relative comfort, rounding up more converts to his strange creed.

In her book, "A child of the Sea, and Life Among the Mormons," Elizabeth Whitney Williams, a Gentile resident of Beaver touched upon that point in this way. We quote: "Mama soon came home, telling of the want and suffering among the people. The "King" had gone from the island on the last boat, leaving them to fare as best they could. They had come to the island too late to plant anything that season. None of them knew how to fish or help themselves. They suffered cold, hunger, and death that winter without complaint or their "King"." Their whole cry was, "Oh, if our King were only here."

"Their was someone every day to our house, and to Aunt Loaney's. The Mormons were in a starving condition. Father gave to them until he feared we should be left with nothing. Grandpa was afraid we children would be left hungary, so he buried many things for us. Mother and Aunty were always busy cooking and carrying food to the sick and dying. Mrs. McKinley was just as busy... helping the suffering all she could. There were several deaths in the winter and spring."

THE "KING" ONLY LAUGHED WHEN TOLD ABOUT THE TERRIBLE SUFFERING, SICKNESS, AND DEATH.

Mrs. Williams goes on to say, "King Strang took all this in his stride. When he returned to the island the following spring and was advised about the terrible suffering, sickness, and death, he merely laughed, and shrugged it off with: 'Oh, they'll have to get used to that!'"

Small wonder, then that Daniel Murry and Betsy Seaman found bewilderment, disillusionment, and hatred among Strang's people. Small wonder that they began almost immediately to entertain serious doubt about the leadership on Big Beaver.

Just how long the Seamans remained in the Beavers is not clear in the records. In any event, it was long enough for another son, Don Carlos, to be born to them and for Seaman's daughter, Celia, to meet and marry Ludlow P. Hill. Two and half years to three seems to be the approximate time span they spent in the Beavers.

Nothing is known, for sure, about their manner of leaving the Beavers. About the only thing that is certain is that when they left, they left thoroughly disgusted and sickened by what they had found in the islands.

On Drummond Island today one hears various versions of how this island's first Seaman, Daniel Murry Seaman, made his exit from the trouble ridden domain of the Beaver Island's notorious "King" Strang. None of the stories have been definitely authenticated.

One version is that the Seamans disillusioned by conditions in the Mormon Kingdom, stole away in the dead of night. They "borrowed" a boat and headed for safety while most of St. James Harbor slept. This is the story told by descendants of Daniel and Elizabeth.

It is well established that when the Seamans left the Beavers they went to Manitoulin Island. They resided there for a short time before boarding a boat and drifted up the St. Mary's River and around the North shore of Drummond and came ashore on the beautiful beach of Potagannising Bay. The spot where they landed is right in front of where the Betsy Seaman Museum now stands. (1985)

D. M. Seaman's chief interest was the Indians. He wanted to befriend them and to improve their lot. He never had lost his urge to spread the word of God, to preach to them, and to bring them into the fold. Betsy, on the other hand, left the missionary work to her husband. She practiced Christianity by being kind. She extended a helping hand whenever and wherever needed. She took people (Indian as well as white) into their home, feeding them, and looking after them when they were sick.

Daniel Murry Seaman died at the age of 52 years, just ten years after landing at Drummond Island.

Elizabeth "Betsy" Seaman continued living in the wilderness with her large family of small children. She fed, clothed, and educated them. Betsy set her boys to cutting and delivering wood fuel to run the tugs that towed the sailing ships up the St Mary's River. She also hired Indians to help cut the wood. The cash money helped buy supplies. She raised cattle on her 360 wilderness acres. The wild berries and fish from the bay increased their food supplies.

The Seaman family prospered. Their progeny inhabit Drummond Island today.

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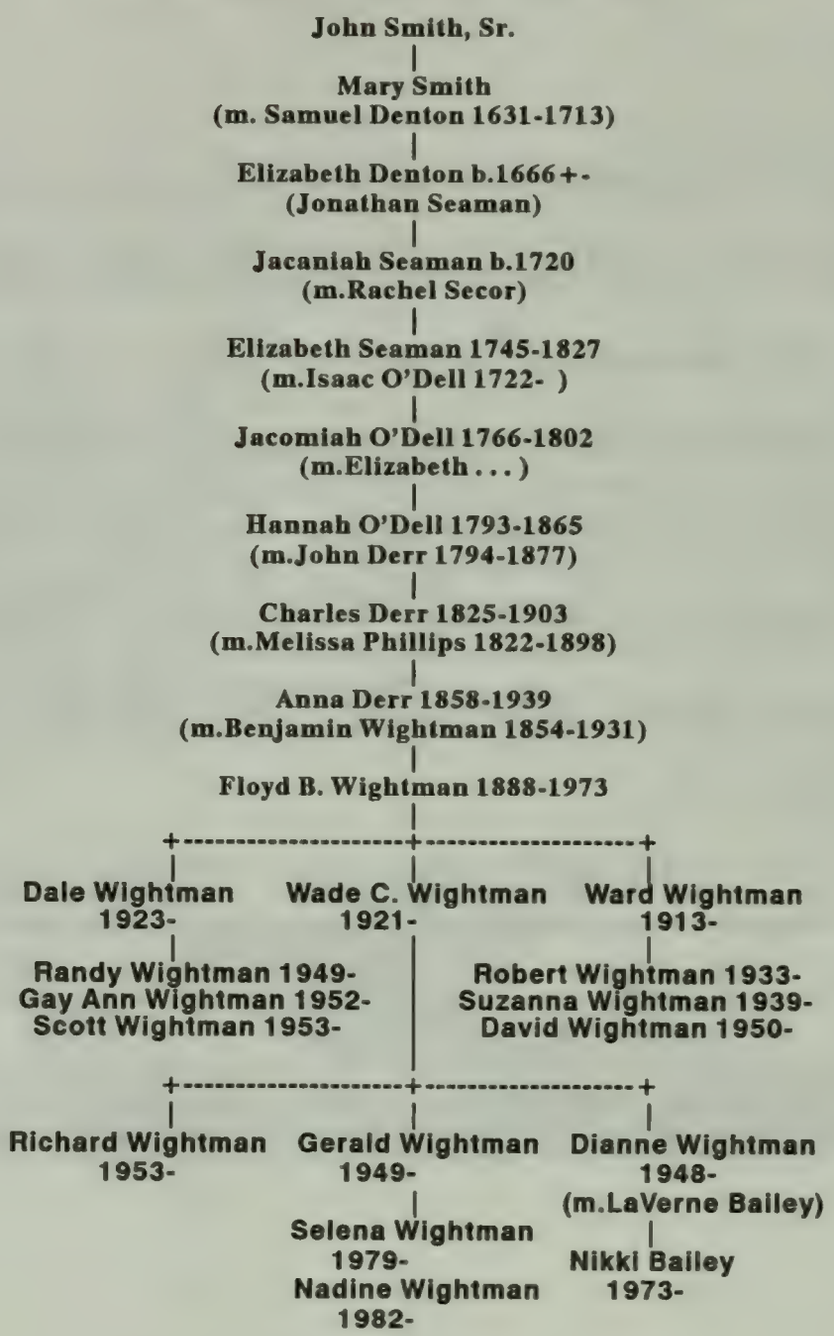
Orson Welles discussing his 70th birthday, he said, "I didn't celebrate it. I just had it. Nobody celebrates a birthday like that....De Gaulle spoke the truth: 'Old age is a shipwreck.'" With that, Welles went home, where hours later he died at his desk.

People Magazine - Oct 31, 1988

THE JOHN "ROCK" SMITH ANCESTRY



JOHN ROCK SMITH

John Rock Smith and his son first appear in the records of the New World during the 1630's. They are among a company of dissatisfied and restless men under the leadership of Rev. Richard Denton, who had settled in Wethersfield, Connecticut. After being there a few years, religious dissensions arose and they moved on to Stamford, then called Rippowams. They were among the first to settle this place. In the summer of 1641, 276 acres of land were allotted to twenty-nine of the pioneer families. At a meeting held on December 7th, 1641, allotments were made to thirteen additional families. It was in this second allotment that John Smith, Sr. & Jr. were each given two acres for home lots and three acres of woodland.

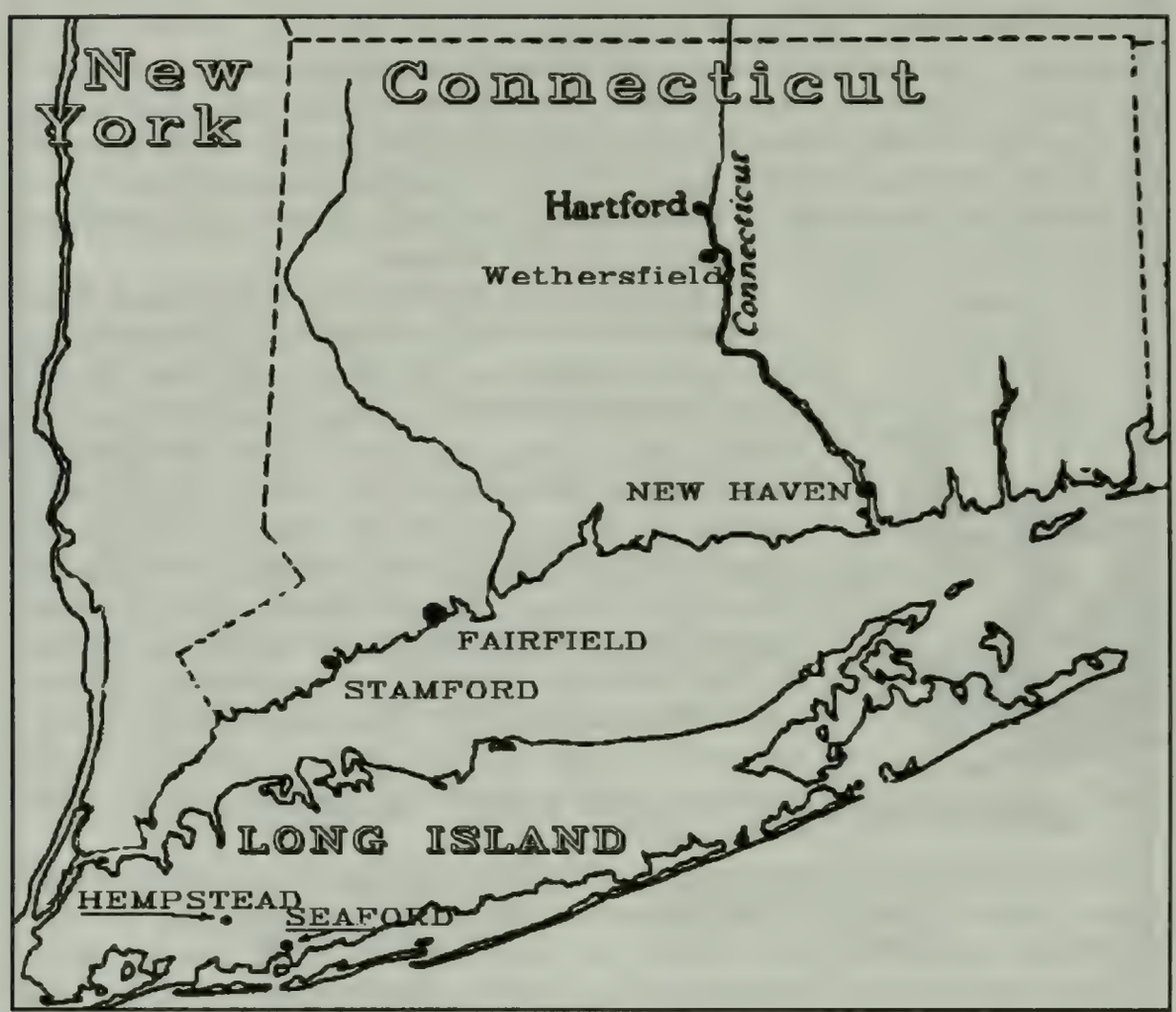
IMMIGRANT

John Smith, Sr. acquired the name Rock John for distinction while in Stamford, Connecticut. A legend connects the origin of the "Rock" Smith designation with a house built with a rock inside for a fireplace back. The designation presumably applied to the early family as a whole. It is used in about twenty of the old papers and is found in individual names to the fourth generation, intermittently, but after that it seems to have fallen into disuse almost entirely. He appears often on the records as "Rock Smith," occasionally as "Goodman Smith Rock," and after 1666 as "Senior," as well as under various combinations of these with his first name John.

Fifty-nine families who migrated to Stamford went on to Hempstead where our ancestor, John Seaman with John Carman and Robert Fordham, had obtained a grant of land from the Indians for what became the towns of Hempstead and North Hempstead in 1643. This grant was confirmed in 1644 by William Kieft, Dutch Governor General, and ratified in 1667 by Richard Nicholls, English Governor General. Among these fifty-nine pioneer families were our ancestors Rev. Richard Denton, Captain John Seaman, and John "Rock" Smith.

When the Smiths, Dentons, and Seamans arrived in Hempstead they set about at once to establish a church. The congregation of Christ Presbyterian Church of Hempstead claims succession to this first church and believes it to be the first Presbyterian church founded in America.

The locality selected by our ancestors was located on the southern edge of Long Island which had extensive areas of salt meadowland adjoining that extended to the bays and creeks. Since the earliest



THE AREAS WHERE JOHN "ROCK" SMITH RESIDED

settlers had all of Long Island to select from, the question has been raised as to why they took the poorest land on the island for their homes. These people came practically empty handed; they had been on the go for ten years or more and here was an abundance of wood for their fires, water was but a few feet beneath the surface, and the creeks and bay, right at hand, abounded in fish, shell-fish, and wild fowl. If the land failed them, the water would not. Then again, it was good policy to keep reasonably close together both for mutual help in their work and for protection from the Indians. While John James was Town Clerk of Hempstead, in 1657-8, under Peter Stuyvesant, Governor and Captain General of New Netherlands, a letter was received reporting that John Smith had so many "Hoggs" killed or hurt by Indians that, unless such depredations could be stopped, it would make the settlers a "poore" people.

JOHN SMITH HAD SO MANY "HOGGS" KILLED OR HURT BY INDIANS THAT IT WOULD MAKE . . . HIM "POORE" IF IT WASN'T STOPPED.

Hempstead had a large quota of Smith families from its earliest days, probably none of them related to one another originally. Among the town's proprietors and those who paid toward its patent were six John Smiths. Very naturally, they were often distinguished on the records by an added appellation such as "Nan," "Bull," "Black," and our ancestor "Rock" Smith.

Our ancestor was a farmer when he first came to Hempstead. He experienced the same hazardous relationship with the Indians--the same troublesome relations with the governmental leaders that the Dentons and the Seamans had to contend with. He had to pay tithes (taxes) to the Dutch for protection against the Indians which was not available when it was needed the most. The English were there to collect taxes when they were in power. The Indians, along with the war between the Dutch and the English, kept this part of the New World in a turmoil. The return to English rule and the selling of the same land twice by the Indians brought many land difficulties to Hempstead. In one court case, John Rock Smith, with others, sued Governor Andros for ownership of the same land. In spite of all of these obstacles, our ancestor lived and prospered in these troublesome times.

The early agricultural economy is indicated by the 23 shillings rent to be paid "in current and passable pay at ye next crop" for all the meadow land belonging to the townhouse leased by John Smith Rock. He bought property from Ambrose Sutton in 1661 and contracted to pay for it by raising the next year's crop thereon for the seller. Livestock was an important commodity throughout the New World and especially so in Hempstead. John Rock Smith had one of the biggest

herds in town. It is recorded that he had 14 cattle on the neck in 1657, and his 9 cows and 5 calves in 1658, were exceeded only by those of the five largest taxpayers. He was also taxed for one mare on the town neck. The protection of animals and crops led to fencing, and in 1654 the farmers were required to fence their portion of land. Under English rule, the farmers had to brand their cattle and horses with their initials. Earmarks were also used as there is a record that our ancestor sold a cow and a steer in 1665 that had a recorded earmark. In 1683 the tax evaluation listed our ancestor as: "John Smith Rox:Ser 1 head, 50 acres, 6 oxen, 9 cows, 5 three year olds, 6 two year olds, 6 yearlings, 12 hogs, 15 sheep, and 1 horse or more"

On May 13, 1659 the Hempstead town meeting voted to allow our ancestor to become an innkeeper. The minutes of that meeting read as follows:

"It is ordered that John Smith rock is lycensed by general vote to keep an ordenary and is allowed to sell meat, drinck, and Lodgeing for strangers with their retinew; both for horss and man, and is to take such rates for his Entertainement both of stranger as shalbee found Conciderable and Lawfull, And is to keepe such good ordere that it may not be offensive unto ye Lawes of God & this place"

Prior to this license, John was in violation of the liquor law and possibly had already started the inn business without proper credentials. In 1658 Stuyvesant had summoned him and ten other Hempstead people for failure to pay the excise tax on their sales of strong liquors. After this court appearance, he recorded these sales with the town, which had voted half the proceeds to go for ammunition and the other half for the education of poor children.

Another anecdote on Rock John Smith casts further light on him as a man. The following appears in the early Hempstead Town Records and tells about a young boy who was apprenticed as a helper with chores of the inn.

"Bee it known unto all Men by these presents, That I Anna Wood the wife of John Wood formerly of Rode Island, Doe hereby give and bequeath unto John Smith of Hempstead (for Distinction Sake called Rock) my welbeloved Sonne Jonathan Wood (who will be about ye twenty ninth of September next ensuing

the date thereof ffoure years old) for his owne to live and abide with him or his heires untill hee come to bee twenty one yeares of age. And the said John Smith Doth likewise hereby Ingage himselfe and his heires to Deale wth her sonne as with his owne And to provide for him during the time hee abideth wth him, meat, Drink, lodging and apparell Convenient and Sufficient for him, even as for his owne, And Doth likewise Ingage when his time is expired, to furnish him with two good suits of Apparrell fitted to his body, and to give him one Cowe at his going away, provide that hee abide with him the full terme of the time above specified. But in case that ye said Anna Wood or her Husband shall see cause within a twelvemoneth and a Day from ye day of ye date hereof, to take away their Sonne from the said John Smith, they have their liberty so to do, Provided that they Defray and Discharge all such Charges and expences as the said John Smith had been at in maintaining of him with food and Apparell or other necessaries.

In witnese whereof both parties Do hereunto mutually subscribe their hands, this 21st day of August, in ye yeare of our Lord Christ one thousand Six hundred Sixty two, Stilo Novo.

In presence of
John Tredwell
Jonas Houldsworth

her
Anna X Wood
mark

John X Smith
his

This is a true Copie of ye Originall, both of them being written by mee
Jonas Houldsworth

The education of John Smith Rock's children is revealed in the will of a very close friend of the family. John James, the unmarried Town Clerk, undoubtedly lived at the inn. The arithmetic books mentioned in this will may furnish a clue to the name of the teacher.

"In ye name of God Amen. I, John James, Cardiffe in ye County of Glamorgan, in ye principality of Wales, being at present Sick in body: but blessed bee god I am of good & perffect memory, doe by these presents for ye well ordering of ye blessings of god bestowed upon mee for my releesse: I blesse his name for it & for his mercifull providence over mee all ye dayes of my liffe: In primis, my will is y^t^ [i.e., that] my debts shall bee payd, w^t^ [i.e., with] ye oates & other grain in my lodgeing of each a part, that is to say one hundred and seaven gilders,

eighteen stivers unto Mr. Samuel Drisius Minister, of ye Church of Christ at Manhattans: Item, unto Mrs. Bridges, twentie one pound of Butter, dutch Weight; there is sufficient on my book to pay it: Item, I give and bequeath unto John Smith Rock Junior my fether bed & bolster & 2 blanckets, one red and another blew, to be given at ye death of his parents or on his day of marriage or when hee shall keep his house by his parent's Consent: Item, I give unto Hanna Smith, my Byble: and iff her Brother dye w^t^ out issue my bed & Appurtenances: Item, I give & bequeath unto Joan Brudnell, sixe pounds sterling to bee payd in oates & other grain a month affter my decease: I doubt not but there will bee soe much overplus. When my debts are payd, it is to buy her part of a house: Item, I give unto Thomas Jeacoks children 3~ of trading cloth y^t^ is on my bed to cloath them: Item, I bequeath unto Richard Stites one sheet for a Winding sheet: to Josiah Furman one sheet, to Goodwife Champion, one sheet, & ye other to make myself a winding sheet: Item, I bequeath unto William Scaddin, one english ell of Holland: to John Smith Rock ye remainder ffor his children: I bequeath unto John Beadle my doublet & black cloth breeches & 40 s [shillings] his ffather owes mee to keep him to scool: Item, I give to Mr hicks [sic], the use my bookes of Arithmeticke: Item, I give to Mr Gildersleeve my chair & ffree of all accounts between us: Item, I give my table & bench & cupboard to John Smith Rock & doe appoint him to bee executor of this my Last Will & Testament, and William Scaddin to assist him: Item, I give & bequeath my white blancket to Goodwiffe Simons liveing near ye Wall on Mr Drisius land at Manhatans. Shee is a Washer Wooman; pray send it saffely to her: Item, I desire my executor to see mee decently buried & to have so much wine or drams as may w^t^ moderation bee drunk: Iff I have been too large in giveing, I leave to their discretion; if there bee anything over to give unto pious uses y^t^ is to help repair ye meeting house & to give 20 s[hillings] to ye Chuch [sic] at Flatbush; & thus in Conclusion I commend my poor soule into ye Merciffull hands of God, hoping to enjoy ye Kingdome of heaven ffforevermore. Dated at Hemstead ye 13th of March, 1660:

John James

Witnesses: John Seaman Richard Brudnill

Rock John Smith has been referred to as a Judge. This title was earned when he was elected on 4 September 1673 as the schepen (judge or magistrate) of Hempstead, but he was replaced that very same month.

He was an astute real estate operator, civic minded, and conscious of his religious duty. Our ancestor was a solid and cautious person that concentrated on increasing his land holdings as a legacy to his children. He, therefore, appeared often on the Hempstead's town records. These records show that he amassed properties all over Hempstead in amounts of one to over 100 acres. He deeded much of this legacy to his family before his death. He disposed the following to his son, Lieutenant Jonathan Smith:

All his home lot in the tenour and occupancy of Jonathan Smith, bounded by John Smith's home lot on the north, easterly and sutherly by the road and westerly by the home lot in the tenour of George Hewlett, containing two and one-half acres.
Two-thirds of fifty acres at Tanners Hook Point.
One hundred acres at Howsbay.
Twelve acres of meadows at Rockaway.
Five acres upon the Indian Lands at Rockaway.
Fourteen acres of meadowland at Coes Little Neck, with the upland belonging to it.
One-half of one and a half acres at Half Moon.
One small lot east of Jonathan Smith's windmill in the town of Hemstead.

John Smith reserved for himself a life-right in the fourteen acres at Coes Neck, which may have been his home at that time. It was located in what is now the southwesterly part of Freeport.

Besides the properties given to his son, Jonathan, John Smith left these additional properties to his son, Joseph Smith:

Twelve acres of meadow at Rockaway.
Thirteen acres of meadows at Hicks Neck.
Ten acres of meadows at Coes Neck, with the upland belonging to it.
Three acres of land in the Holly.
One piece in the Old Field.
One piece at the windmill, adjoining Armitage's.

In addition to the two deeds and will, John Smith, on May 20, 1690, sixteen years before his death, executed a formal agreement of nearly a thousand words which was signed jointly by himself and his sons Joseph and Jonathan, his daughter Hannah Tredwell, and his sons-in-law Samuel Denton, Sr. and Francis Chappell. In this he agreed to

make a division of his real and personal estate during his lifetime. He, however, made the following proviso, which he apparently exercised:

"Whereas I John Smith senr." of Hempstead, "left a widdower & being striken in years though weak in body & unfit to look after that Stock & Estate that God hath given me, doe dispose of my stock & land & meadow unto my children equally upon the Conditions ffolowing (viz) that if I doe not alter it before I dye everyone to have such proportions of catle & land & medow; ye Catle to looke Carefully after them during My liffe, And to remaine liable either in whole or part to bee Cald in again ffor my use iff I stand in need or see Cause to Call them in; the land & medow alsoe upon the same tearmes ffor my children to enjoy as there (sic) *own proper inheritance unless I see Cause or need to dispose of ye whole or any part of it before I dye. And my sd* [said] *children shall Anually allow mee same Reasonable rent ffor ye sd Medowland & Catle if I see cause" ..."for the true performance whereof we bind ourselves, May 20, 1690"*

(signed): Joseph Smith, Jonathan Smith,
mark of Samuel Denton, Sen.,
Francis Chappell, Hannah Tredwell.
mark of John Smith.

This agreement was witnessed by Jeremiah Hobart and Daniel Denton. Jeremiah Hobart was an Independent minister, whom many of Hempstead's inhabitants had agreed in 1682 to support with annual payments of corn or cattle. Rock Smith and John Smith Rock Jr were among those promising payment. John Rock Smith's 1695 will was

witnessed by William Vesey, a Church of England lay preacher. These ministers might indicate that our John Rock might have changed religious beliefs toward the end of his life.

Nothing is known of our ancestor's parentage or his background. He was sometimes called Goodman Smith which indicates that he did not have a university or gentleman's status but was of average stock. He was born about 1615, as on March 20, 1674/75, he testified to being about sixty years old. Presumably he was born in England. He died shortly before April 3rd, 1706 as his will was proved on this date. He was 91 years old.

The children of John Rock Smith:

1. ***John, d. before 1690. Children: Richard, Timothy, Mary, & Sarah.***
2. ***Joseph. Child: Joseph.***
3. ***Jonathan, m. Grace, dau. of Adam & Jane (Hewlett) Mott. He d. abt. 1724. Children: Jane, Grace, Martha, Mary, Jonathan, Adam, John, & Gersham.***
4. ***Mary Smith, m. Samuel Denton. (see Denton section)***
5. ***Martha, m. (1) Thomas Rushmore. Children: Ann & Mary, m. (2) Francis Chappell. Children: William & Stephen.***
6. ***Hannah, m. John Tredwell.***

"...JOHN SMITH ROCK IS LYCENSED BY GENERAL VOTE TO KEEP AN ORDENARY [INN] AND IS ALLOWED TO SELL MEAT, DRINCK, AND LODGEING FOR STRANGERS WITH THEIR RETINEW; BOTH FOR HORSS AND MAN..."

Sources:

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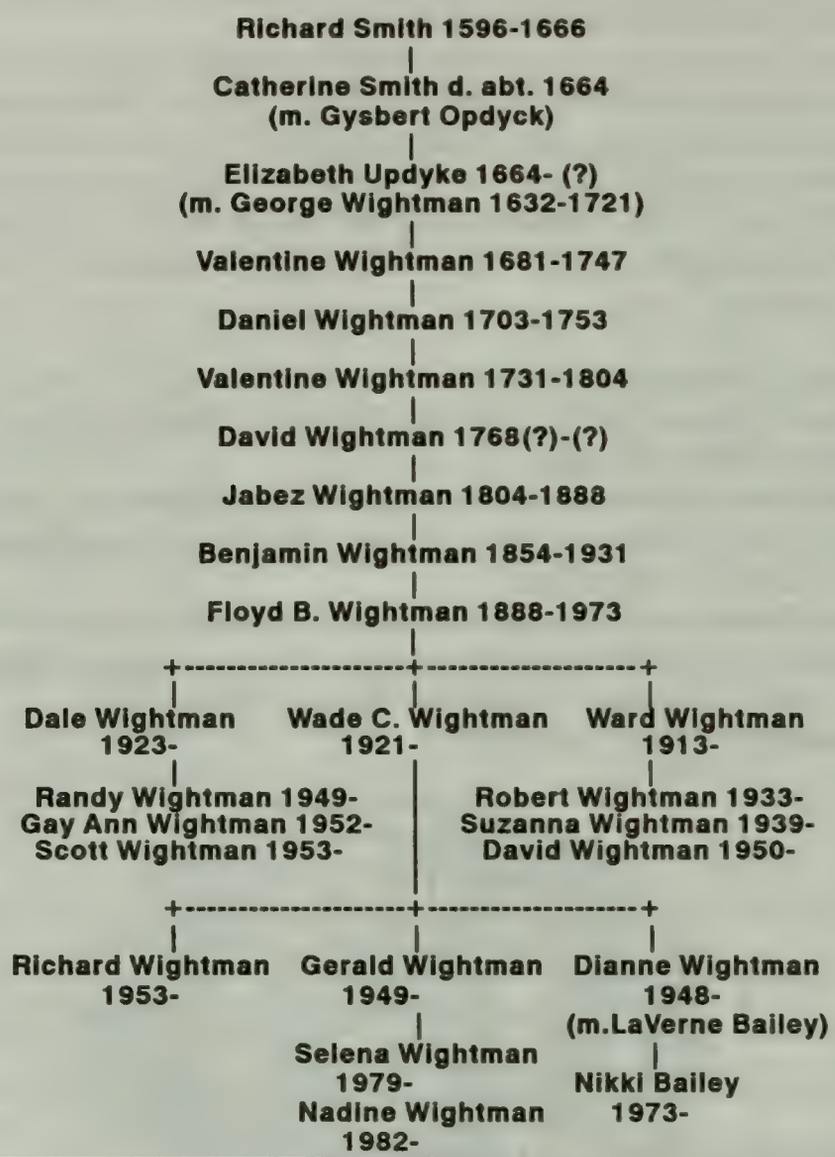
Smith, Valentine W., The Rock Smith Family to the Tenth Generation. Queens Borough Public Library, 1937.

RICHARD SMITH



"Merely a sign-post to help lead the way to pigeon-
hole relatives of 'yesterday,'
To help in the hunt where there's no steed, or hound;
Only the history of humans to be found!"

–Gladys Salt Morrison

RICHARD SMITH
1596-1666

Richard Smith was a man of wealth, character, activity and energy, and was prominent in Massachusetts, New Amsterdam and Rhode Island. He was born in 1596 in Gloucestershire, England, and came to New England for the sake of religious freedom, bringing with him his daughter Catherine and other children. A brother and sister and perhaps other relatives also emigrated at this time. He "was a most acceptable inhabitant and prime leading man in Taunton in Plymouth Colony."

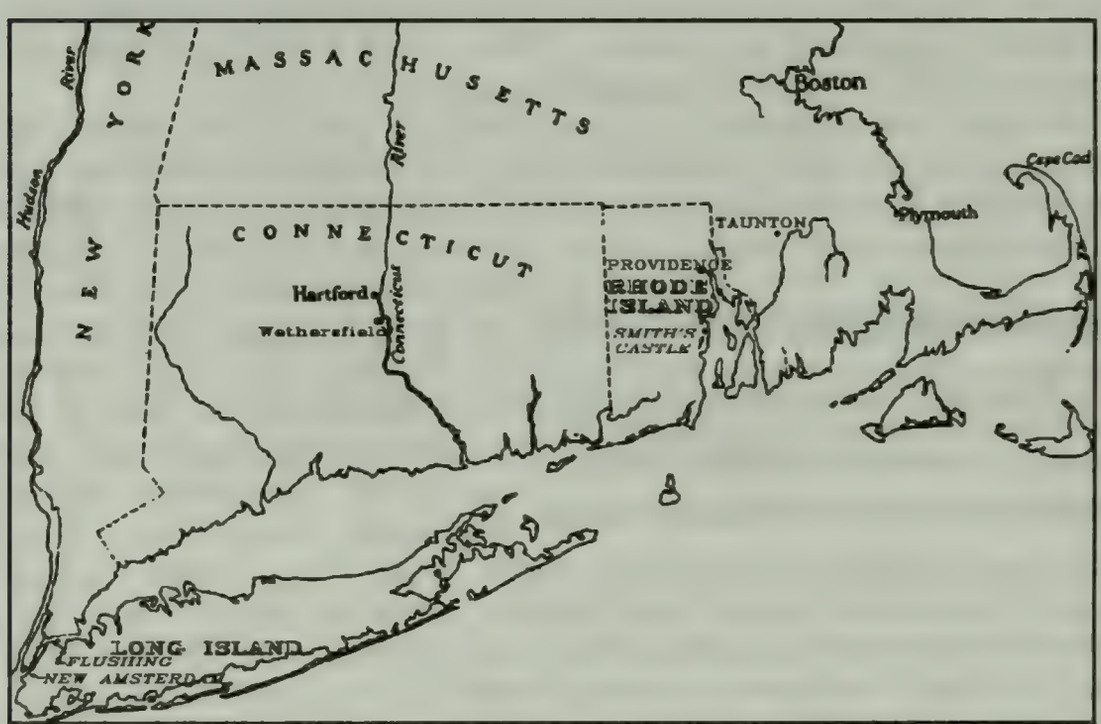
IMMIGRANT

A good many settlers developed a craze for large landholdings. Richard Smith was no different than the others. About 1639 he bought from the Narragansett Indians 30,000 acres on the west side of Narragansett Bay. Later he speculated in other large purchases or long term leases. One instance of how business was done in those days was his lease for 1000 years of a certain tract of land, payment to be one red honeysuckle every midsummer's day, **when lawfully demanded.** It is highly unlikely that the Indians knew what was going on in these transactions. They were giving up land that was vital to their existence. It has been estimated that there were about 25,000 Indians in this location at that time and their living was gardening.

Richard Smith erected a house for trade among the thickest of the Indians, and gave free entertainment to travellers. Under the hospitable roof of Smith's Castle have gathered notables: Roger Williams, William Blackstone who rode over on a mouse colored bull, Governor Winthrop, George Fox, the Quaker, Dean Berkeley, the philosopher, Smibert, the artist, Reverend Dr. MacSparran, Sir Edmond Andros, and countless others such as Benjamin Franklin, General Lafayette, General Nathanael Greene of Revolutionary fame. The author turned off Route 1 and also visited this historic place in August 1981. Route 1 follows a very ancient path, often referred to in the old Deeds as the "Pequot Path," which was adopted by the early settlers as the great road of the country. All the travel from Boston and the North and East to

RICHARD LEASED A CERTAIN TRACT OF LAND FOR 1000 YEARS–PAYMENT TO BE ONE RED HONEYSUCKLE EVERY MIDSUMMER'S DAY, WHEN LAWFULLY DEMANDED.

COUNTY IN ENGLAND WHERE RICHARD SMITH RESIDED

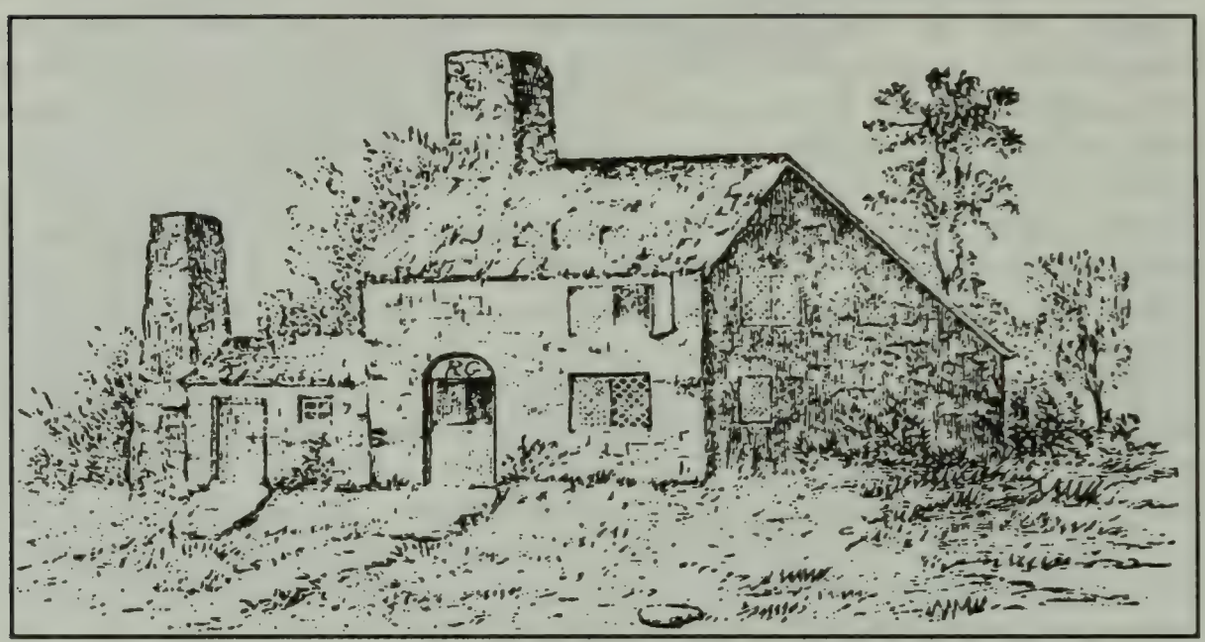


PLACES WHERE RICHARD SMITH LIVED IN AMERICA

Connecticut and New York passing by Smith's trading house. His was the first purchase and the first house for many years in Narragansett country. Very little was done, however, towards the settlement of the country by the whites for many years afterwards. Richard Smith probably did not occupy this house with his family for any length of time, although he kept coming and going with his children and servants. It was a trading post, 50 miles from any settlement, and in a neighbor hood abounding with dangerous savages.

Not finding in Plymouth Colony the religious freedom which he sought, and the Narragansett country being as yet too lonely and dangerous a residence for his family, Richard Smith came to New Amsterdam, where he was gladly welcomed by the Dutch. Others came with him who too sought freedom of conscience; among them was John Smith, probably a brother of Richard,--and Rev. Francis Doughty, a dissenting clergyman who, while preaching at Cohasset, Massachusetts had been dragged out of the assembly for venturing to assert that "Abraham's children should have been baptized." Director Kieft immediately (1640) granted to them an absolute title to more than 13,000 acres of land at Mespath, now Newton, Long Island. There were eighty settlers at Mespath during the first year, and the colony was prospering, when the war broke out in 1643 between the Dutch and Indians. The savages attacked the settlement, destroyed houses and cattle, and killed John Smith and others of the colonists. The settlers fled to Manhattan (New York). The next year a Dutch force of eighty men marched to Mespath and killed one hundred of the savages. The following year peace was concluded with the Indians and the English colonists returned to their ruined homes. The subsequent history of the settlement is not known, because the early records were destroyed by a British regiment when they were in full possession of the town for several years during the Revolution.

During the greater part of these twenty years, Richard Smith had his family residence among the Dutch on Manhattan Island. Here his youngest daughter Catherine (our ancestor) married Gysbert Opdyck (Updike) in 1643; and at the baptism of their first son in 1646, Richard Smith acted as sponsor. His daughter Joan married Thomas Newton at Flushing in 1658, a romantic runaway marriage to which her father was soon reconciled, although the domineering Governor Stuyvesant defended the majesty of the law by fining the bridegroom and the Sheriff who had solemnized the marriage without the consent of the bride's parents. The New Amsterdam Council Minutes read: "Sentence. William Harck, sheriff of Flushing, for having solemnized a marriage between Thomas Nuton widower, and Joan, daughter of Richard Smith, against her parents' consent, and contrary to law, fined 600 guilders, dismissed from office and the marriage annulled." On the same day, April 3, 1648, the sentence continued: "Thomas Nuton for having



This is the Old Stone Castle that was supposed to have been built by John Smith in 1638. It is from a pencil sketch made before 1875 by Mrs. John Wickes Greene, of Old Warwick, as described by her grandmother, Mrs. Welthain (Green) Waterman. Fuller, in his book, describes the circumstances of the destruction of the town of Warwick by the Indians after the Great Swamp Fight of 1675 in which a Capt. Prentice was sent to an Indian village where he burned nearly a hundred of Pomham's wigwams. This injury inflicted upon the Indians was fully avenged on the 17th of the following March, when a party of the natives fell upon the town and totally devastated it. Governor Arnold (our ancestor) says "the town was utterly destroyed, except one house built of stone, which could not be destroyed." John Smith was a stone mason by trade, which accounts, in part, for the material of his house.

married Miss Smith, aforesaid, fined 300 guilders, and to have the marriage again solemnized after three proclamations."

Thomas Newton, although he was married to Joan at the time, landed in jail in the Colony of Connecticut for getting a woman pregnant. At that time this was a capital offence that he could have been hung. Although he was a man of substance and influence, he was charged in 1652 with being the father of the Widow Elizabeth Johnson's child. Through the connivance of friends, he was delivered from jail while awaiting trial and sought refuge under the Dutch government where he settled in Newtown, L. I.

Thomas Newton became Sheriff of Flushing one year later. Apparently his escapade in Connecticut didn't influence the people of Long Island. His second wife, Joan, also must have had a forgiving nature. He fathered by her, a daughter, Abigail, in 1654 as well as James and Israel at a later date. His son, Thomas, was born before his encounter with Widow Johnson.

ROGER WILLIAMS SOLD "ALL HIS BELONGINGS, INCLUDING TWO BIG GUNS AND A SMALL ISLAND FOR GOATS," TO RICHARD SMITH IN 1651 FOR £51.

During all this time, Richard Smith continued his Narragansett Indian trading house, making frequent visits there with some of his family, being himself skipper of his good sloop WELCOME, and occasionally appearing before the Dutch Council at New Amsterdam for protection of his rights or on questions connected with his trading.

The records of Rhode Island do not mention him after his first appearance there about 1639, until 1659 when he appears as witness on an Indian deed. The same year he joined Governor Winthrop of Connecticut and Major Atherton of Massachusetts in the purchase of a large tract of land from the Narragansett Indians, who confirmed in this deed the previous large sale to Smith. The jurisdiction over the Narragansett country was claimed by Massachusetts, Rhode Island, and Connecticut. In this unsettled state of affairs, Richard Smith with his son and others of Narragansett requested in 1663 the protection of Connecticut. This action resulted in the Rhode Island General Assembly issuing a warrant for his arrest. We have no knowledge whether this order was carried out. There soon arrived a letter to the Colonies from King Charles II, commanding that Richard Smith and his friends in Narragansett be no longer molested "by Certaine unreasonable and turbulent sperits of Providence Collony."

A close friend and neighbor, Roger Williams, built a trading house about one mile from Richard Smith around the year of 1644. He often preached to the Indians at Smith's block-house. When Roger Williams went to England on colony business, he raised the necessary money by

selling "all his belongings, including two big guns and a small island for goats" to Richard Smith in 1651 for £51.

In 1664 Richard Smith died at his Wickford trading house. He divided his large Narragansett tracts, by his will, among his children Richard and Elizabeth (Vial), and the children of his "deceased daughter Katharine sometime wife to Gilbert Updike," and the children of his "deceased daughter Joan sometime wife to Thomas Newton." His will reads: *"In the Name of God, Amen. The fourteenth day of July in the year of Our Lord, one thousand, six hundred, sixty and four, in the Sixteenth year of the reign of our Sovereign Lord, Charles the Second by the Grace of God of England and Scotland, France, and Ireland, King, Defender of the Faith &c. I, Richard Smith, of Wickford, in the Narragansett Countrey, in New England, Yeoman, being in health of Body, and of good and perfect memory, (Thanks be unto God) Do make this my last Will and Testament, and I do hereby revoak and renounce all former and other Wills and Testaments whatsoever heretofore by me made, by Word, Writing or otherwise And make and ordain this to be my very true, last Will and Testament, and no other Concerning my Lands, Chattels, Debts, and every part and parcel thereof, in manner and form as followeth. First: I Commend my soul to Almighty God, and to his Son Jesus Christ, my Saviour and Redeemer, by whom I have to obtain full pardon, and remission of all my Sins, and to Inherit Everlasting Life. And I will that my Body be decently buryed by the Discretion of my Executors hereunto named. Item. I will that my debts which I shall owe unto any Person or Persons at the time of my decease either by Law or Conscience be well and truly Contented and paid, within Convenient time, out of my Goods and Chattels.*

"Item, I give unto my Son Richard Smith all my Right, Title and interest of, in and to my Dwelling house, and Lands thereto belonging, Situate, being and lying in Wickford aforesaid, and is bounded on the Southwest by Annoquatucket river, and by the Lands of Capt. William Hudson, Northeasterly and on the East by a fresh river or brook and Creek and Cove.

Item, I give unto my Son the s'd Richard Smith, all my right title and interest of, in, and to my propriety of Lands lying in Cunnanicot Island and Dutch Island, with the privileges and appurtenances to them or either of them belonging or in any way appetaining.

Item, I give unto my daughter Elisabeth wife of John Vial of Boston, Vintner, all that my Share, which is a one Third part of Land lying on the Southerly side of my son, Richard Smith's two thirds part of a tract of land lying on the Easterly side of the aforesaid fresh river, or Brook, and Creek and Cove, Commonly Called by the name of Sagag.

"Item, I will that all my share and part in the Great Neck of Land beyond Capt. Edward Hutchinss house, Westward and Southward and all the rest of my share of Land belonging to that purchase And also my share of Land of the last purchase and all my Cattle, Horses, Mares, Sheep, Goats, & Swine and all my Goods and Debt whatsoever to me appertaining be (after my decease)

This is the grave site of Richard Smith, Sr. He is buried on the farm about one-quarter mile from his house. Over his grave is a rough stone marked simply, "R. Smith died about 1679" Actually he died in 1666. Jean Wightman is by the tree looking at his grave.

Divided into Four Equal parts and portions, the which after my debts paid & funeral Charged thereout, I give and bequeath as followeth. That is to say. To my son Richard Smith, and his heirs, the one fourth part or portion thereof, and to my Daughter, Elisabeth, wife of John Vial and her issue, I give one other Fourth part thereof, and to my Grand Children, the Children of my dec'd daughter Katharine, sometime wife to Gilbert Updike, one other forth part thereof to be Equally Divided amongst them. And to my Grand Children, the Children of my deceased daughter, Joan, sometime wife to Thomas Newton, one other fourth part thereof to be Equally divided amongst them my S'd Grand Children, parts to be paid to each of them, Viz. To Each of my Grandsons as they Come to the age of Twenty one years; And to Each of my Grand Daughters as they Come to the age of Eighteen years, or on day of marriage which shall first happen, And in Case that any One of my Grand Children, the Children of my daughters Katharine and Joan, do Dyue before they come to be of the age aforesaid or Marr'yd, then such part or share, as should have been to such deceased, shall be to the Survivours of them, part and part alike to them to be divided. Item, I make and ordain my sons, Richard Smith, and John Vial, to be my full whole and only Executors of this my last will and Testament. And my Well beloved Friend Capt. Edward Hutchinson of Boston." (Here the document is torn and cannot be copied.)

"Before John Leverett Assistant, Entered and recorded at the request of the s'd Vial the 22d. of August, 1666. Robert Howard, Not. Pub.- An attested Copy."

The previous will was taken from a copy, so old as to have been often mistaken for the original, in the possession of a descendant of Lodowick Updike. It is referred to in Potter's History of Narragansett, page 270; and also in Austin's Rhode Island Genealogy.

No mention has ever been made as to whether or not Richard Smith had slaves. Slavery was permitted and apparently common in the Rhode Island colony for those who could afford them. Richard Smith, Jr. kept slaves and were mentioned in his will that was signed and sealed on March 16th., 1690. It read: "***I give unto my Negro Ceasar, and to his wife Sarah their freedome after my decease, and one hundred acres of land in convenient, place to be lay'd out by Lodowick Updick on some of my out Sheares of land either mortgage or Surplices of the neck. Also I give unto Ceasar's children all their freedome when thirty years old and to Ebedmelish the like freedome: and the land Ceasar is to have, to him and his heirs forever, this after my wifes decease not in her lifetime, for she shall possess her life in all.***" His inventory at his death included 2 negro men worth £40 and 5 negro children and old woman worth £40.

Roger Williams, a close friend of Richard Smith, said the following about his friend.

Richard Smith, sen, who for his conscience to God left faire Possessions in Gloster Shire and adventured with his Relations and Estate to N. Engl. and was a most acceptable Inhabitant and prime leading man in Taunton in Plymouth Colony: For his conscience sake (many differences arising) he left Taunton and came to ye Nahiggonsik Countrey where by God's mercy and the fave of ye Nahiggonsik Sachems he broke the Ice (at his great Charge and Hazards) and Put up in the thickest of ye Barbarians ye first English House amongst them.

I humbly testifie y^t^ about forty years (from this date) he kept Possession comming and going himselfe Children and Servants and he had quiet Possessien of his Howsing Lands and medow, and there in his own howse with much Serenity of Soule and comfort he yielded up his Spirit to God ye Father of Spirits in Peace.

I do humbly and faithfully testify (as aforesaid) y^t^ since his departure his hon'rd Son Capt. Richard Smith hath kept Possession (with much acceptation with English and Pagans) of his Father's howsing lands and meadows with great

improvement, also (by his great Cost and Industrie) And in the Late bloudie Pagan War I knowingly testifie and declare y^t^ it pleased the most High to make use of himself in person, his howsing his goods corn Provisions and Cattell for a Garison and Supply to the whole Army of N. England under the Command of the Ever to be hon'rd Gen Winslow for the Service of his Ma'ties honor and countrey of N. England.

Roger Williams.
Nahiggonsik 24 July, 1679

SMITH'S CASTLE at COCUMSCUSSOC
Wickford, Rhode Island

Smith's Castle today, lived in continuously for nearly three hundred years, contains interesting examples of architectural details and furnishings of the 17th and 18th centuries. The Cocumscussoc Association, which acquired the property in 1948, is actively engaged in restoring the place to its original dignity.

SMITH'S CASTLE IN 1981. THE AUTHOR IS STANDING AT THE CORNER OF THE BUILDING.

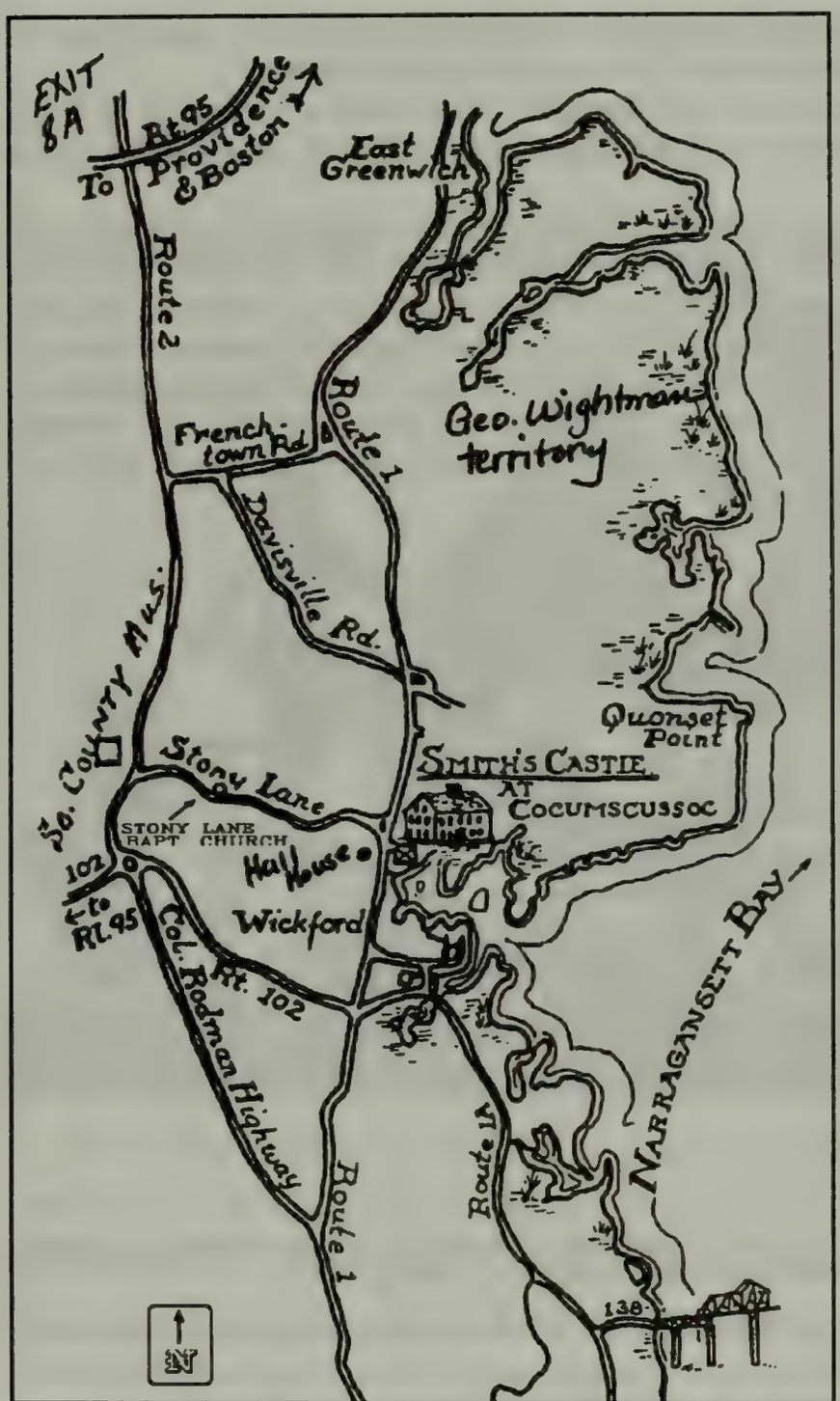
In the restoration work, charred timbers were found in the fireplace area. It is believed that these could have been part of the original blockhouse built by Richard Smith in 1638 and rebuilt by Richard Smith, Jr. in 1678 after it was partially burned by Indians in 1676.

THIS IS THE FIREPLACE AREA IN THE KITCHEN WHERE THE CHARRED TIMBER WAS FOUND THAT COULD HAVE BEEN IN THE ORIGINAL 1638 HOUSE.

On a private tour by the hostess, all rooms seemed to be almost completely furnished and were a delight to visit. The house measures about 53 feet by 42 feet and is of two stories with ceilings 7 and 8 feet high. Each floor contains four large rooms, 21 feet by 20 feet, in all of which appear heavy ceiling plates and cross beams. Some of the rooms are panelled with wood to the ceiling. It is quite probable that much of the wood work was imported from England, as was customary and in fact necessary at the time. The immense kitchen fireplace, the wrought iron latches, hinges, and door knockers show great age. The room has been modernized and the exterior resided which has impaired the antique effect of the exterior.

In the founding of the State and the early growth of the Nation, Smith's Castle has played an important part. An early center of trade, of religious toleration and, in the golden age of the Narragansett Planters, of the best social life of South County. It has seen hard times and plenty, massacre and fire, peace and war and in our time, hurricanes and a tidal wave.

It is the only house left standing where Roger Williams is known to have lived, preached and written.



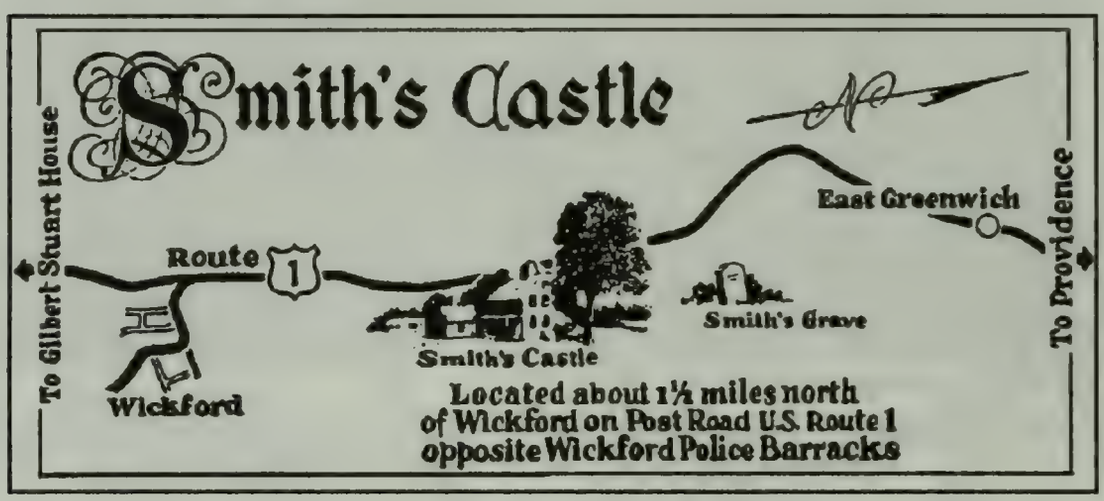
The Marginations, one of the great original tribes, had a village near Smith's Castle. Nearby were the headquarters of their chiefs, Conanicus and Miantinolmi. On the shores of Cocumscussoc they fished and hunted and traded. Early in the 17th century Dutch ships dropped anchor in the safe harbor to barter with them. Here, Roger Williams and Richard Smith developed trading posts. For nearly fifty years, the Indians lived with their white neighbors in amity. For this Roger Williams was largely responsible.

The most exciting days centered around December 1675 when Smith's Castle became the military headquarters of the whole New England army of 1,000 men from Massachusetts, Plymouth and Connecticut both before and after the Great Swamp Fight of King Phillip's War. This battle, fought near Kingston in a freezing blizzard, resulted in victory for the white men and the beginning of the extermination of the Narragansetts. Richard Smith, Jr. supplied them with shelter, provisions, cattle and goods. He is said to have had the foresight to detain a loaded sloop of grain for the use of the army on their return and thus to have prevented much suffering. Forty of the colonists killed are buried in a common grave

near the house. Captain Robert Westcott, our ancestor, was killed in this battle and might be one of those forty buried here.

With the removal of troops, Smith's Castle was attacked in 1676 by Indians and partially burned. About two years later, it was rebuilt on the same site.

All through the 17th century a bitter dispute raged as to whether the Marginates country rightfully belonged to Rhode Island, Massachusetts, Plymouth or Connecticut. During this period, Smith's Castle was in effect 'the unofficial capitol of the Marginates country'. Boards of arbitration and commission from the contesting colonies met there. Governor Winthrop of Connecticut and his wife, for whose birthplace the village of Wickford was named, were frequent visitors.



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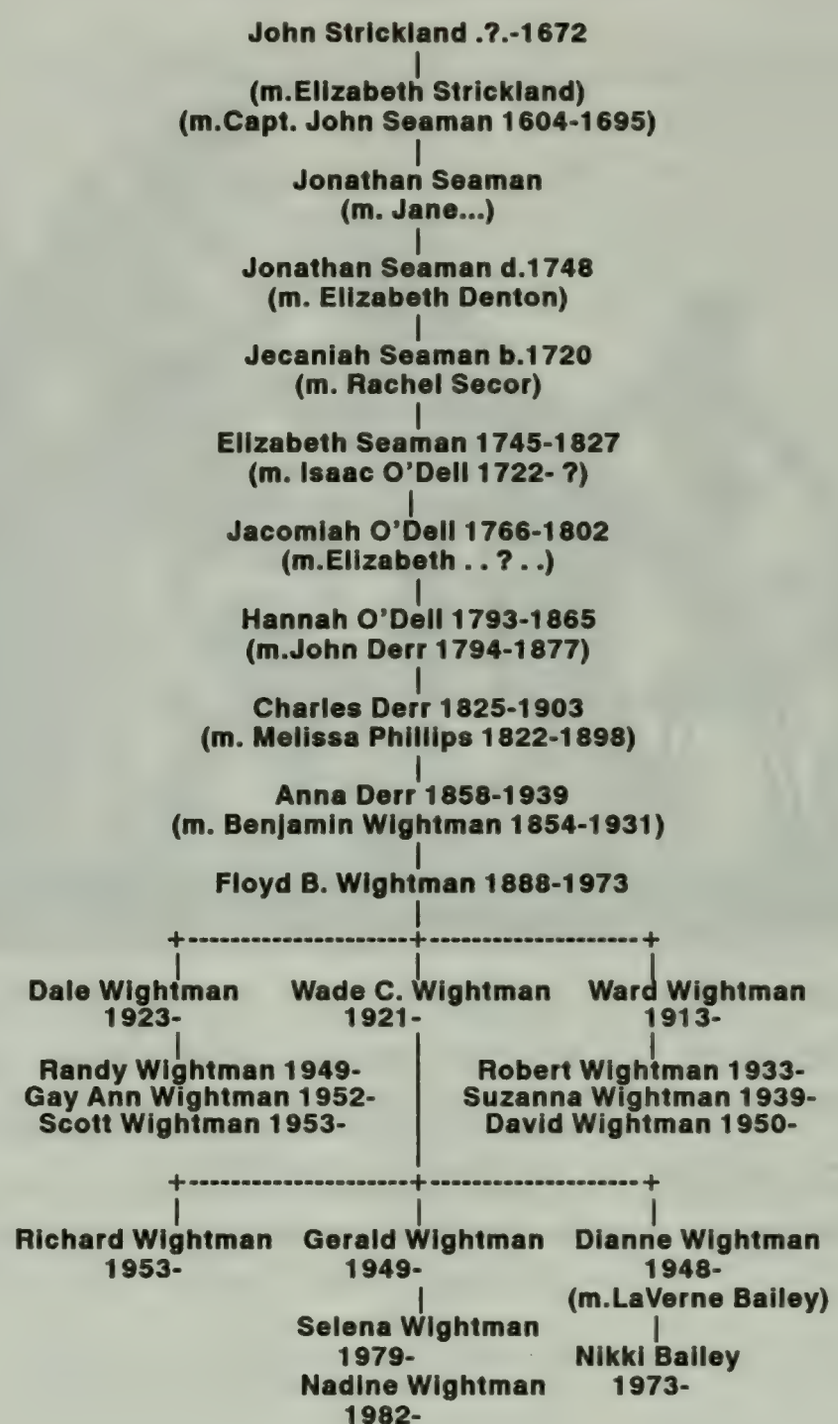
The basic idea of civilization has rested on "family". It warms the heart to feel one belongs somewhere, that he is of account. Consequently he strives to give a good account of himself, and so we go forth in our time.

THE STRICKLAND ANCESTRY



JOHN STRICKLAND

John Strickland, or Stickline as he was often called, was from County Westmoreland, England. He was an original settler of Charlestown, MA in 1629/30. He was Sergeant as early as 1631 when he was admitted freeman of Massachusetts Bay at a General Court held in Boston on 18th of May. He was by then a resident of Watertown, MA. He was dismissed 29 May 1635 from the church of this town to colonize the settlement at Wethersfield, CT. This is referred to in the first recorded meeting of magistrates of the new colony on 26 Apr 1636, with the statement that "*Stickland*" and the others had carried out their commission "*to forme a newe in a Ch: Covennte in this River of Conectecott*". The following year, he was active as Sergeant. He is mentioned at a Court held 1 Nov 1636: "*It is ordered y^t^ S^r^ieant Stickland is to haue for 7 days seruice to the Rivers mouth, abute Cattle of Mr. Michell & the lo: or their Agents, 21 s. The rest y^t^ went in the same seruice 14 s. a peece....*"

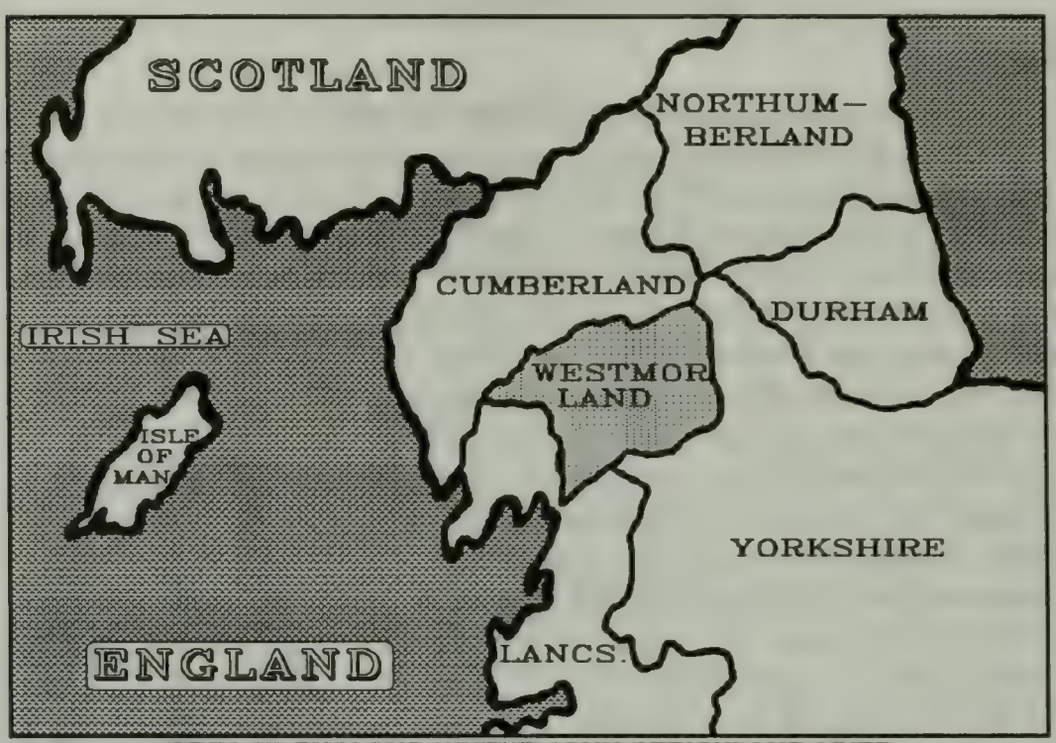
IMMIGRANT

This was in the troublesome days preceding the declaration of war against the Pequots, which occurred 1 May 1637. It appears from the above record that Sergeant Strickland had led a small military company to aid Mr. Matthew Mitchell and others who had been annoyed by the depredations of the Indians at Saybrook in November 1636. He received twenty-one shillings for this service. It is probable that he served in the Pequot War the following year.

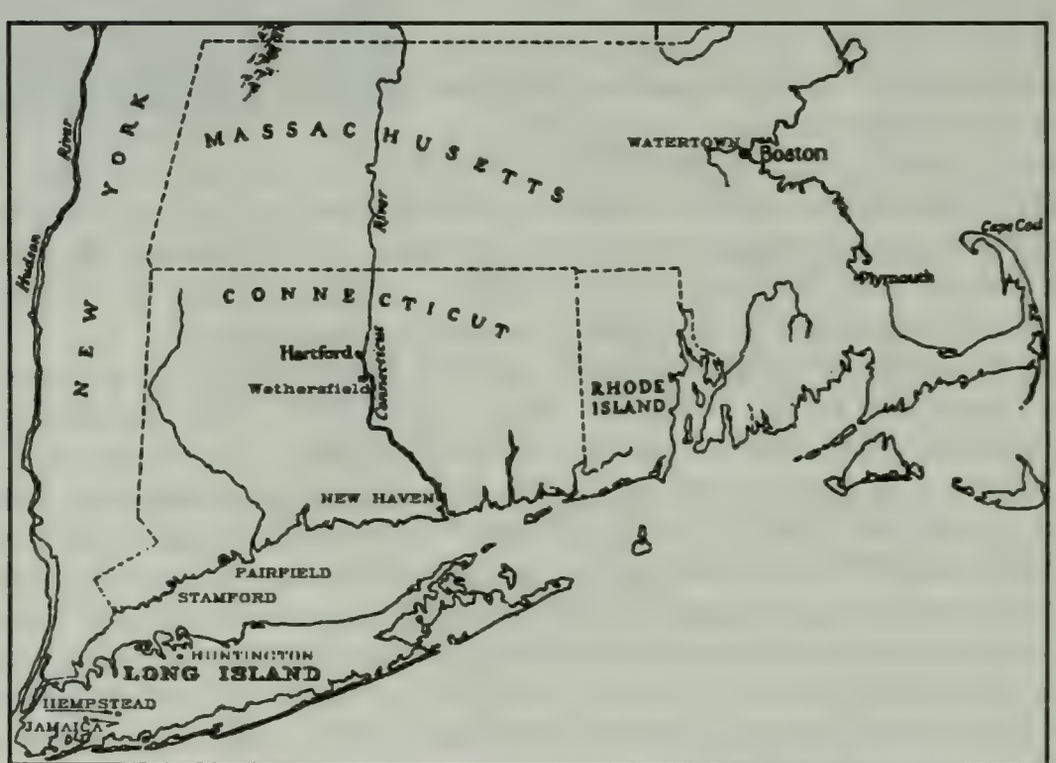
He had a homelot in Wethersfield, CT, which had on it a house and barn when he sold it on 28 Mar 1640. This was probably the approximate date when he moved to Fairfield, CT where the first settlement had been made in 1639. He was Deputy to the General Court in Sep 1641. There is reason to believe that he was representing Fairfield rather than Springfield as sometimes claimed. It is significant that the deputies at this very session appointed a committee "to settle the bounds betwixt Paquanucke [Stratford] and Vncoway [Fairfield]."

He remained not over four years in Fairfield, and sold his homestead there to William Frost before 6 Jan 1644/5, when Frost referred to the purchase in his will.

In 1644 he was one of the Patentees of Hempstead, L.I. He was active there for a few years, being Magistrate there in 1658. He drew land at Southampton in 1650, but his son-in-law, Jonas Wood, was his



AREA IN ENGLAND WHERE JOHN STRICKLAND LIVED



AREAS WHERE JOHN STRICKLAND LIVED IN THE NEW WORLD

agent in this transaction, and no evidence has been seen that he ever lived there. In 1653 he was one of three appointed by the authorities at Fort Amsterdam to administer the law in Hempstead. He signed, as a witness, the articles of agreement between the Governor of the New Netherlands and Tackapousha on 12 Mar 1656. Records in Hempstead include a memorandum that John Strickland discharged Lawrence and John Ellison from and of all manner of bills, debts, dues and demands with reference to the "hiriage" of land and cattle, 11 Feb 1657; this is signed with an X. On 3 Jun 1669 he entered a complaint against Henry Disbrow, wherein Samuel Messenger testified that in winter when snow was on the ground, he was at the house of Henry Disbrow, and "Mr. Stricklin's grandchild that lived with the said Disbrow fell into the Mill Dam up to the middle, & his Master & Dame Neither offered to shift him but left him goe in his wett Clothes all day and lie in his wett Shirt att night" and otherwise mistreated him. Unfortunately, the record does not state the name of the grandchild.

On 1 Jun 1657, as John Stiklings, he witnessed a deed between the Indians and Jonas Wood, and on July 23 of the same year he witnessed another deed with his son-in-law John Lum, between Jonas Wood and relatively the same parties. In the second deed his name appears as Stickline. As Mr. Stricklon he is recorded as a magistrate for Huntington, 4 Feb 1660 (printed town records, I, p.23) with Jonas Wood and Thomas Benedict. Mr. Sticklen was chosen with William Smith and Thomas Benedict, 2 Dec 1661, to settle differences "between naybar and naybar in and by every waye until the next court of election.....at harford [Hartford]...." On 2 Mar 1663, John Stiklan, widower, and of Jamaica, sells to Gabriel Finch

"*....all my acomedations in huntington, onely my halfe neck of meddow, excepted: I say have sould to him, his eyers, exseketers, adminestrators and assigns, all my right and titell of house, house lott, barn yards, garden, frute trees, with all previliges and apurtenances thereto belonging, lying and being betwixt Thomas Scidmore and the lott y*^{t} *was formerly Joseph Smiths:...*"
(Printed town records, I, p.54).

He was magistrate for Hempstead with Mr. Richard Gildersleeve on 5 Mar 1658. The holding of this office is probably responsible for the title of "Mr." as he appears frequently in Hempstead records without it; and while he was a man of wealth and resources greater than those possessed by many of his contemporaries, his apparent illiteracy denies for him a higher position. That he was able to obtain a magistracy indicates no doubt a man of innate sagacity and of high qualities of leadership.

He moved from Hempstead to Huntington probably early in 1659, calling himself of Huntington in the Fairfield, CT testimony of that

year. [Strickland testified regarding bounds, which he had been active in settling when he was a deputy in 1641.] In 1661 he was named first among the petitioners who sought a home in Elizabeth, NJ, but he never resided there. In Huntington he served as Magistrate in 1661. However in 1663, when he sold his Huntington homestead, he called himself widower, of Jamaica. He remained in Jamaica until his death between 5 Sep and 13 Dec 1672.

Copy of the will of John Strickland from the Hall of Records, in New York City:

"Being in great payn yet through gods mercy perfict in Sencis doe now Comit my body to the ground and my Soule to god..."

The Testam^t^ of Mr Jno Sticklin
Septimber th: 5: 1672

The Last will of Mr John
Stiklin as followeth
Being in great payn yet through gods mercy perfict in Sencis doe now Comit my body to the ground and my Soule to god that gaue it and for my esteat I doe dispos of it as followeth that out of my esteat first all dews & debt bee fully satisfied and for the Remainer: first that I doe give to my daughter Loum £10 2^ly^ to my daugher matthews youngst child forty shillings 3^ly^ I doe give to Jonathan mills on Cow 4^ly^ I doe give to John Loams eldest daughter on Cow and for the Remainer of my grandchildren to be devided eaquely among them that is to say those Childrin that have Bin borne of my daughters and are now Liveing and that this my will may be trewly perform^d^ I do^e^ make chouc^e^ of my Sonn John Smith my Sonn Samuell Matthews John foster & Beniemin Co^e^ as my exsecuters and that this is my Last will & testimen^t^ I do^e^ own by subscribing my hand the day and date abov^e^ written ... [undefinable]
It is to be understood that thos two Cows mentioned to John Loums daughter & to Jonathan Mills were my wives and shee gave them as shee saw good and I promising her to perform^e^ her will hav^e^ accordingingly disposed of them
Attested by
John ffoster
Benjamin Coe

From this will and other sources, it is believed that he had the following children:

1. ***A daughter, who married John Lum***
2. ***A daughter, who married Samuel Matthews***
3. ***A daughter, who married John Smith***
4. ***Elizabeth Strickland, married Captain John Seaman of Hempstead***
5. ***Joanna, alleged as the wife of Jonas Wood, called "Halifax"***
6. ***Thwaite, a resident of Hartford, CT***

Many family researchers have given him credit for being knighted before coming from Scotland in 1629. It is also said that Cromwell sent him to Holland as Ambassador in 1649. He is said to have married Jane Fenwick. These statements apparently are not supported by proof.

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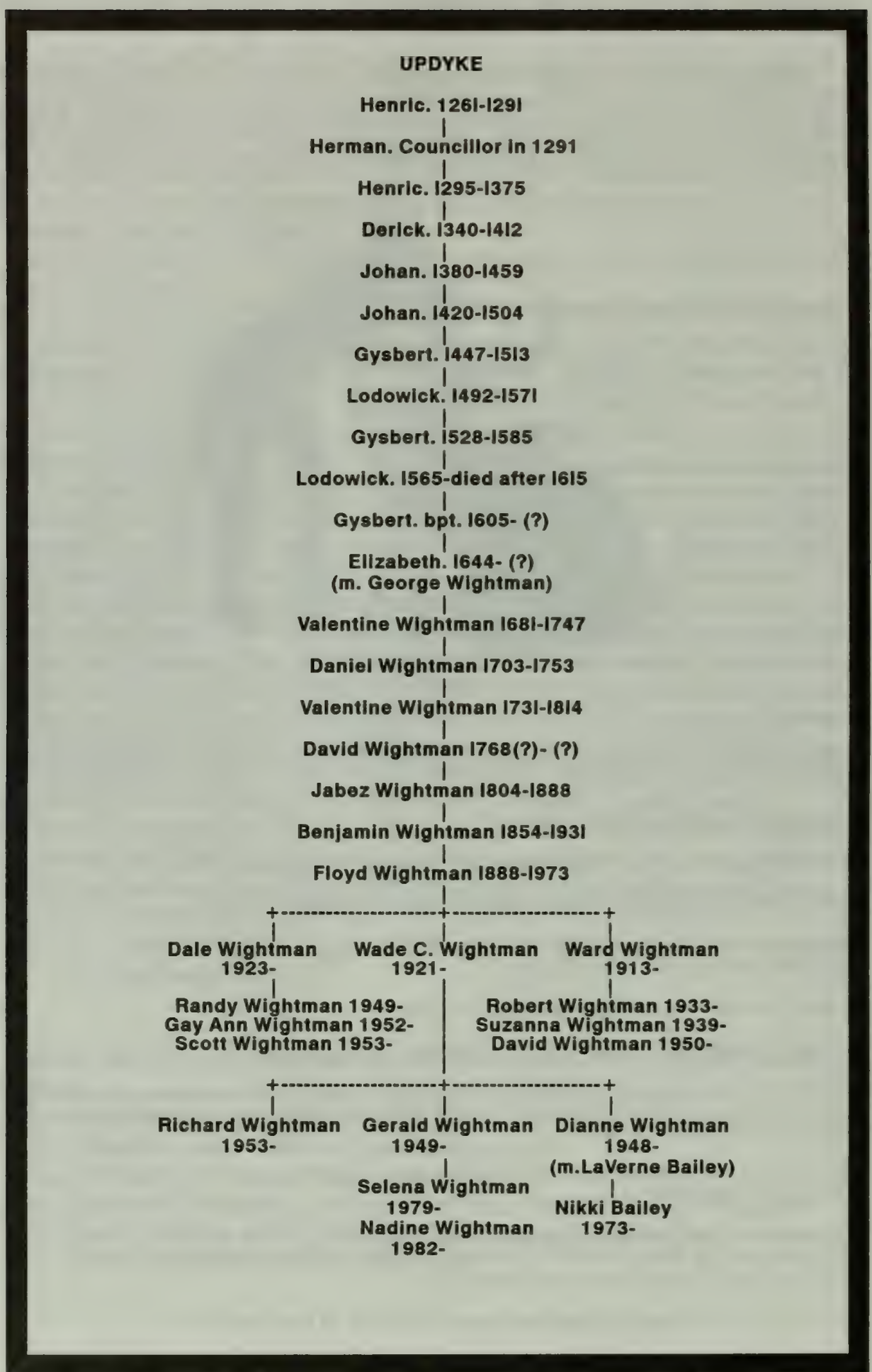
UPDYKE
Henric. 1261-1291
Herman. Councillor in 1291
Henric. 1295-1375
Derick. 1340-1412
Johan. 1380-1459
Johan. 1420-1504
Gysbert. 1447-1513
Lodowick. 1492-1571
Gysbert. 1528-1585
Lodowick. 1565-died after 1615
Gysbert. bpt. 1605- (?)
Elizabeth. 1644- (?)
(m. George Wightman)
Valentine Wightman 1681-1747
Daniel Wightman 1703-1753
Valentine Wightman 1731-1814
David Wightman 1768(?)- (?)
Jabez Wightman 1804-1888
Benjamin Wightman 1854-1931
Floyd Wightman 1888-1973
Dale Wightman 1923-
Wade C. Wightman 1921-
Ward Wightman 1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman 1953-
Gerald Wightman 1949-
Dianne Wightman 1948-
(m.LaVerne Bailey)
Selena Wightman 1979-
Nadine Wightman 1982-
Nikki Bailey 1973-

UPDYKE

(op Dyck, Opdyck, Opdycke, Opdyke, Updyke)

The oldest mention of a name that can be connected with the Updyke family occurs in a list preserved in the Dominican Archives at Dortmund, Prussia, and which lists the estates acquired by the Arch Episcopal See of Cologne during the reign of the Elector-Archbishop Phillip I, 1167-1190. In it Hermanus de Dicka is recorded as having conveyed to the church an estate at Kump near Hamm in the Prussian Province of Westphalia. Like nearly all other records in Germany prior to 1400, this list is in Latin, the official language of the Roman Empire. He may have been the ancestor of one or both of two families of op den Dycks that appear for the first time a little after 1250 in Wesel and Essen, two towns lying about fifty-five miles to the west from Kump and about twenty-eight miles distant from each other. Although there is reason to believe that this Essen family was connected with that of Wesel, from which the American settler Gysbert op den Dyck was descended, the kinship is not proved. It is known that the Essen op den Dycks were of knightly rank, that they used armorial bearings, and that they lived continuously near Essen until the sixteenth century. They then seem to have become extinct. They left their name attached to an estate and to a castle which both still exist.

Dr. Waldemar Harless, the Privy Councillor and the government director of the Royal Prussian Archives Office at Dusseldorf, wrote the following: "Beginning with op den Dyck, 1261-1291, and the Town Councillor Herman op den Dyck, 1291, we find the family of op den Dyck, occupying the office of Schepen* through the successive generations and centuries down to the latter half of the sixteenth century. Although the hereditary character of the post was not formally recognized by law, yet strong custom sanctioned it through this long series of years in the case of the op den Dycks and other prominent families of Wesel. Land holding and commerce were both sources of wealth to them, as is seen from mention in the Estate Book of the Counts of Cleves, of Hilla op den Dyck as possessed in 1317 of a large quantity of land near Wesel; from the entry of Nala and Lisa op den Dyck in the City Account Books as creditors of the municipality, 1345-6, and of Henrick op den Dyck in a like capacity, 1323-55, and as municipal purveyor of wine, 1346-7.

Before entering upon a detailed account of the Updyke family at Wesel, we should present a few facts of the early history and government of the town itself. Wesel lies on the northeast or right bank of the

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*Schepens performed the same functions as modern judges.

MAP OF THE LOWER RHINE RIVER COUNTRY SHOWING THE ANCIENT PRINCIPALITIES AND THE TOWNS IN WHICH OP DEN DYCKS HAVE BEEN FOUND, VIZ. WESEL, ESSEN, KUMP, ELBURG AND YLST.

Rhine in the Province of Rhenish Prussia. In former times it stood exactly at the juncture of the Lippe with the Rhine, but in the last three centuries the course of both rivers has so changed as to leave the town about a quarter mile from the water. There existed earlier at this point one of the many fortresses built by the Romans during their wars with the Teutons. The site may have been chosen by reason of its elevation above the surrounding country and of its favorable position at the mouth of the Lippe. Around the fort there gradually grew up a village. The first mention of Wesel occurs about 740 in a charter of Charles Martel. It took its name from the old Frankish manor "Wisela,"--perhaps derived from the Wieseln or weasels abounding in the neighboring country. The city arms of Wesel have long borne the white weasel as an emblem. In common with other places on the lower Rhine, they enjoyed freedom of trade. It finally became a part of the County of Cleves in 1233. The Emperor, however, still possessed feudal rights over Wesel and granted it town government and freedom in 1241. The town remained under the direct rule of the House of Cleves which had the rights of coinage, hunting wild game, choosing the best cattle of the people as well as low and high jurisdiction in the city and parish.

While it is probable that Henric op den Dyck, mentioned above as Schepen 1261-91, was the father of the Herman that held the office of Town Councillor in 1291, and that he in turn was the father of the later Henric described below. We lack proof of these steps, and so we will begin with this second Henric as the first proven ancestor of the Wesel line of op den Dycks.

The name of the Wesel family is found in a great variety of spellings: op den-, oppen-, opn-, opp-, up den-, uppen-, upn-, Dyck, Dycke, Dike, Dyke, Deick, Dicks, Dick, etc. These are all simply different forms and well recognized contractions of the name: op den Dyck, which means at or on the dike.

HENRIC OP DEN DYCK

(The earliest proven ancestor of the Wesel Family)

Henric was born about 1297, died between 1368 and 1383, wife's name unknown. She died before 1383.

In the records Henric appears chiefly as an office holder at Wesel, that is as Burgomaster (mayor), as City Treasurer, and as Schepen. Of a Schepen's duties as judge and alderman, we know little more than that he tried both civil and criminal cases at law, joined his brother Schepens in passing ordinances for the government of the town, and saw to it that these ordinances were observed. The records of this part of his work have been for the most part destroyed and he has usually been preserved from oblivion as an attestor of sealed instruments. Those that come down to us form probably only a fraction of the whole number to which he affixed his seal and owe their escape from destruction to the accident of having related to the property of some religious corporation whose quiet cloisters have proved a safe depository. In early times at Wesel, a man rarely executed an instrument by signing or sealing it personally and where he did it may be taken as a mark of his rank and importance. He customarily went before two Schepens, and the document, probably drawn by one of them, began with their recital, "we,___and___, Schepens of Wesel, do by this open instrument witness and attest that came before us and declared that he did etc.," and ended "in witness whereof we have attached our seals to this instrument. Dated etc." The lower edge of the parchment was folded over and cut with two short horizontal slits, through each of which was passed a narrow slip of parchment. The loose ends of each slip were fastened together with a lump of wax which then received the imprint of the schepen's seal. This seal was not official in the sense of being peculiar to the office of schepen, but was the individual seal of the man that held the post. It bore his name and the arms of his family. It was used by him in his private and also in any public capacity that he might have and was used by no one else. It was as personal to him as his signature (for which indeed it stood), and identifies him as definitely as his portrait would now. We know positively that Henric lived in Wesel during those years. Schepens, and schepens, only were eligible to the burgomastership at this time. Accordingly Henric's service as Burgomaster in 1323 shows us that

HENRIC WAS FOLLOWING IN THE OFFICE BY FIVE SUCCESSIVE GENERATIONS OF HIS DESCENDANTS FROM FATHER TO SON.

he must have held the post of schepen at least as early as that year.

The feudal lords of Wesel twice issued formal decrees that the schenpenship should not be held for life or transmitted by descent. However, it is a fact that Henric was followed in the office by five successive generations of his descendants from father to son. It can be seen that the post continued hereditary by custom long after it became elective by law.

This view is confirmed by the Dr. Harless of Dusseldorf, who says:

"Touching the life tenure and hereditary character of the schepenship, an edict of Count Johan of Cleves, 24 Sep 1359, ordained that, instead of the former life-schepens, twelve schepens should in future be chosen to hold office for only one year, and that the election should be made by twelve trusty men or electors chosen for the purpose, three from each quarter of the city. This system of yearly schepen elections seems, however, not to have been strictly followed. It was not until a decree of Duke Johan, 17 Nov 1514, confirming a municipal ordinance passed shortly before, that the annual election of schepens was firmly established. Therefore, while the hereditary character of the office was not recognized by law, the force of custom was so strong that for centuries the schepens were chosen from a fixed circle of families. As a rule it was from father to son, the same person being chosen year after year."

This makes it probable that Henric succeeded to the office of schepen immediately upon the death of his father. This increases the likelihood that he was a grandson of the earlier Henric before mentioned as schepen, 1261-91.

THE RIGHTS OF BIRTH IN MEDIEVAL GERMANY GUARANTEED OUR ANCESTORS THE HEREDITARY PRIVILEGES OF OFFICE, LAND, TITLES, AND THE POSITION OF BEING SOLID CITIZENS

Their official position throws light upon the social rank of the op den Dycks at Wesel. Accustomed as we are in modern times to see men rise by force of intelligence and exertion from ignorance and poverty to the highest positions, we can hardly realize the great importance attached in medieval German towns to the accidental circumstances of family. Not only did the ruling lord hold his lands, his titles, and his power by right of birth, but the mass of prosperous citizens received and handed down by heredity their trade, their offices, and their peculiar rights. A man did not become even a burgher (a solid citizen) of Wesel simply by being born there. His father before him must have been a member of the municipality. We shall more clearly understand what this municipality was if we dismiss all thought of our own town governments, and imagine a small hereditary body of men in whom were vested all those functions of government that were not retained by their feudal lord. Besides being the voting body of the

town, they had an equal share in the property and privileges that were from time to time granted to them in their corporate capacity. In a word when the city is mentioned, it is they that are to be thought of and not the whole number of inhabitants. Within the burghers proper there lay a still smaller hereditary body, the member of which held or were eligible to certain offices. They were not necessarily noble in rank, but constituted the ALTBUERGER (old burgher) class, or what may be called the commercial aristocracy of the town. Writing on this subject, Dr. Harless says:

"We must note that in the thirteenth and the first half of the fourteenth centuries, the boundary line between the lower nobles and the schepen class or ALTBUERGER of the city was by no means a fixed one. The two classes intermingled. The difference was mainly that the landed gentry clung to their knightly mode of living and the ALTBUERGER class dwelt in towns and turned more and more to commercial and industrial pursuits. We must think of the ALTBUERGER, that was eligible to the office of schepen, as a 'town-man' who could wield his sword and lance in time of war quite as well as the knight, and whose equipment, arms and dress differed in no way from those of the knight. It came about in the last third of the thirteenth century that the ALTBUERGER in cities like Wesel claimed the privilege of armorial bearings. It was an established principle of the jurists of the fourteenth century that if you did not belong to the lowest class of townsmen you had a right to bear a coat-of-arms and to transmit it to your descendants."

To this class of old burghers belonged Henric and his line. That they were active members of the class is shown by the frequency with which they held offices of the city. Further evidence is furnished by the marriage of one of Henric's daughters to a man who, while repeatedly occupying the same offices as those held by the op den Dycks, is known to have belonged to the knightly nobility of the Duchy of Cleves.

In Henric's receipt of annual payments of money from the municipality during a period of twenty-three years, we have proof that he was a man of means. When the city borrowed money from its citizens, a common way of discharging the debt was to pay the creditor a certain yearly amount by way of an annuity for his life or sometimes for a longer term as is shown by the continuance of such payments to the creditor's widow or heirs. The annual payment received by Henric was of this character and proves that he was a lender to the city. In like manner, when a private land owner wished to borrow money, instead of mortgaging his property for the principal sum of the debt, he customarily made a yearly payment by way of annuity. The lien bound all future holders of the land. The deed regularly listed any prior encumbrance on the property and to meet the frequent depreciation of

the coinage, stipulated that the payments should be made in money minted before the date of the instrument.

Much of our information in regard to the offices held by the Wesel op den Dycks came from a large parchment volume preserved in the archives of Dusseldorf. Beginning in 1308, it contains the names of those admitted to citizenship. At the head of each year's list is a short Latin memorandum of the burgomasters elected for the year and then follows the admission-roll, partly in Latin and partly in German. The changes in the handwriting and in the parchment of this book show it to be an original and contemporaneous record.

When property bought by a man was afterward sold by him or his heirs, it was customary to bind both deeds together by seals in order to preserve the chain of title. The deed by which Henric bought the house in 1335, has attached to it in this way a later deed of 1383 by which the payment of rent is conveyed to a charity by "Hildegard op den Dyck, daughter of the late Henric op den Dyck with the consent of her brothers Wilhelm and Deric op den Dyck, of her sisters Margaret and Ludegard, of Everard van der Capellen, husband of said Ludegard, and of Emma, wife of Deric." This deed gives us the names of his children.

The children of Henric op den Dyck:

1. ***Hildegard, of whom the deed of 1383 contains the only mention so far found.***
2. ***Deric, our ancestor.***
3. ***Wilhelm, first mentioned in the deed of 1383.***
4. ***Margaret, mentioned only in deed of 1383.***
5. ***Ludegard, mentioned only in same deed, as wife of Everard van der Capellen, who is known to have belonged to a knightly family of the Duchy of Cleves.***

DERIC OP DEN DYCK
(Son of Henric op den Dyck)

Deric was born about 1340; died 1410-12; married before 1383 Emma....., who died in 1419.

Deric was Schepen and Burgomaster, but does not appear as Treasurer. That office was held by his brother Wilhelm. Although Wilhelm died before Deric and is mentioned before him in the deed of 1383 by which they and their sisters conveyed property to a charity, the fact that Wilhelm did not act as Schepen makes it probable that he was younger than Deric. Deric's service as Schepen, extending as it does over the whole period of his mature activity, together with the known hereditary character of the office, leads us to believe that he became Schepen immediately upon the death of his father and held the post continuously throughout his life.

About this time there arose at Wesel a cheerful custom which continued down to the Reformation. The city gave yearly Christmas gifts of wine to its municipal officers. The gift amounted to from two to four quarters in the case of the Schepens, Town Councillors and Treasurers, and to eight quarters in the case of the Burgomasters and was in addition to their salaries. The records show that in each of the two years in which Deric was Burgomaster he was paid a salary of 36 marks and the Christmas gift of wine.

Although by no means peaceful, the period of Deric's life seems to have been one of great material prosperity for Wesel. Its ancient fortified wall was repaired, and three new gates were built. A fourth, the "Stone Gate," was enlarged. Of its two towers one was in the city, and the other stood outside serving as an approach to a bridge. The first was faced with stone, and ornamented with a square tower in which hung a bell to give morning and evening signal of the opening and closing of the door. The outer tower was surmounted by a stone warrior standing on a block upon which were carved the words, "I remain open for the pious," a sentence that acquired fresh significance during the Reformation. A stone school house, a chapel, and two cloisters were built, and additions were made to a third cloister, that of the Carthusians. Bridge Street was the chief thoroughfare of Wesel and was first paved at this time, as was also the Great Market from which it starts. The market was used daily, but especially on Wednesdays and Saturdays, for all kinds of provisions, and supplied also the neighboring villages. In order that everybody might have an equal chance, no one was allowed to buy before ten o'clock in the morning.

The children of Deric and Emma:

1. ***Johan op den Dyck.***
2. *Emma, mentioned only in the deed and steward's book and a later deed executed by her and Johan and mentioned.*

HORSE AND FOOT SOLDIERS DURING DERIC'S AND JOHAN'S TIME

JOHAN OP DEN DYCK

(Son of Deric and grandson of Henric)

Johan was born about 1380 and died 21 March 1459. He appears in the records as Schepen, Treasurer, and Town Councillor, as Burgomaster eleven times, and as receiving the usual salaries and Christmas gifts that went with these offices. For two years he was custodian of one of the four keys of the city chests. He was repeatedly chosen with others by the Council to represent the city at the court of its feudal lord, the Duke of Cleves, and also in foreign towns. The mission on which he served in 1449 was to Deventer in Holland to procure the release of Wesel citizens wrongfully imprisoned there. The mission in 1431 had for its object the remission by the Duke of Cleves of an excessive tax that he had levied upon the town. Besides paying various taxes, the townsmen were occasionally invited to meet the pressing needs of their feudal lord by lending him money. One of these loans was of 400 gulden, of which amount Johan alone contributed one-twentieth part.

OUR GERMAN ANCESTORS ENJOYED A DIGNITY AND CONSIDERATION THAT VERY FEW OF THEIR LESS FORTUNATE NEIGHBORS ACCOMPLISHED

The records contain numerous mentions of Johan as holding land at and near Wesel. It is this continued tendency towards land ownership, quite as much as their hereditary office holding, that distinguished the Wesel op den Dycks. While we have no reason to suppose that they were more honest or able, or better educated than many other citizens of the place, we are forced to conclude that they enjoyed a dignity and consideration that their less fortunate neighbors hardly aspired. As an instance of this we find such expressions as "Sir" and "Honorable" attached to Johan's name in the records. Whatever ground he and his line may have had for family pride, we must still think of them as chiefly engaged in manufactures or commerce. One of the most important industries of Wesel was its woolen trade, and we find Johan appearing as a member of the City Woolen Guild.

Although the burghers were peaceful by inclination and habit, the history of Wesel gives ample proof that they were by no means unfitted for war when war became a need, and they showed their bravery and loyalty to their feudal lord on many occasions. In 1397, while Johan was still a boy, Count Adolf of Cleves was attacked by his uncle William, Duke of Berg, who with the aid of several neighboring princes and a large army marched into the County of Cleves, laid waste many places

with fire and sword, and threatened the Count's castle itself. In the fierce battle that ensued the Cleves forces were overpowered, many of their knights were made prisoners, and the defeat promised to be complete, when the citizens of Wesel, hearing of their lord's danger, crossed the Rhine in hot haste, boldly attacked the enemy, and rescued the captured knights, who again took up the battle and bravely supported by the Weselers, won an extraordinary victory. The enemy fled, leaving William of Berg and another duke, six counts, 600 knights, and 2,000 horsemen as prisoners, for whose ransom several cities were ceded and large sums of money paid. In such troubled times it was the custom to prepare muster-rolls stating the names of those burghers capable of military service and the degree of completeness with which each man was able to arm himself. In the only three muster-rolls found during the period of Johan's activity, he is named among the few that were prepared to appear in full armor. Only eight years before his death, he is credited also with ability to come to the field on horse. A little earlier he is voted by the Town Council the sum of 65 gulden as

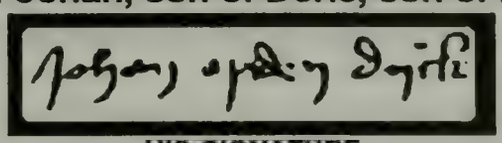
JOHAN SERVED HIS PRINCE IN WAR AT THE AGE OF 70. HE WAS CLAD IN COMPLETE STEEL. UNLESS THROWN TO THE GROUND, SUCH A WARRIOR WAS ALMOST INVINCIBLE IN BATTLE, AND ALMOST AN EVEN MATCH AGAINST SEVERAL COMMON SOLDIERS.

compensation for his horse shot in the "Land of Lynne." This courageous old burgher, ready to serve his prince at the age of seventy, on horse and clad in complete steel, suggests a picture of exciting interest. Unless thrown to the ground, such a warrior was almost invincible in battle, and almost an even match against several common soldiers. In his lifetime defensive armor reached its highest point of perfection, in effectiveness, in adaptability to the movements of the wearer, and in beauty of workmanship and design. The armor of the German and Dutch Low Countries was renowned throughout Europe. A suit of steel often cost a moderate fortune. Later the general use of gun powder introduced a heavier and more ungainly style, and gradually led to the extinction of the armorer's art. Even at this early period the citizens of Wesel deserved great praise for their numerous charities, not only hospitals for immediate relief, but institutions for the future support of the needy and their successors. For these purposes the merchants paid a considerable part of the wealth acquired in their business trade. Some of these benevolent foundations still exist today. One of these is the Orphan Asylum built by the town before 1450. It was controlled by two managers, one selected by the magistrates, and one elected by the people. The orphans were dressed in gray cloth, with a stripe on the shoulder. They could not beg. They were taught reading, writing and a trade, and were maintained until the age of sixteen years or later. They knelt morning and evening to say the Lord's Prayer and the articles of faith, and ate their breakfast at eight o'clock. None being allowed to rise before grace. Those that worked outside carried their dinners, but all returned to an afternoon meal at four o'clock, and again had a six o'clock supper of bread and butter and beer. There were also many smaller institutions which were usually supported by rent placed by the founders upon their estates, and which bore their name. One endowment was of seven small houses for seven widows, another for two poor women, and another for poor maidens of good character. Johan and his wife twice gave property to similar godly and charitable purposes and are mentioned as members of a religious association at a neighboring town.

Two years after the death of Johan, we find a second Johan, "son of the late Johan op den Dyck," confirming a grant made by the elder Johan to the Carthusian Cloister. Besides many instruments attested by the second Johan as Schepen with a seal bearing his name and the same arms that had been used by the first Johan, Deric, and Henric, there is a deed executed by him in his private capacity with the same seal used by him as Schepen. By this deed he conveyed land to a cloister, on condition that masses be said in perpetuity for the repose of the souls of his parents Johan and Judith op den Dyck and others.

JOHAN OP DEN DYCK

(Son of Johan, son of Deric, son of Henric)



HIS SIGNATURE

Johan was born about 1420 and died 1504. He married Ida, daughter of Engelbrecht and Gilliken Renwalts.

Johan was a Schepen of Wesel, Treasurer, and nine times Burgomaster. He received the usual salaries and official Christmas gifts, served on various diplomatic missions, and also appears as an officer of St. John's Hospital. Toward the end of his life we find him acting as Mint-warden. This post was held directly from the Duke of Cleves. Among its duties was the auditing of the Dukes Mint-master's accounts. Although relating to the affairs of the whole Duchy of Cleves, and involving large sums of money, his service as Mint-warden is even more interesting to us in that it furnishes an authentic specimen of his handwriting. In 1486, on the occasions of one of his accountings with "Master Hergert," the Duke's Mint-master, Johan drew up a memorandum of the state of the mint funds. This document is preserved in the archives of Dusseldorf, and bears an endorsement to the effect that it is in Johan's own hand.

IT WAS DURING JOHAN'S LIFE PERIOD THAT THE NEW WORLD WAS DISCOVERED AND THAT PRINTING WAS INVENTED.

It was during Johan's life period that the New World was discovered and that printing was invented. The famous pictures, the carved furniture, the quaintly wrought iron, the dainty glass and porcelain, the rich woven cloths, and the exquisite work in gold and silver that are preserved in the museums of Holland and Germany give us a vivid impression of the wealth and luxury of the time. Houses of wealthy burghers of the Rhine towns have come down to us with their costly fittings nearly intact. The most intelligent patrons of art were prosperous merchants, and in their portraits we see the elegance of their daily lives. Rich furs protect them from the cold. They were clothed in heavy silk and velvet, golden chains hung around their neck, and seal rings adorn their hands. They had ponderous books, the beauty

of the print and the richness of the binding has never been surpassed. They may have lacked some of the conveniences that we now regard as essential to comfort but in hardly any age or country have the material surroundings of life been more sumptuous than those of the German or Dutch burghers of Johan's time.

Yet the people of Wesel were not allowed to forget the arts of war. In 1480, the Duke of Cleves, who had been forced to take up arms in support of his rights, made two expeditions into Gelderland in which his success was largely due to the valor of the burghers of Wesel who made both campaigns at their own cost. When the Duke of Gelderland suddenly attacked the Clevish city of Huissen in 1502, its inhabitants defended themselves bravely, although short of provisions, until the Weselers, under the burgomastership of Johan, manned some vessels, loaded them with supplies and hurried to the rescue. Having first destroyed the enemy's ships and brought the longed-for food to the starving garrison, they assaulted and took the hostile camp with all its cannon and stores, made prisoner the Duke of Gelderland, killed or captured many of his troops and put the rest to flight.

Children of Johan and Ida (Renwalts) op den Dyck:

1. **Gysbert (our ancestor)**
2. Johan

By all means begin your folio; even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week. It is not only in finished undertakings that we ought to honor useful labor. A spirit goes out of the man who means execution, which outlives the most untimely ending. All who have meant good work with their whole hearts have done work, although they may die before they have the time to sign it.

—R. L. Stevenson

GYSBERT OP DEN DYCK

(Son of Johan, son of Johan, son of Deric, son of Henric)

Gysbert was born about 1447 and died early in 1513, married Helena... . He was ten times elected as one of the Town Treasurers of Wesel, held the office of Schepen after his father's death, and received from the city, as had three generations of his ancestors, the usual salary and Christmas gifts of wine. His appearance in the records less often and somewhat less conspicuously than his father and grandfather may be explained by the fact that his father continued very active in public affairs almost to the end of a very long life. He was survived by Gysbert by only nine years. Gysbert acted as agent for the disbursement of church money and for long periods received an annuity from the city. He was probably well-to-do.

He forms the connecting link between the earlier or medieval group of op den Dycks whose descent is proven by documents and the later group whose descent is found in their continuous yearly payment to the city of sums of money. In 1492 (the year of the discovery of America), Gysbert began to pay an annual sum to the city on a house of his. These payments came to an end in 1513 which is the date he apparently died. The next payment was made in the middle of that year by his heirs.

The custom of hereditary jobs came to an end. In 1514, the year after Gysbert's death, the Duke of Cleves granted to Wesel a new charter renewing the obsolete prohibition against hereditary schepenship and gave the form of future elections.

The coming Reformation had not yet begun in Gysbert's life time, and in spite of the abuses and corruptions that had crept into the Church, the people were for the most part faithful to their old beliefs.

The children of Gysbert and Helena op den Dyck:

1. ***Johan. Being mentioned in 1528 in connection with affairs that imply maturity on his part, must have been born as early as 1486.***
2. ***Lodowick (our ancestor)***
3. ***Arentheit. Apparently married to Johan van Orell, 1528-29; mentioned as alive in 1563 when she applied to Council for alleged arrears of annuity.***

LODOWICK OP DEN DYCK

(Son of Gysbert, son of Johan, son of Johan, son of Deric, son of Henric)

Lodowick was born about 1492, died 27 May 1571. He married Aletta Zailen in 1522. He held the post of Werkmeister, an office corresponding to that of a modern Commissioner of Public Works which supervised the fortification and building done by the city. He controlled the disbursement of considerable sums of money and received a yearly salary of twenty-five thalers. He also served one year as Municipal Inspector of the master butchers of the city for a similar amount of money.

The earliest mention of Lodowick occurs in a deed of 1523 whereby he and his wife Aletta rented their house to a person named Pelsser for a yearly fee of five gulden. They had received the year before a house as a gift from Aletta's mother, Gesina Swartwalt with the consent of her brother Gerlich and her sister Anna. The Circumstances of the gift point clearly to a marriage settlement. To bestow a house upon the newly married couple, the bride's family must have been people of means and the bridegroom's position in Wesel honorable. From deeds of 1522 and 1530, Aletta's father must have been da Zailen, dead in 1521, and that her mother Gesina must have married a second husband, Saliken Swartwalt.

Toward the end of Lodowick's life the activity of the people of Wesel in favor of the Protestant cause attracted the hatred of the Spaniards who threatened to attack them. It was decided to extend the fortifications of the town to include several outlying suburbs. The citizens were called upon to assist in the work. Anyone that did not present themselves for duty at six o'clock in the morning were to be fined. This method did not seem to work so they assessed the citizens the cost of hiring workmen in their place. The two Town Councilmen that had superintended the work were replaced by Lodowick op den Dyck who had experience in this sort of thing.

The last direct mention of Lodowick is in 1571 when money was paid to Willibrord's Church for ringing the great bells on the occasion of his death.

During his life time, there occurred the capture of the city of Munster by the Duke of Cleves. It was held by the sect of Anabaptist in 1535. The assistance given to its feudal lord on this and many other occasions was most commendable for the people of Wesel. Under their free charter of 1277, the citizens were not bound to help in any warlike expedition at their own cost or against their own will unless they could return the same night to Wesel.

The known children of Lodowick and Aletta (Zailen) op den dyck:

1. Gysbert (our ancestor).

2. Anna. The wife of Deric Kalenbuiter.

GYSBERT OP DEN DYCK

(Son of Lodowick; Gysbert; Johan; Johan; Deric; Henric)

Gysbert was born about 1528 and died 19 April 1585. He married Maria Ryswick. He was seven times elected Town Councillor from the Cow Gate Ward, was Supervisor of the City Poor one year, and for the last six years of his life served and received a salary as Werkmeister or Commissioner of Public Works. This office was held by his father before him. As Supervisor and Commissioner, he received from the city the usual Christmas gifts of wine. His wife acted for one year as Inspectors of city washer-women and also received a gift of wine. He appears on two fortification tax lists, one in 1568 as paying the tax and on one in 1582 as excused from contributing by reason of his services as Commissioner of Public Works. In the middle of all of his official work, Gysbert's next door neighbor, the widow van Elverick, brought suit against him and obtained a judgment that he repair the wall between her house and his. According to court records, this was the house that he inherited from his father and mother which they had received upon their marriage in 1522.

In 1585 Gysbert's name appears on the account book of St. Willibrord's when the great bells of the church were rung when only a very few of the great citizens died. They apparently had the money to pay for this service.

During his lifetime, the people of Wesel had changed their religion from the Roman Catholic Church to the Protestant faith. The established church had continued to practice their corrupt ways that were prevalent at that time throughout the Catholic dominated areas. Refer to our ancestor LeFevre in this book to relive the hardships they suffered by the hands of the Roman Catholics.

In 1517 Luther launched his ninety-five propositions. The pastor of a church nearby began to preach the evangelical religion and in 1521 his example was followed at Wesel by some Dominican Monks. Two years later Clarenbach, who is said to have anticipated some of the teachings of Luther, was made associate rector of the Wesel church but was soon banished as a heretic. After four years of wandering and preaching, he was burned alive at Cologne in 1529. His cruel fate impressed his doctrines only the more deeply upon the citizens of Wesel who had

SALE OF INDULGENCES

THE CHURCH'S TEACHING UPON THIS SUBJECT WAS HIGHLY COMPLEX BUT IT WAS QUICKLY REDUCED TO A SIMPLE FORMULA: PAY–AND NOT ONLY THE SOULS OF THE DEAD WOULD BE PARDONED BUT THE BUYER OF AN INDULGENCE WOULD BE VIRTUALLY FREE TO COMMIT WHAT SINS HE LIKED.

"As soon as the coin in the coffer rings
The soul from purgatory springs."

personally known his pious life. Many of them deserted the Catholic churches to listen to the new teaching at a neighboring town. The Reformed preachers had to observe great caution. When one of them acknowledged in a sermon his friendship for Luther, the women of his congregation threw their chairs at him. One preacher who had come to Wesel was ordered to leave the city before sunset. For a time the town magistrates remained true to the old faith and caused some of Luther's books to be publicly burned in 1529. In the following year they were moved by a more tolerant spirit, and only threatened a preacher who maintained that purgatory was a human invention to fill the purses of the priests. To check the growing movement, the Catholics bribed a woman to declare that she had been possessed of a devil and miraculously cured by a pilgrimage to the chapel of St. Anthony. When this fraud was exposed, the Church lost much of its dignity at Wesel and the indulgence-sellers were driven from the city under threat that their ears and noses would be cut off if they returned. Knives were hung up

at the gates for this purpose. They were still hanging there in 1700.

Now fanatic with the new Protestant teaching, the magistrates filled the pulpit of St. Willibrord with a Reformed preacher at a yearly salary of 60 gold gulden, 40 loads of firewood, 100 measures of grain, and a new coat. On Easter Sunday, 1540, the sacrament of communion was publicly administered at that church in both bread and wine to 1,500 people. This event was commemorated by a parchment inscription still standing in the Town Hall. Soon this double form of communion was allowed also in the Mathana Church. The magistrates established a Protestant preacher there and placed him in possession of the lands and rectory of the Catholic priest. They also ordered the arrest of the Prior if he should make any protest or disturbance. The magistrates also abolished the mass and the hearing of confessions in both churches, prohibited the carrying of the cross, and ordained that the German language should be used in performing baptisms. The people tore down and burned a famous wooden image of St. Anthony outside the Cow Gate which put an end to the profit derived from frequent pilgrimages that its alleged miraculous power had attracted. The schools were filled with eminent Protestant preachers and their fame brought many scholars to Wesel. Besides being a center of Protestant teaching, the place was regarded as the safest town for religious refugees who flocked there in large numbers. For the brave generosity with which these were received, the town was called "Wesel, the Hospitable," while by the Jesuits it and Rochelle were named "the Devil's two Hells on Earth." One of these visitors returned to his home in Dornick three times trying in vain to convert his wife and friends. On his last visit in 1555, he snatched the cup from a priest during mass and broke it under his feet. He said, "Ye foolish people! Do ye take this for the true God!" Imprisoned and condemned to death, he declared that he had learned his belief at Wesel and an imperial edict was again issued forbidding all trade or other intercourse with the town. It was impossible to prevent visits from the Netherlanders. Wesel still belonged to the ancient and powerful Hanseatic League and was an important commercial city. The merchants coming there continued to hear the teachings of the Reformation and to carry them back to their homes. In 1556 the town had public Protestant preaching in several languages for the benefit of the strangers within her gates.

KNIVES WERE HUNG AT THE GATES OF THE CITY TO WARN THE CATHOLIC INDULGENCE SELLERS THAT THEIR EARS AND NOSES WOULD BE CUT OFF.

In 1578 the Spanish tyranny subsided somewhat in the Netherlands, and many Dutch and French Protestants returned to their homes.

The know child of Gysbert and Maria (Ryswick) op den Dyck:

1. Lodowick. (our ancestor)

LODOWICK OP DEN DYCK

(Gysbert, Lodowick, Gysbert, Johan, Johan, Deric, Henric)

Lodowick was born about 1565 and was alive in 1615. He married Gertrude van Wesek before 1597. It is believed that his wife was a sister of Nicholas and Deric van Wesek an elected Schepen of Wesel in 1603 and was descended from a knightly family of the name van Woesik, found in Gelderland as early as the fourteenth century.

There is no record of Lodowick having held any of the offices so often occupied by his ancestors. He appears for the first time on the Wesel Town Book as admitted to citizenship in 1586. In former times this privilege of burghership was regularly transmitted from father to son but in the sixteenth century it seems to have become personal to the individual and a deceased burgher's son wishing to receive it had to be accepted by the Council and pay a fee.

For at least part of the thirty years during which he appears on Wesel records, Lodowick was engaged in brewing and also was host of the "Dragon" Inn. These humble occupations might be explained by the great decadence of Wesel in his lifetime. The prosperity of the city depended on its commerce. In the latter part of this century the long and unsuccessful efforts of Spain to conquer Holland and political dissensions in other countries involved Wesel in dangers and difficulties. Also there was a lot of confusion that arose from the death of the Duke of Cleves without a male heir, which finally resulted in the siege, capture, and long occupation of the town by a Spanish force. In times like these, it was natural for the aggressive man to profit by the crowds of strangers that overran the city and try to sell them the necessities of life. Lodowick did not seem to suffer his station in life by his humble occupations. His marriage to a member of the Altbuerger class seems to have occurred after he became a brewer.

Lodowick appeared before the Council many times because of lawsuits. One of the suits was brought by Lodowick to recover access to his garden from which the defendant had sought to exclude him by closing a roadway. In another case he was granted judgment for nine thalers as the price of three kegs of beer sold to the defendant. Later he brought an action of slander for having been falsely accused of selling short measure. On another occasion he was charged before the Council with the utterance of blasphemy against the Virgin Mary. Although cleared through the testimony of friends, he may have been too outspoken in his zeal against Catholicism. He was also defendant in suits for the violation of city ordinances relating in one case to the quantity of beer that he had a right to brew and sell and in another to

an obstruction of the street by windows and hooks projecting from his house. There were other suits as well. It seems that there was no forgiveness in his character which might indicate a stubborn man.

All rent and annuity payments and other transactions stopped appearing in the year 1615 on the town records which indicates that he moved from Wesel. Only the year before Lodowick's disappearance, Wesel had been captured by the Spaniards and the emigration arising from their occupation of the town is known to have been so great that the population was reduced to a small fraction of its former size. The larger number of the refugees sought an asylum in Holland where the people had thrown off the Spanish yoke and firmly established their political independence and religious freedom. Close relations had long existed between the Protestants of Holland and Wesel. In the preceding century, the town had generously received the crowds of Dutch that were driven out of their native land by the Spanish Catholic conquerors. Holland now returned that hospitality. Most of the Wesel emigrants went to the Netherlands and Lodowick's son appeared as an officer in the West India Company of that country. It seems likely that Lodowick would establish his new home in Holland.

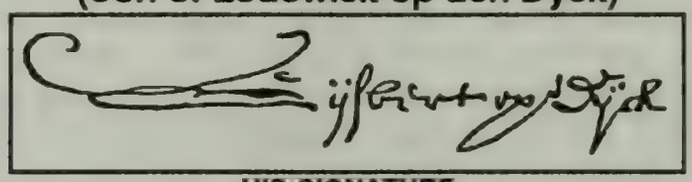
LODOWICK BECOMES A REFUGEE TO HOLLAND---DRIVEN FROM WESEL BY THE SPANISH CONQUERORS

The children of Lodowick & Gertrude (van Wesek) op den dyke:

1. ***Margaret, baptized 18 May 1597, married 5 May 1618, Bernhardt Kalden.***
2. ***Maria, baptized 15 Jun 1603.***
3. ***Gysbert, the "American Settler," baptized 25 Sep 1605.***

GYSBERT OPDYCK

(Son of Lodowick op den Dyck)



HIS SIGNATURE

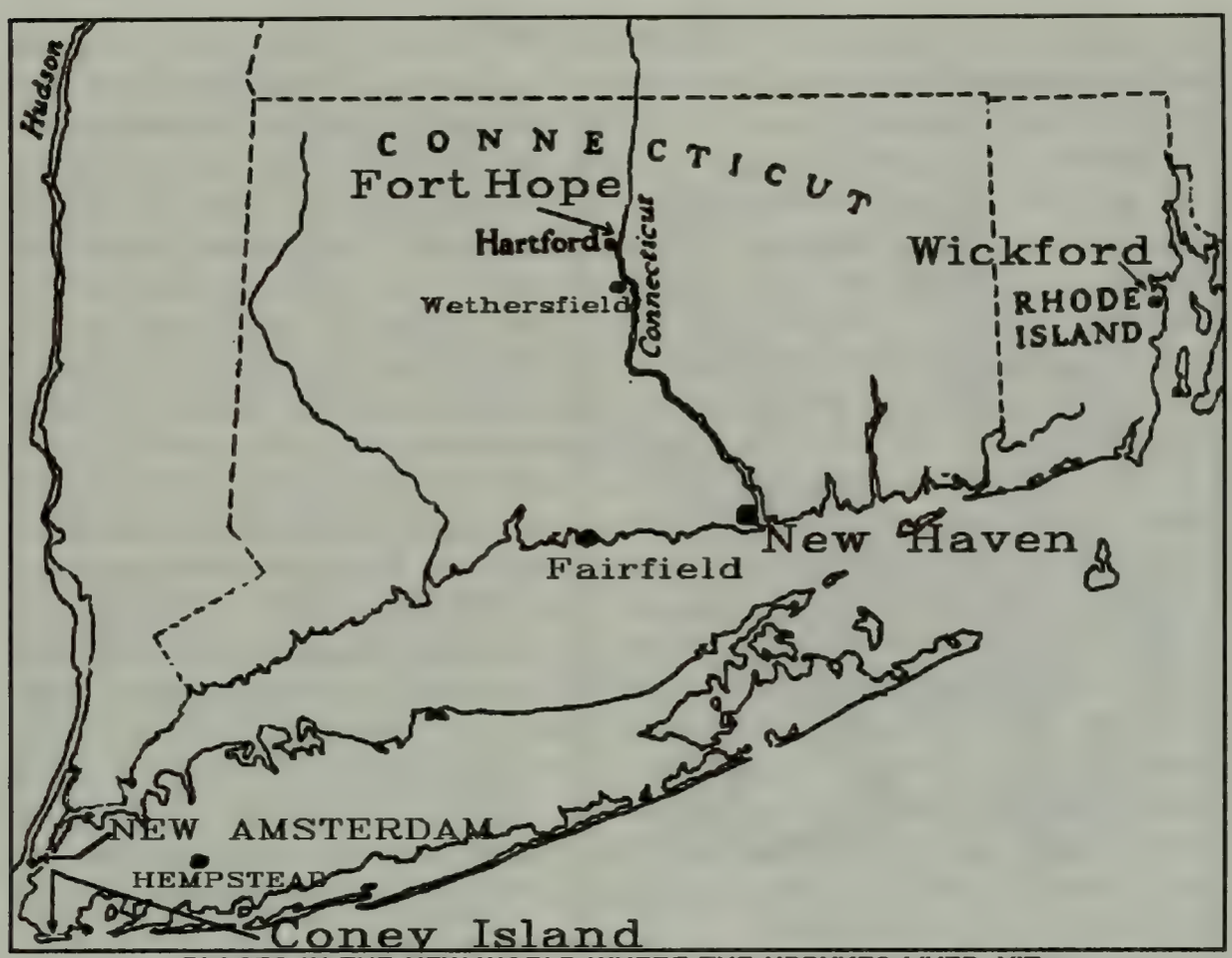
Gysbert was baptized in Willibrord's Church, Wesel, Germany, 25 Sep 1605 by his parents Lodowick op den Dyck and Gertrudt van Wesek. He came to New Amsterdam (New York) before 1638. There he married Catherine Smith on 24 Sep 1643. He remained among the Dutch in New Netherland until the English capture in 1664. During a great part of these thirty years, he was an officer of the Dutch West India Company, Commander of Fort Hope, Commissary, one of the Eight Men, Marshal, Tithe-Commissioner, frequently sat in the Council, and assisted in making Indian treaties. Owned a residence on Stone Street, Manhattan, the whole of Coney Island (part of which bore his name), a farm at Hempstead and another at Cow Neck, Long Island.

His Rhode Island descendants who associated with only English speaking people, wrote their name Updick, and finally Updike and they wrote Gysbert in its English form, Gilbert.

IMMIGRANT

Gysbert was an educated man and may have graduated from the Wesel Academy which was famous in Europe. There is no doubt that he was well educated. His associations, official positions, reports, even his signature show this. He must have spoken German from his birth, Dutch from his emigration, and English from his marriage.

He is often called Msr. and Sieur on the Dutch records, titles of unusual respect in those days. He was a friend of Gov. Kieft, Secretary van Tienhoven, Fiscal de la Montagne, and Burgomaster Cregiér, all of whom officiated as sponsors at the baptisms of his children. He also was in demand as a sponsor for baptisms of the children of others. Gysbert must have been attractive to both young and old. At the age of 38 years he won the heart of the young English maiden and the marriage met the approval of her father Richard Smith who was a man of standing and wealth and so scrupulous that he once refused his consent to the marriage of another daughter (she later eloped--see the section on Richard Smith) to an Englishman who later became Sheriff of Flushing. At a time when Director Kieft and the citizens of New Amsterdam were in bitter



PLACES IN THE NEW WORLD WHERE THE UPDYKES LIVED, VIZ., NEW AMSTERDAM, HEMPSTEAD, CONEY ISLAND, FORT HOPE, WICKFORD.

conflict, Gysbert had the entire confidence of the people although he was an official and friend of Kieft. His repeated appointment as commander of Fort Hope and the incident at the Stadt Huys show that he was a man of known courage yet wise and prudent.

At Hartford Gysbert often argued the Dutch rights to the country. Their claim dated from 1609 when Amsterdam merchants sent Henry Hudson in the "Half Moon" with twenty Dutch and English sailors to find a shorter passage to China. He found no short cut to China but he discovered and anchored in the Delaware River and then discovered the Hudson River and sailed up it to what is now Albany. He landed frequently among the Indians. The Dutch were then an independent nation and their right to claim possession was indisputable as the territory thus explored was unoccupied by any Christian people. Dutch merchants sent many vessels to trade in furs with the Indians. The mariners May and Block were the first to explore Delaware Bay and Long Island Sound. Cape May and Block Island still bear their names. Rhode Island is the Dutch "Roode" (red) Island. In 1614 the Dutch had small forts on the Hudson River and a trading house just below Albany. An Amsterdam company made an excellent map of the Dutch

colonies from Latitude 40 degrees to 45 degrees and was given an exclusive grant for a time. The country was named New Netherland and Dutch vessels explored and traded here largely. All of this was before the landing of the Pilgrims in New England in 1620. The Dutch colony was in fact the earliest permanent European settlement in North America excepting those by the Spaniards at St. Augustine, Florida in 1584, by the French at Quebec in 1606, and by the London Company in Virginia 1607. In spite of the possession and justified claim of the Dutch for New Netherland, England with her usual thirst for dominion, claimed the whole of North America simply because Cabot had sailed along the coast and had occasionally seen land.

The Dutch settlement was a commercial enterprise of the most successful Holland merchants who were in full sympathy with their home government and church. In contrast New England was composed of religious refugees and Virginia was populated with adventurers. From 1621 the Government of New Netherland was given entirely into the hands of the Dutch West India Company under a charter from Holland with powers to appoint governors, maintain soldiers, administer justice, make treaties with the Indians, and to control trade under the direction of a "Board of XIX" in Holland. The home government agreed to assist with money and twenty vessels in case of war. This commercial character proved to be fatal to the Dutch Colony as it discouraged colonists.

Peter Minuit of Wesel was the Governor of the colony from 1626 to 1632, van Twiller from 1633 to 1637, William Kieft from 1638 to 1646. Gysbert Opdyck may have come to the colony with Peter Minuit from Wesel. The records before 1638 have been destroyed except the land patents.

According to the records of 1638, we find Gysbert Opdyck as the Commissary of Fort Good Hope and from then until the English capture in 1664 we find him mentioned in one capacity or another.

The West India Company managed each of their three distant settlements of Albany, Hartford, and on the Delaware River by a Commissary who was in each case Commander of the soldiers at the Fort and was in full charge of all matters pertaining to that colony. As early as 1623 the Dutch had settled six men and two families on "Fresh" (Connecticut) River, had commenced to build a small trading post or fort and carried on a brisk fur trade with the Indians. Up to 1631 the Dutch were the only Europeans who had visited what is now Connecticut. In 1633 they had bought from the Indian tribes "most all the lands on both sides of the river," and at Saybrook Point where the arms of the States General "were affixed to a tree in token of possession." They completed "Fort Good Hope" on the site of the present city of Hartford by building a redoubt on the edge of the river and fortifying it with two cannons.

GOVERNOR VAN TWILLER

When Gysbert Opdyck first came to New Amsterdam, Governor Van Twiller was in charge of this Dutch colony. His administration lasted four years and survived in spite of him. He was noted for being undecided and wavering, and a capital butt for the jokes of the wiser men of New Amsterdam. One person described him as "exactly five feet six inches in height, and six feet five inches in circumference. His head was a perfect sphere, and of such stupendous dimensions that dame Nature, with all her sex's ingenuity, would have been puzzled to construct a neck capable of supporting it; wherefore she wisely declined the attempt, and settled it firmly on the top of his backbone just between his shoulders. His legs were very short, but sturdy in proportion to the weight they had to sustain; so that, when erect, he had not a little the appearance of a beer-barrel on skids. His face, that infallible index of the mind, presented a vast expanse unfurrowed by any of those lines and angles which disfigure the human countenance with what is termed expression. Two small grey eyes twinkled feebly in the midst, like two stars of lesser magnitude in a hazy firmament; and his full-fed cheeks, which seemed to have taken toll of everything that went into his mouth, were curiously mottled and streaked with dusky red, like a Spitzenberg apple. His habits were as regular as his person. He daily took his four stated meals, appropriating exactly an hour to each; he smoked and doubted eight hours, and he slept the remaining twelve of the four-and-twenty."

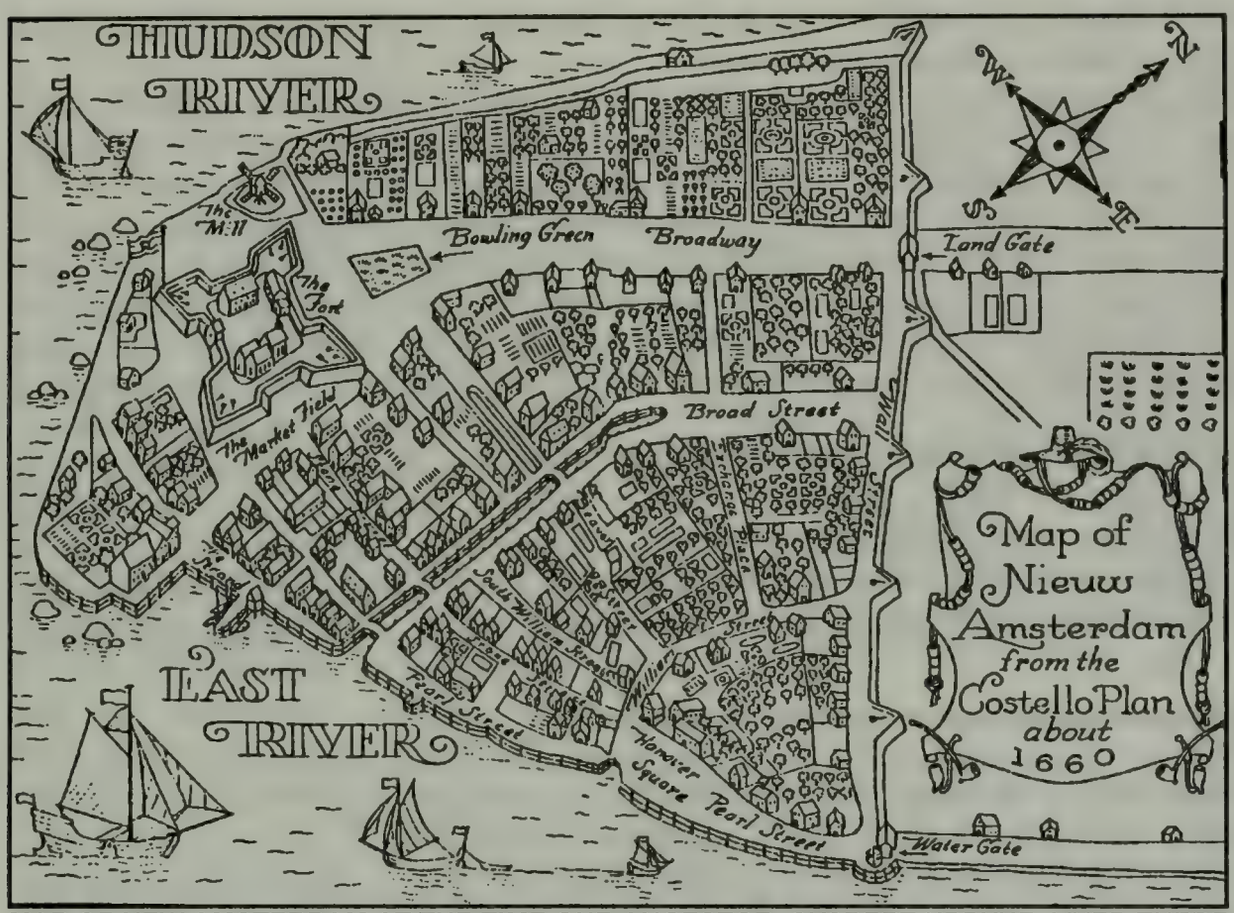
The Puritans began to cast longing eyes on the lands further west--especially the fertile valley of the Connecticut. (Read the section on the Maxsons who settled in Connecticut before 1638). Massachusetts, acting in behalf of England, claimed title to Connecticut and immediately sent a party to this land on the pretense of trade. They built a small house from materials brought for that purpose and claimed settlement. Director van Twiller sent a band of about 70 men to dislodge the intruders. The Plymouth men defended their supposed right to be there and bluffed the Dutch to retreat. Apparently they thought that the dispute could be settled diplomatically. The Dutch Governor sent a protest to Massachusetts showing the Dutch title by discovery, purchase, and possession, adding very sensibly, "In this part of the world are numerous heathen lands that are empty of inhabitants, so that of a little part thereof there needs not be any question." The New Englanders built a fort, settled at Springfield and soon far outnumbered the Dutch in Connecticut. This was the state of affairs

when Gysbert Opdyck was sent there with a very small body of troops. In 1639 the English had 50 houses in Stratford, 100 houses and a fine church in Hartford and more than 300 houses and a handsome place of worship in New Haven,-- while the Dutch had only Fort Hope. Gysbert's only possible course was to "hold the fort." Disgusted with so unpleasant a position and receiving no reinforcements, he resigned his office 25 Oct. 1640 and returned "to the Fatherland."

After his departure the same troubles continued and increased. In 1641 the English again tried to drive out the Dutch from Fort Hope by continued annoyances and interference with the cultivation of the land around the Fort. Governor Kieft started two yachts with 50 soldiers for Hartford but they were recalled to defend Staten Island plantations against hostile Indians. The matter was discussed in Europe and the English ambassador at the Hague privately recommended that the English in Connecticut should "crowd on,--crowding the Dutch out of those places where they have occupied." Lord Say wrote to the Dutch ambassador in England that there were only five or six Hollanders on the river and more than 2,000 English. The inhabitants of New England were said to number 40,000. All the Dutch in America were certainly not one tenth so many.

Gysbert's "black boy," died from an accident at Fort Hope in 1639. The incident occurred when the slave "took a pan to bake cookies and as the fire was too hot for the boy, Opdyck took the pan from him and ordered him to bring a shovel. The shovel which he brought was dirty, whereupon Opdyck whipped the boy who, to escape the whipping, ran away and Opdyck gave him a kick in the side. The boy ran before the door where he fell down. Opdyck went toward the boy and found a crooked knife bent like a hook and that the boy had a wound in his left side near his arm wherefrom he died very soon." His explanation of the circumstances of the death was received as final and his word was not questioned. Apparently slaves had some rights under Dutch law. Slaves were readily available in New Netherlands. The Dutch West India Company agreed to supply as many Negroes from Brazil as the colonists might be "willing to purchase at a fair price."

Gysbert must have soon tired of the old Fatherland for he reappears in 1642 at New Amsterdam as Commissary of Provisions with an assistant. We find this office described in a report by the Board of Accounts to the College of XIX in Holland in 1644: "It would be advantageous for the company to keep a well supplied store and cellar there, in order to accommodate the inhabitants, at a certain reasonable price, either for money or produce, which will otherwise be overvalued or monopolized by the private traders. But if private individuals are allowed to continue trading, a fixed price ought to be placed on their imported wares." The accompanying estimate of expenses states: "Commissary of the merchandise and store goods, 720 florins" per year.



MAP OF NEW AMSTERDAM AT THE TIME OUR ANCESTOR, GYSBERT UPDYKE, LIVED THERE IN 1660. HIS HOUSE WAS ONE BLOCK FROM THE EAST RIVER ON STONE STREET BETWEEN PEARL STREET AND SOUTH WILLIAM STREET.

This salary was the same as that of the Fiscal (Treasurer) and the Secretary, and was exceeded only by that of the Director, the Vice Director and the Clergyman. He was also asked by Governor Kieft to set in as Judge in many court judgments. The Council of New Netherland held sessions at New Amsterdam (New York) which enacted all the laws, decided all questions of policy, and was also the highest Court of Justice.

The Dutch colonists at Manhattan first worshipped in the loft of the horse-mill. In 1633 a plain wooden church, "like a barn," was built on what is now Broad Street and near it was erected a dwelling for the first clergyman sent out from Holland, Domine Everardus Bogardus. In 1642 Governor Kieft resolved to build a stone church within the fort and chose the wedding feast of Bogardus's daughter to start a subscription "after the fourth and fifth round of drinking." The next morning many of the guests regretted having made such large subscriptions but "nothing availed to excuse." Gysbert was active in the building of the new church and his signature appears upon the building contract. The church was "of rock-stone," 72 feet long, 50 feet high. It was in this

building that Gysbert was married, that he baptized his children, and officiated so often as sponsor.

Up to the governorship of Kieft, the Dutch had treated the Indian as a man with rights of life, liberty, opinion, and property. Kieft attempted to collect taxes and he sent an expedition against the Raritan Indians and killed several of them on account of a theft which had really been committed by some of the Company's own servants. The Raritans in revenge destroyed a Dutch plantation and killed four planters. An Indian at Hackensack had been sold liquor and then robbed by the whites, he killed a white while drunk. His tribe offered 200 fathoms of wampum which was the Indian price for a life. Kieft, however, demanded the murderer. Just at this time in February 1643, the river Indians escaped from the attacking Mohawks to Manhattan where they were welcomed by the Dutch. Kieft declared that God had delivered their enemies into their hands and against all opposition sent two troops of soldiers at night who killed 120 men, women, and children Indian refugees as they lay sleeping. To add to the lesson of terror the Long Island settlers petitioned for leave to attack the Marreekawick Indians living near Breucklen (Brooklyn). This petition was submitted to a Council consisting of Bogardus, Gysbert Opdyck and three others who decided against the attack "as it would draw down an unrighteous war on our heads." What followed is described in Broadhead's History of New York, I, pp.353-5: "Kieft, yielding to the advice of Bogardus and others of his council, refused his assent.------ Nevertheless, if these Indians showed signs of hostility, the director authorized every colonist to defend himself as best he might. Kieft's proviso was unfortunate. The red man's corn was coveted; and some movements of the Marechkawieeks were conveniently construed into those signs of hostility for which the ambiguous decree had provided. A secret foraging expedition was presently set on foot, and two wagon loads of grain were plundered from the unsuspecting savages; who, in vainly endeavoring to protect their property, lost three lives in the skirmish which followed. It only needed this scandalous outrage to fill the measure of Indian endurance. Up to this time, the Long Island savages had been among the warmest friends of the Dutch. Now they had been attacked and plundered by the strangers whom they had welcomed, and to whom they had done no wrong. Common cause was at once made with the North River Indians, who burned with frenzied hate and revenge, when they found that the midnight massacres at Pavonia and Manhattan were not the work of the Mohawks, but of the

DURING THE NIGHT, THE DUTCH SOLDIERS KILLED 120 INDIAN MEN, WOMEN, AND CHILDREN AS THEY LAY SLEEPING.

THE INDIANS BURNED WITH FRENZY AND HATE. THE FARMER WAS MURDERED IN THE OPEN FIELD; WOMEN AND CHILDREN WERE SWEPT OFF INTO SLAVERY; HOUSES AND FARMS, HAYSTACKS AND GRAIN, CATTLE AND CROPS, WERE ALL DESTROYED.

Dutch. From swamps and thickets the mysterious enemy made his sudden onset. The farmer was murdered in the open field; women and children, granted their lives, were swept off into long captivity; houses and bouweries (farms), haystacks and grain, cattle and crops, were all destroyed. From the shores of the Raritan to the valley of the Houisatonic, not a single plantation was safe. Eleven tribes of Indians rose in open war; and New Netherland now read the awful lesson which Connecticut had learned six years before. Such of the colonists as escaped with their lives, fled from their desolated homes to seek refuge in Fort Amsterdam. In their despair, they threatened to return to the Fatherland, or remove to Rensselaerswyck (Albany), which experienced no trouble. Fearing a general depopulation, Kieft was obliged to take all the colonists into the pay of the company, to serve as soldiers for two months. At this conjuncture, Roger Williams, who 'Before we weighed anchor,' wrote the liberal-minded founder of Rhode Island, eleven years afterward, "mine eyes saw the flames at their towns, and flights and hurries of men, women and children, the present removal of all that could for Holland.'"

ROGER WILLIAMS WROTE, "MINE EYES SAW THE FLAMES AT THEIR TOWNS, AND FLIGHTS AND HURRIES OF MEN, WOMEN AND CHILDREN, THE PRESENT REMOVAL OF ALL THAT COULD FOR HOLLAND."

Kieft became alarmed and ordered a day of fasting and prayer. As soon as the savages had planted their corn, they burst upon the settlements. The River Indians plundered Dutch boats and killed

fifteen colonists. The Westchester Indians murdered Ann Hutchinson and her family who had fled from the religious persecutions of Massachusetts and had settled at Pelham Neck. The Long Island tribes devastated the colony of Gysbert's father-in-law, Richard Smith, at Mespath. The Hackinsacks and Neevesincks laid waste the plantations in New Jersey and murdered the whites. On Manhattan Island itself no more than five or six bouweries were left. The colonists all took refuge within the fort which could muster only 50 soldiers, 200 Dutch citizens and some English against 1,500 savages armed with muskets. For the protection of the few remaining cattle at pasture, a strong north fence was built on the line of the present Wall Street. The next year, 1644, the Dutch forces carried the war into the Indian homes. They slaughtered 120 savages on Long Island and 500 at Greenwich, Connecticut. Many English who had escaped from the Puritan repression of Massachusetts took the oath of allegiance to the Dutch government and so were enrolled in the local Dutch army. There also arrived 150 Dutch soldiers from Brazil. The tribes near Manhattan were still hostile and unsubdued. It was resolved by the Council, including still again Gysbert Opdyck, to employ a friendly Long Island Sachen and his warriors against the enemy. The wily chief used diplomacy instead of force and brought friendly messages from the chiefs of the tribes which resulted in peace after five years of war.

We have found that Gysbert was always an officer and friend of Kieft but he found that the governor was not a capable administrator. The people had been accustomed to the republican government of Holland. When Kieft proposed to make war upon the Indians, they refused to raise money until popular representatives called the "Twelve Men" were selected. These opposed the war and demanded reforms in the government. The governor immediately dissolved them. In 1643 the Indian crisis had again compelled him to call a meeting of the colonists who elected new representatives called the "Eight Men." Kieft found these still more independent and troublesome for they dared even to send complaints to Holland against his reckless management and arbitrary rule and to petition for his removal. The governor fined and banished and forbid any appeal to the Fatherland. This was in vain as the Eight denounced him only the more strongly. In the following year, 1645, Gysbert Opdyck and his father-in-law Richard Smith, our ancestors, were elected to be members of the Eight. This was remarkable proof of the confidence of the colonists in their fairness and judgment considering their intimate relations with Kieft. This year the "Eight Men" succeeded in making the great Treaty of Aug. 30, 1645 with all the Indian tribes. It was signed by Gysbert Opdyck, Richard Smith, and the other members of the Eight. It was a day of celebration and general thanksgiving as this peace was not disturbed for a period of ten years.

It was at the very worst of the Indian war that we find stout-hearted Gysbert getting married and living in his house on Stone Street. His home was no doubt like all others in the town at that date--a plain one story structure encased with slabs, with a steep roof containing perhaps two stories of garret, and in the rear a wide outside stone chimney and oven. The first two years of his married life must have seen Gysbert and his wife taking refuge often in the Fort at the Battery from threatening savages. He lived at a time when Broadway was an Indian path and Wall Street marked the edge of civilization. His residence must have been a pleasant one. The old citizen of New York now must have looked back to the days of his youth when a short and pleasant walk carried him from his office to his home. Still more he envies the earlier generations who lived over their stores and their counting houses at the lower and more pleasant part of the island. But it required an effort to imagine the position of Gysbert's house,-- within a few hundred feet of the Battery on one side and of the East River on the other with unbroken breezes from river to river, open view of the Dutch ships coming and going on the bay, and pleasant pasture fields at the rear. How nice it would be to have sat on his wooden stoop under the shade of an old forest tree while the drums beat at the fort, the children fishing on the grassy bank of the river and Gysbert smoking his pipe and telling of the departed glory of old Wesel.

Gysbert had other property. He owned all of Coney Island, duly patented to him by Director Kieft and recorded by the Secretary as can still be seen on the old Dutch records now preserved in the Albany State Library. The present Coney Island was then composed of three island of which the eastern most was known as "Gysbert's Island" for many years but all three were covered by the patent to him.

GYSBERT UPDYKE LIVED IN MANHATTAN AT A TIME WHEN BROADWAY WAS AN INDIAN PATH AND WALL STREET MARKED THE EDGE OF CIVILIZATION. HE OWNED ALL OF CONEY ISLAND.

In 1647 the Board of XIX recalled Kieft and granted the reforms demanded by the Eight Men. Kieft sent Kuyter and Melyn, his two boldest accusers, as criminals to Holland on the same vessel on which he and Bogardus returned. The ship was wrecked on the coast of Wales. Seeing death at hand, Kieft begged their forgiveness. He and Bogardus with 80 others were drowned. Kuyter clung to a part of the wreck on which there was a cannon and was thrown on land to the great astonishment of the inhabitants. They set up the cannon there as a lasting memorial. Melyn floated safely on his back to shore.

The blustering Peter Stuyvesant was sent from Holland as the new Director of New Netherland. He had lost a leg in an attack upon the Portuguese. He was better at writing Latin than at either fighting or

governing. The colonists welcomed his arrival. His arrogance soon gave such universal offence that they refused to be taxed until they were again allowed to elect popular representatives called the "Nine Men." The new director refused to take any advice from this group. He seized their papers and threatened them with arrest. He even sent three of their number with a statement of grievances to the States General of Holland who compelled the West India Company to grant a Burgher government to the city of New Amsterdam and the same freedoms were afterward granted to the Dutch towns on Long Island. This was the spirit shown by our Dutch ancestors in America 126 years before our American Revolution.

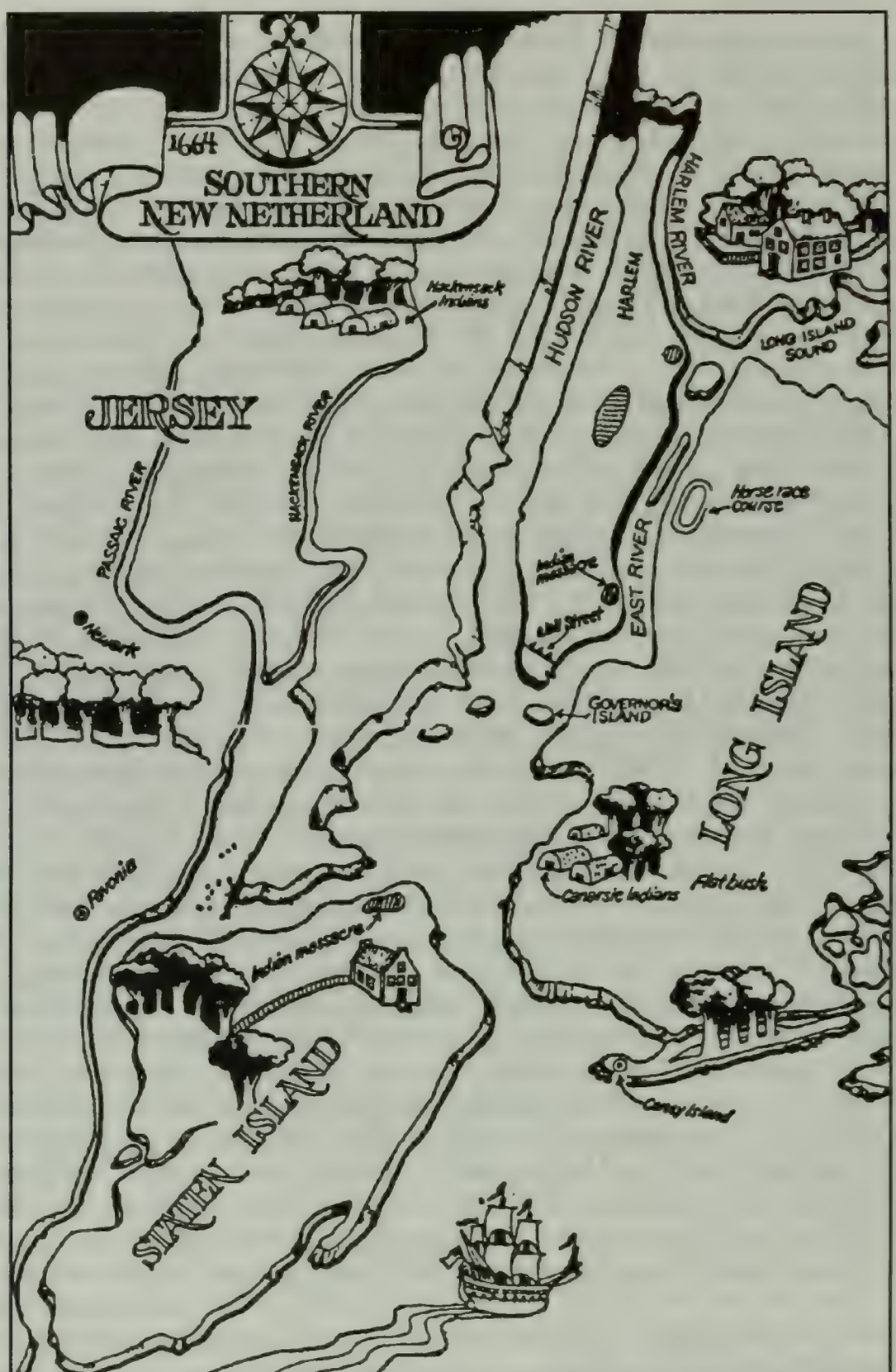
Gysbert took no active part in this matter because one of the first acts of Governor Stuyvesant was to revive the Dutch claim to Connecticut and to reappoint Gysbert as Commander at Hartford on June 20, 1647. Believing that the new Governor meant now to enforce the Dutch right, Gysbert accepted the difficult position and remained at Fort Hope until 1650. Stuyvesant sent long letters to the New England Governors claiming land as far east as Cape Cod. He made much warfare on paper but despatched no army or fleet to Gysbert's support and finally made the "Hartford Treaty" by which the line between the Dutch and English Territory was to run through Greenwich Bay northerly. Fort Hope was now abandoned by the Dutch. During this last three years of stay by Gysbert "at the House the Hope," we find him giving powers of attorney "to sell his account," and to the City Schoolmaster at Wesel to collect 500 "dalers" with eight years interest from a merchant at Wesel. We know nothing of his official employment during the next four years because the Council Minutes from August, 1649, to November, 1653, are mostly lost. **In 1655 he was witness to (and perhaps assisted in negotiating) a deed from the Indians to the West India Company for a considerable portion of the present State of Delaware for "twelve coats of duffels, twelve kettles, 12 adzes, 24 knives, 12 bars of lead, and four guns with some powder."** In this year we find him also selling his land at Hempstead, L. I. He was a witness the next year to an Indian treaty there and in the following year he still owned land under cultivation at "Cow Neck" near Hempstead. There is no doubt that Gysbert owned land near our Smiths, Dentons, and Seamans who lived in the Hempstead area at that time. As he also represented the Dutch in collecting taxes, he had to have a personal contact as well.

In 1656 Governor Stuyvesant appointed Gysbert to be Tithe Commissioner of Long Island. He held this office two years. Under the original patents for land in New Netherland, the settlers agreed to pay the tenth part of the produce after ten years to the West India Company. These tenths were now beginning to fall due. Gysbert was entrusted with full power and discretion to fix the amounts, to make

fair settlements, and to release entirely those who were poor and unable to pay. This was an unusual trust but he did not abuse it to make a profit. During these same two years he filled the office of Court Messenger, or Marshal, both for the Council and the city government of New Amsterdam. This office is said on good authority to have been "of some dignity." At the same period he was the host of the principal hotel in the city. In those days of infrequent communications and no newspapers, the stranger must have been a welcome guest. The inn was the headquarters of general information as well as the meeting place of the best citizens. The Dutch inn of those days as well as in Holland "had in one corner a closet, which when opened, disclosed sundry decanters, glasses and black bottles. On the other one side of the room was a rack, where a score or two of very long pipes were suspended by their bowls, each one inscribed with the name of a neighbor, its owner."

It is doubtful whether many of the residents of New Netherland acquired fortunes. The regulations of the West India Company were exacting and oppressive. The dangerous neighborhood of the Indians always checked enterprise. The peace of 1645 was not permanent. When Stuyvesant arrived in 1647, there were scarcely 50 bouweries (farms) and only 300 men capable of bearing arms in the colony. **The savages were still brooding over the slaughter of 1,600 of their people. In 1655, Henrick Van Dyck, killed a squaw who was stealing his peaches. At once 1,900 Indians in 64 canoes landed in New Amsterdam, roamed the streets, broke into houses and shot Van Dyck.** The soldiers and burgher guard attacked and drove them off. The Indians crossed the river in their canoes and laid waste to Hoboken and Pavonia. They killed or captured most of the inhabitants and desolated Staten Island. In three days they slaughtered 100 Dutch, 150 prisoners, ruined 300 estates, and destroyed 28 bouweries. The damage to property was estimated at 200,000 guilders. A state of armed hostility continued until 1660 when a new treaty of peace was made with the Indians around Manhattan. In 1656 a survey of New Amsterdam showed only 120 houses and 1,000 people. In 1660 the city contained 350 houses with most of them made of wood. In 1664 Stuyvesant claimed 1,500 inhabitants for the city. Under their repeated misfortunes, our Dutch ancestors found wealth as difficult to retain as to acquire. We judge that Gysbert was no exception from his communications to the Council requesting that he be made Sheriff of Flushing, etc. It is to his honor that he went out of office poor. The lands of the settlers did not become valuable until in the hands of their children and grandchildren in later and more quiet times.

We cannot doubt that Gysbert had a legal and valid patent to all of Coney Island and this seems to be recognized by all the historians. He had never been able to occupy it without danger from the Indians. Wishing to sell a portion of it in 1661, he complained to the Director



THE SOUTHERN PART OF NEW AMSTERDAM AT THE TIME GYSBERT UPDYKE LIVED THERE SHOWING CONEY ISLAND WHICH WAS OWNED BY UPDYKE. ALSO SHOWN ARE THE VARIOUS INDIAN TRIBES LIVING THERE AT THAT TIME AND THE PLACES WHERE THE DUTCH MASSACRED THE INDIANS.

and Council that the inhabitants of Gravesend were using it for pasture. In a few weeks he transferred his claim to Dirck de Wolff, a wealthy merchant of Holland who commenced to manufacture salt on the island and who immediately brought suit before the Director and Council to restrain the Gravesend people from pasturing or mowing grass there. The Latter resisted the suit on the ground that Gysbert had never taken possession. Stuyvesant was a close friend of Lady Moody, who was rich and influential, owned the greater part of Gravesend, and had entertained him at her house. Gravesend was an English settlement that had been lately seditious and threatened to join the other English towns on Long Island. Stuyvesant therefore felt it all important to conciliate the favor of its inhabitants and induced his Council to decide the patent void for want of proof that it had ever been signed by Governor Kieft. Gysbert had mislaid the original patent but its record by Secretary van Tienhoven had stood twenty years in the Book of Patents, open to general inspection and had never been questioned. Kieft's bones now lay at the bottom of the ocean and the Secretary had left New Netherland and was probably not to be found. The matter did not end with this decision. Gysbert's grantee complained to the Directors of the West India Company in Holland who immediately wrote to Stuyvesant that they believed the place had "been taken away from him, by your sentence upon apparently frivolous claims made by the English in the village of Gravesend" and they ordered the Governor to send all the documents used in the law suit. The Governor did not comply, so the Holland Chamber of Directors again wrote to him with more forceful directions. This was only a few months before the capture of New Netherland by the English and they naturally did not listen to any claims against their fellow Englishmen of Gravesend.

Charles II of England was determined to rob Holland of the American province. He presented to his brother, the Duke of York, a patent for all of New Netherland. The Duke of York, as Lord High Admiral, sent four ships with 450 soldiers under Nicolls to take possession with the assistance of New England. The Dutch believed that the expedition was to settle affairs in New England and so were completely surprised when the squadron anchored in New York Bay on August 19, 1664. The Dutch were unprepared and forced the reluctant and very unpopular Governor to surrender. They felt that the English could not be worse than Stuyvesant. The articles of capitulation secured to the Dutch their property, their liberty of conscience and church, and the town was to be allowed to choose deputies, with "free voices in all public affairs."

After the English capture, nothing further is found on the records concerning Gysbert. His name is not on the list of those who took the oath of allegiance to the English government nor on any other list as a

citizen, freeholder, taxpayer, etc. of New York or of any of the towns on Long Island or elsewhere in New York State. The tradition is doubtless correct that he went with his children to Narragansett after the death of Richard Smith, Sr. in 1666 to take possession of the lands about Wickford bequeathed to the children of Gysbert's deceased wife Catharine. Gysbert's eldest son Lodowick appears upon the Kingstown records at Wickford, R. I. as early as 1668 and others of his children later. The place was then thinly settled and its scant records have been almost totally destroyed by fire.

The children of Gysbert and Catherine (Smith) Opdyck:

1. ***Elizabeth, bpt. 1644, married George Wightman***
2. ***Lodowick, bpt. 1646, d. 1737, m. Abigail Newton***
3. ***Richard, died 1675, unmarried***
4. ***Sarah, bpt. 1650, m. ....Whitehead***
5. ***Johannes, bpt. 1658***
6. ***James, bpt. 1658, died 1729, m. Elizabeth ...***
7. ***Daniel, died 1704, m. Martha ....***

ELIZABETH UPDYKE (WIGHTMAN)

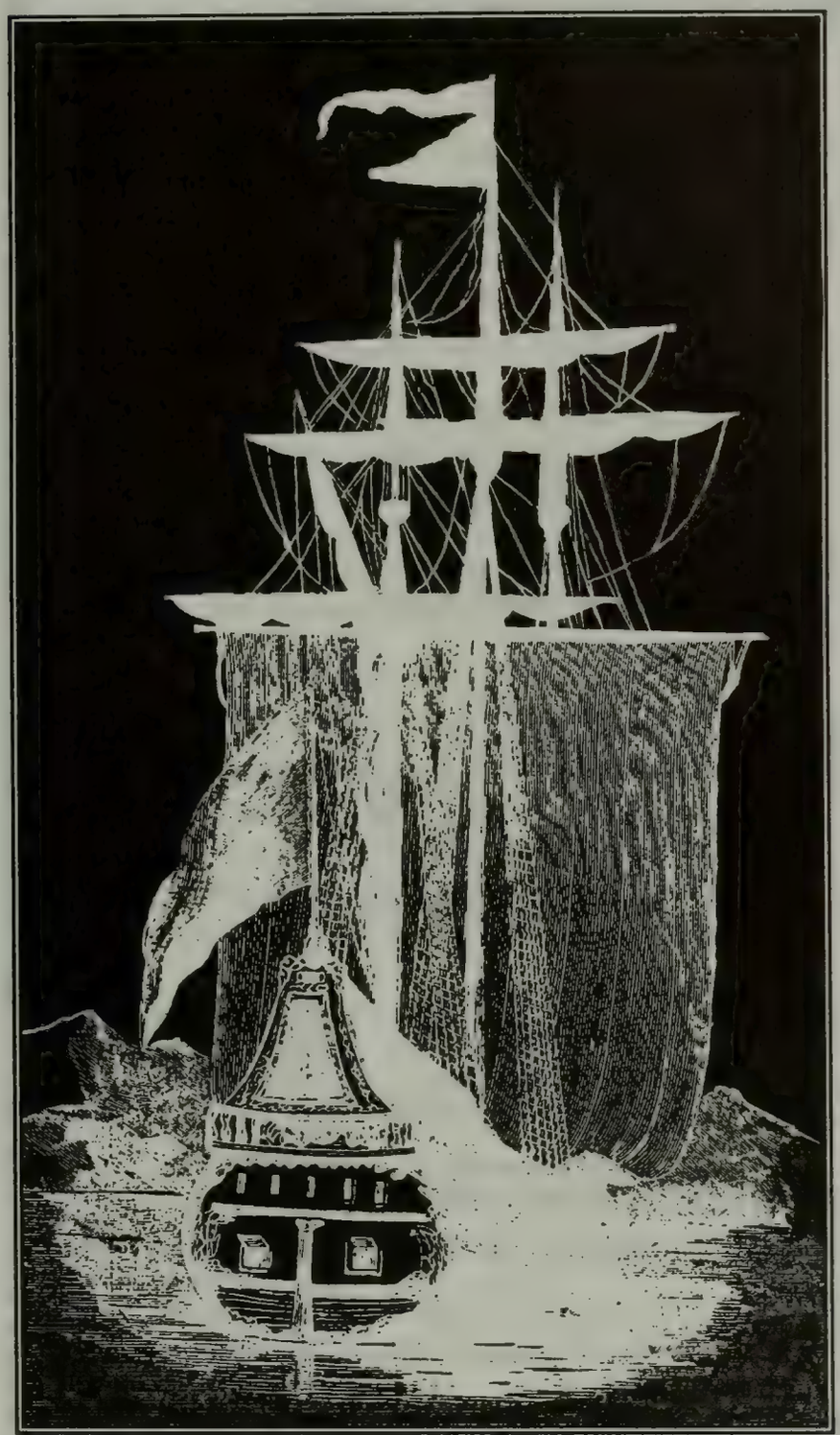
(Daughter of Gysbert Opdyck)

She was baptized July 27, 1644, in the Dutch Church of New Amsterdam in the presence of Governor Kieft and Secretary van Tienhoven, sponsors. She died before 1722. She married George Wightman of Wickford, R. I.

Honor thy father and thy mother,
that thy days may be long in the land.

Source:

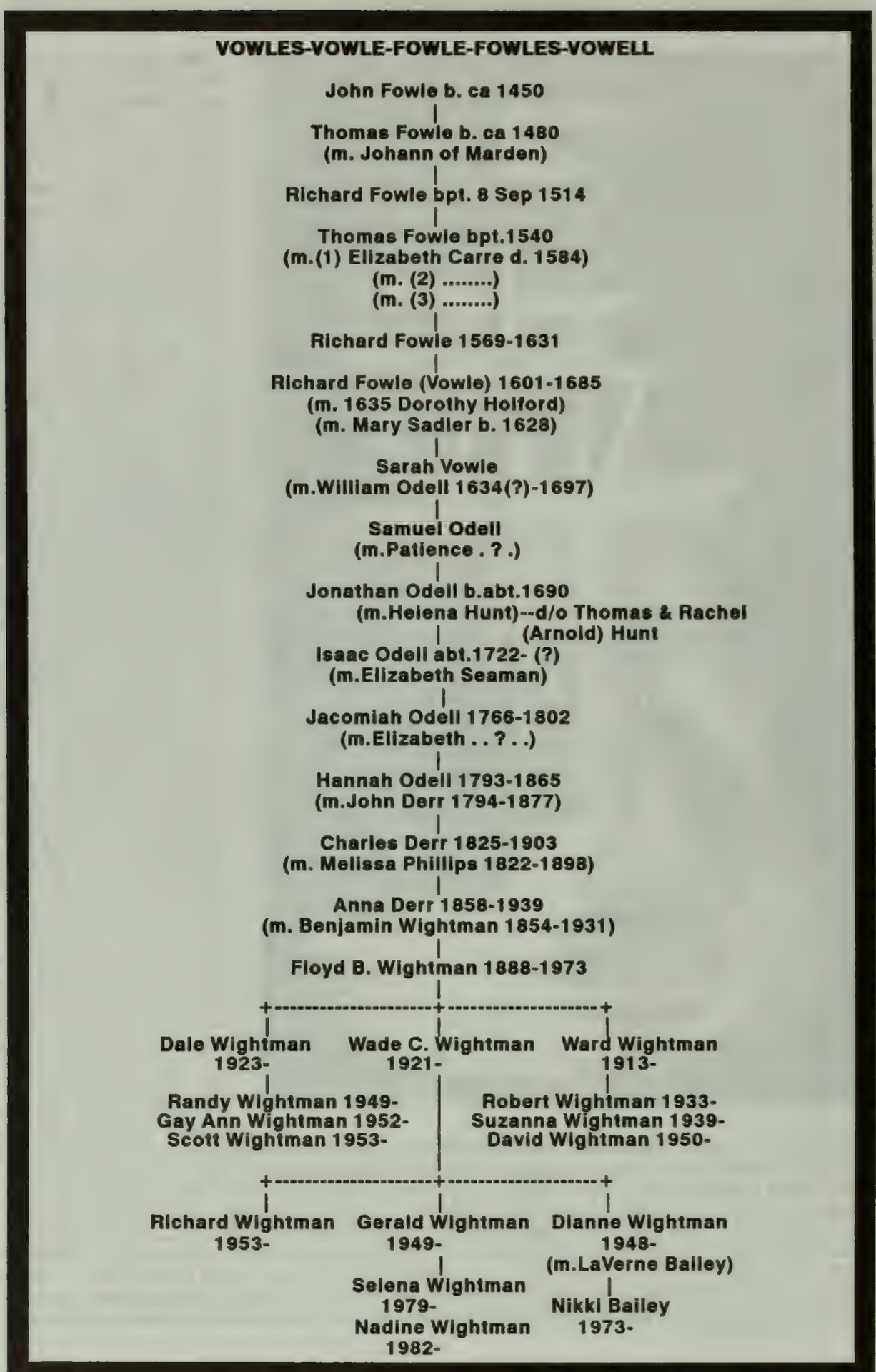
Opdyke, Charles Wilson. THE OP DYCK GENEALOGY, CONTAINING THE WESEL AND HOLLAND FAMILIES. Weed, Parsons & Co., Albany, N.Y., 1889. (This source was used for the Updyke story with considerable editing).



OUR EARLY ANCESTRAL IMMIGRANTS HAD TO TAKE EVERYTHING TO START A NEW LIFE IN THE NEW WORLD--- POTS, PANS, FARM TOOLS, SEEDS, FRUIT TREES, FARM ANIMALS, CLOTHING, SOME FURNITURE, GUNS, ETC. ETC.

THE SHIP'S CREW ALSO STOWED SUPPLIES SUCH AS BARRELS OF SALTED BEEF, PORK, FISH, AND BACON; BOXES OF BISCUIT AND CHEESE. HOGSHEADS OF FRESH WATER WERE ALSO SNUGLY FITTED INTO THE HOLDS. COFFEE AND TEA WERE UNKNOWN ON SHIPS AT SEA IN THOSE DAYS. FRESH VEGETABLES AND FRUITS WENT ABOARD, ESPECIALLY LIMES AND LEMONS TO WARD OFF SCURVY, THE DREADED DISEASE OF SEAMEN.

ON DECK IN CRATES WERE LIVE CHICKENS, PIGS, AND GOATS TO SUPPLEMENT THE MONOTONOUS DIET OF SALT MEAT AND TO PROVIDE THE COLONISTS WITH SOME LIVESTOCK WHEN THEY REACHED AMERICA. THE PASSENGERS WERE GIVEN QUARTERS--THE WOMEN AND CHILDREN SQUEEZED INTO TINY CABINS BETWEEN DECKS, WHILE THE MEN SHARED A COMMON LARGER CABIN. THE CREWS WERE BERTHED IN THE FORECASTLE AND THE OFFICERS OF THE SHIPS HAD SMALL CABINS ON THE QUARTERDECK. AS THEY DEPARTED THE OLD WORLD, THE PASSENGERS LINED THE RAIL TO WATCH IN SILENCE AS THE SHORE SLIPPED PAST. IT WAS THE LAST THAT THEY WOULD EVER SEE THEIR HOMELAND. IT WAS A HARD, ARDUOUS, UPSETTING TRIP WITH HOMESICKNESS ALREADY UPSETTING MANY. SEASICKNESS DID NOT HELP MATTERS, EITHER. EVEN BEFORE THEY REACHED THE ATLANTIC, THE STEADY ROCKING MOTION OF ROLL AND PITCH HAD LAID LOW MOST OF IMMIGRANTS. WRACKED WITH NAUSEA, OUR ANCESTORS STAGGERED OUT OF THEIR CLAMMY DARK CABINS AND SPRAWLED ON ANY DECK SPACE THEY COULD FIND, HOPING THE SALT AIR WOULD CURE THEM. THE CAPTAIN AND THE SAILORS HAD NO PITY ON THEM. THEY WERE EVERYWHERE UNDERFOOT HINDERING THE SEAMAN DOING THE WORK OF THE SHIP.


VOWLES-VOWLE-FOWLE-FOWLES-VOWELL
John Fowle b. ca 1450
Thomas Fowle b. ca 1480
(m. Johann of Marden)
Richard Fowle bpt. 8 Sep 1514
Thomas Fowle bpt.1540
(m.(1) Elizabeth Carre d. 1584)
(m. (2) .....)
(m. (3) .....)
Richard Fowle 1569-1631
Richard Fowle (Vowle) 1601-1685
(m. 1635 Dorothy Holford)
(m. Mary Sadler b. 1628)
Sarah Vowle
(m.William Odell 1634(?)-1697)
Samuel Odell
(m.Patience . ? .)
Jonathan Odell b.abt.1690
(m.Helena Hunt)--d/o Thomas & Rachel
(Arnold) Hunt
Isaac Odell abt.1722- (?)
(m.Elizabeth Seaman)
Jacomiah Odell 1766-1802
(m.Elizabeth . . ? . .)
Hannah Odell 1793-1865
(m.John Derr 1794-1877)
Charles Derr 1825-1903
(m. Melissa Phillips 1822-1898)
Anna Derr 1858-1939
(m. Benjamin Wightman 1854-1931)
Floyd B. Wightman 1888-1973
Dale Wightman
1923-
Wade C. Wightman
1921-
Ward Wightman
1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman
1953-
Gerald Wightman
1949-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Selena Wightman
1979-
Nadine Wightman
1982-
Nikki Bailey
1973-

VOWLES ANCESTRY

Thomas[1] Fowle, Marden, Kent Co., England, Will, 24 Sep 1514 to my wife Johan, daughter Constance, and son.

Richard[2] Fowle of Marden and Frittenden, Kent Co., England was baptized on 8 September 1514. Will was proved 20 Oct 1572.

Thomas[3] Fowle of Kent was baptized in 1540. He was married first to Elizabeth Carre. A son Richard was from the second of his three wives.

Richard[4] Fowle was baptized 18 Dec 1599 and buried at Head Corn on 2 Mar 1631. He had more than one wife. One wife was Mary Filkes.

Richard[5] Vowle was baptized 1 Aug 1601. He married (1) Dorthy Holford in 1635. She died in Fairfield, CT. He married (2) **Mary Sadler** who was born in Wethersfield, CT, the daughter of John & Dorothy (____) Sadler. She was 40 years old in 1668 according to an account written in 1669 by Winthrop. This would indicate that her birth was during 1628. Her parents lived in Wethersfield, CT.

IMMIGRANT

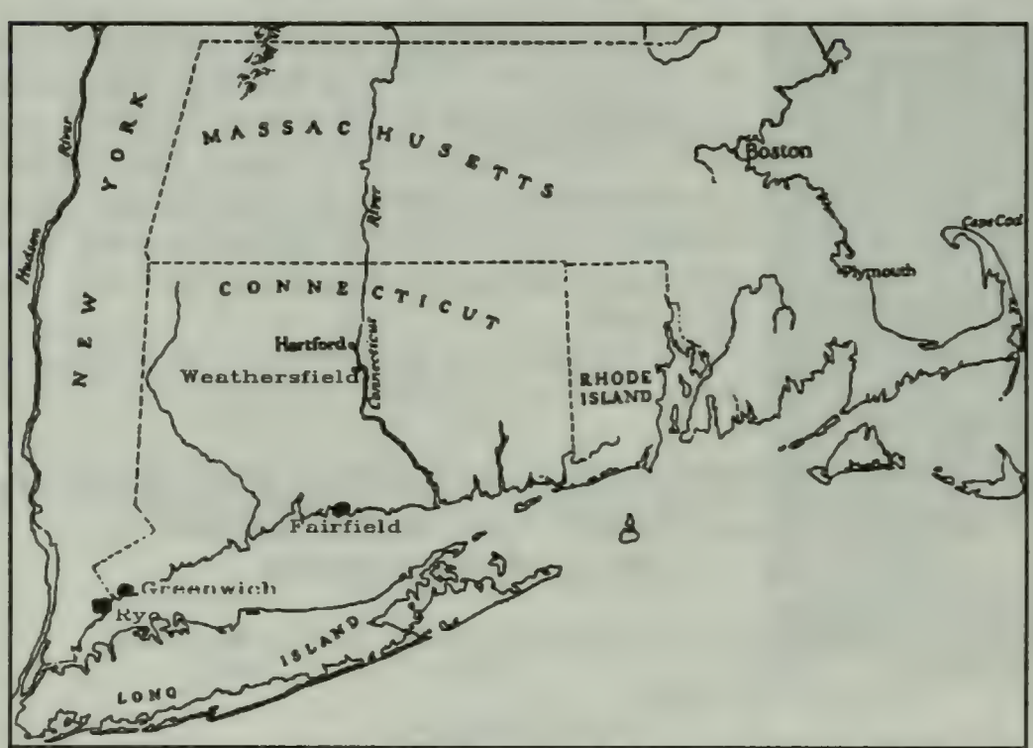
Richard bought a house in Fairfield, CT on 25 Nov 1661 from Thomas Bassett. He moved to Greenwich, then to Hastings in 1663, a town that did not long survive under that name. The town name was given in his honor while he served as a representative during 1665. Richard was also a Deputy in Rye from October 1668 to May 1669.

He remained at Rye, NY where he died about 1685.

The children of Richard and Mary (Sadler) Vowle:

1. ***Sarah[5] Vowle, m. William Odell***
2. ***Joan, m. Richard Borden***

OUR VOWLES (FOWLE) ANCESTORS LIVED IN KENT COUNTY, ENGLAND; VIZ., MARDEN, FRITTENDEN [FRYTENDEN], AND HEAD CORN [HEDCORNE]. MAP TAKEN FROM JOHN SPEED'S ENGLAND PRINTED IN 1611.



THEY CAME TO AMERICA AND SETTLED IN WETHERSFIELD, FAIRFIELD, GREENWICH, AND HASTINGS, CONNECTICUT AND RYE, NEW YORK.

Sources:

Baptisms, burials, **Parish Register**, Kent, England.

Black, June W., P.O.Box 383, Perrinton, MI 48871 (in summer)
N-31 El Rancho Village, Bradenton, FL 34203 (in winter)

Gerrish, Paul M., 438 N. Percival, Olympia, WA 98502

F. C. Haacker Manuscript, V.4, Pt. 2

Holmes. **Directory of the Ancestral Heads of New England Families - 1620-1700.**

Jacobus, Donald. **Old Fairfield Families**. Gen. Pub. Co., Baltimore, 1976, p.626.

New England Historical and Genealogical Register, Vol. 75, p. 227-232.

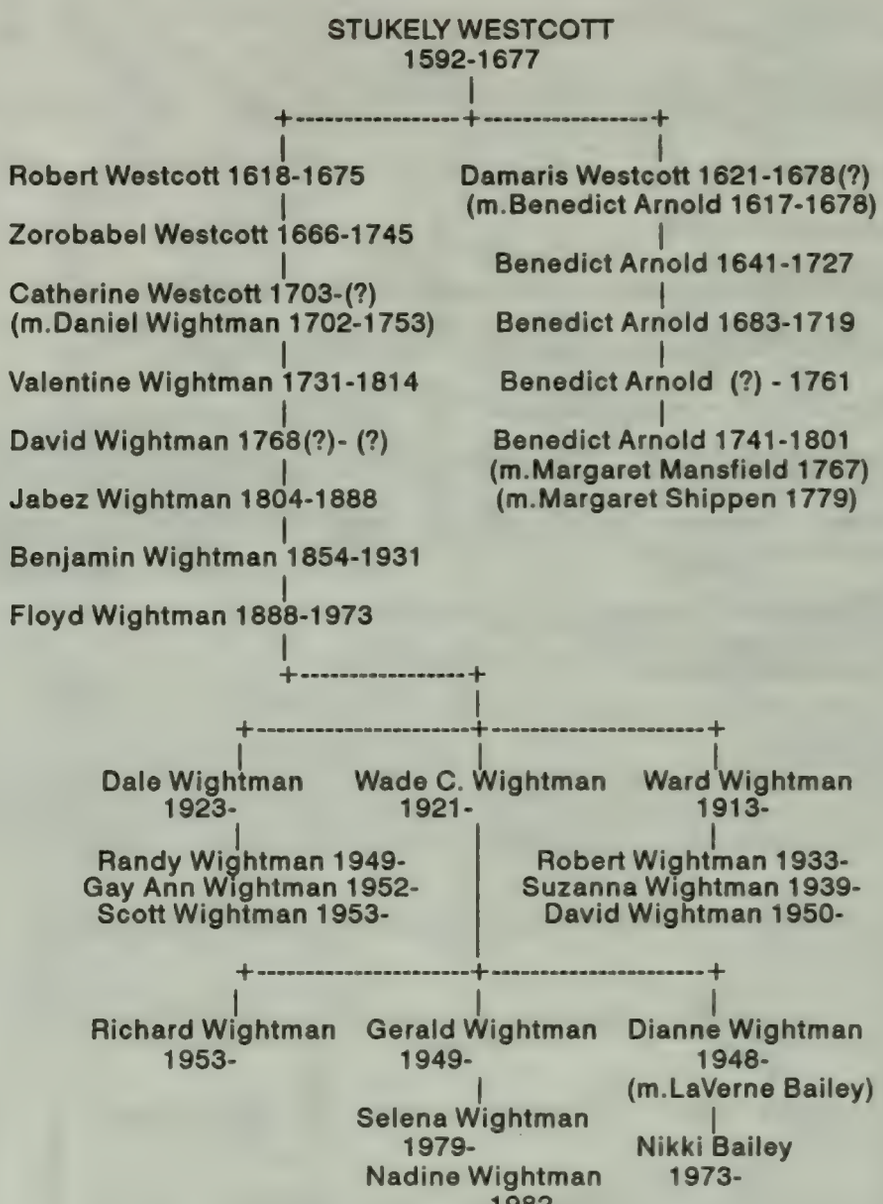
Will of Thomas Fowle, Marden, Kent Co., England, 24 Sep 1514 to my wife Johan, dau. Constance, and son.

Will of Richard Fowle of Frittenden, Kent Co., England, September 3, 1570, property at Marden to son Thomas. Will proved October 20, 1572.

Baptisms, Parish Register, Kent, England:
Richard Fowle, son of Thomas, 12/18/1599
Richard, son of Richard Fowle, 8/1/1601

Burial:
Richard Fowle, 2 Mar 1631

No man is fit to be entrusted with the Present who is ignorant of the Past; and no people who are indifferent to their Past need hope to make their Future great.



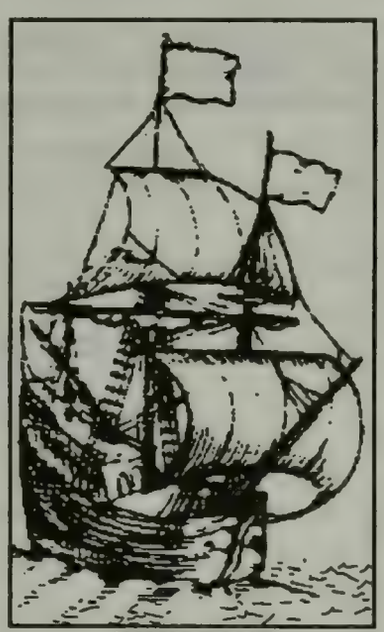
COUSINS

Nikki Bailey, Selena and Nadine Wightman are fourth cousins six times removed of Benedict Arnold, 1741-1801 on the Wightman lineage. They are also third cousins eight times removed on the Bishop lineage.

STUKELY WESTCOTT
1592-1677

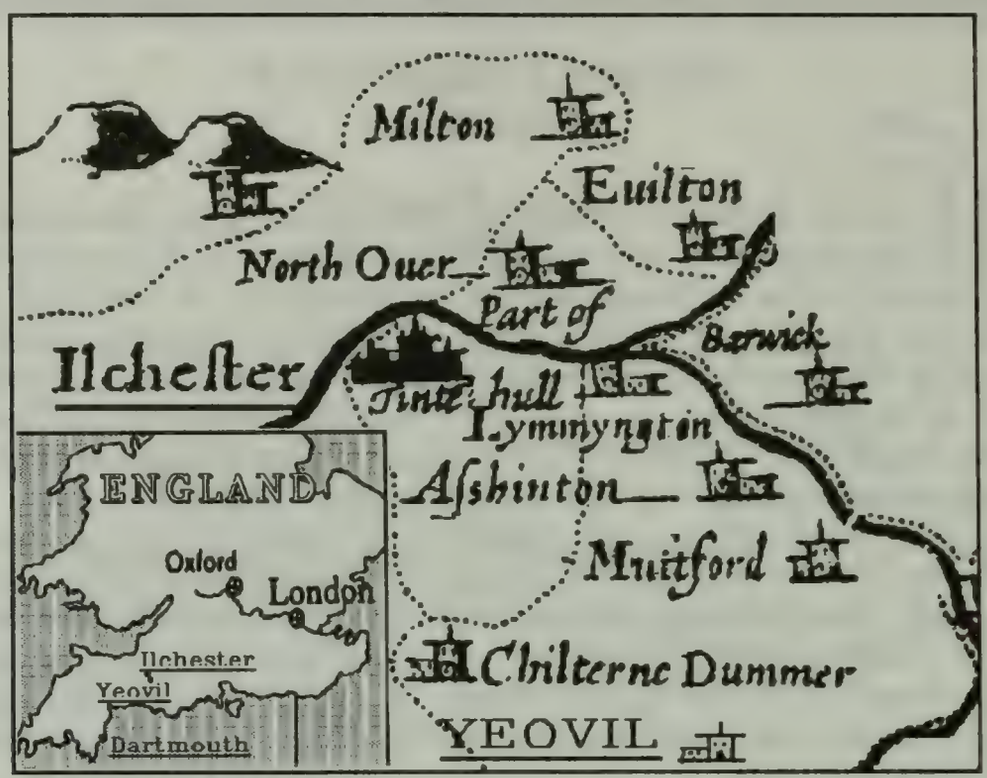
Beyond the year of his birth, 1592, nothing has been positively revealed of the youth of Stukely Westcott. It is believed that he was born in the shire or county of Somerset in England of the posterity of Thomas de Wescote and Elizabeth Littleton, his wife, of Wescote in the parish of Marwood in Devonshire. Their descendants settled in Somerset in the late 15th century. Stukely was married October 5th, 1619 when twenty-seven years of age to Juliana Marchant. This was sixteen years before he came to New England.

Juliana Marchant was the daughter of John Marchant, who was baptized at Yeovil, Aug. 8, 1571, and granddaughter of John Marchant and his wife, Eva Cominge, who were married at Yeovil on July 18, 1568. John, Sr., died in 1593. The Marchant family in Yeovil, according to register, is as old as the register itself, which dates from the year 1563. Burke's "General Armory" records two families of Marchants entitled to bear Coats of Arms.


IMMIGRANT

"Before 1900," says Fred A. Arnold in his "Account of the English Homes of Three Early 'Proprietors' of Providence--William Arnold, Stukely Westcott and William Carpenter" (1921), "every county in England had been combed to find the name Stukely Westcott, without success, until 1902, Mr. Edson S. Jones found the name at Yeovil, as the father of Samuel, baptized March 31, 1622. This, without support of record, does not prove that he was the Stukely Westcott who came in 1635 to New England, but circumstantial evidence very strongly favors that conclusion. The name of Stukely and of Westcott is common in Devon and Somerset, but the combination of these names has so far been found nowhere before 1622 at Yeovil and so far as we know is unique, and the name of his daughter Demaris is very unusual." In Thomas Wescote's Devon, the name Demaris appears only twice.

This son, Samuel, whose birth is recorded at Yeovil in 1622, checks as to age with the third child of the children of Stukely Westcott who made the crossing in 1635. That this Stukely Westcott was he who came to America thirteen years after the birth of Samuel, seems to be fully substantiated by memoranda made in April, 1656, by Benedict Arnold and found among his old family papers. He wrote: *"June 24, 1635, arrived in Massachusetts Bay. Sailed from Dartsmouth of*



THE WESTCOTTS CAME FROM YEOVIL, ENGLAND LOCATED 10 MILES SSW OF ILCHESTER AT THE INTERSECTION OF HIGHWAYS 30 AND 37 IN SOMERSET ON A MODERN MAP. THE ABOVE MAP TAKEN FROM JOHN SPEED'S ENGLAND PUBLISHED IN 1611 DOES NOT LIST YEOVIL.

PLACES IN AMERICA WHERE THE WESTCOTTS RESIDED

Devon May 1, 1635, all but one of the Party (William Carpenter) coming from Ilchester in southern Somerset or within five miles of that place."

"My father (William Arnold) and his family Sett Sayle ffrom Dartmouth in Old England, the first of May, friday & Arrived in New England (Thursday) June 24, 1635. On board was Stukely Westcott, 43, of Yeovil, and his wife with children Robert, Damaris, Samuel 13, Amos 4, Mercy and Jeremiah."

That Benedict, then twenty years of age, should have singled out the Westcotts to mention in his memoranda, may be safely explained by his promising friendship with Damaris Westcott, then about fifteen years old, and who later became his wife.*

When Stukely Westcott reached America there were eight in his family: himself and his wife (probably) Rosanna, and their six children: Robert, Damaris, Samuel, Amos, Mercy and Jeremiah. They ranged in years from Robert, who was about seventeen, to Jeremiah, not more than two years old. Samuel probably died soon after reaching his new home, for there is no further record of him, but of the other five children, all grew to maturity, married and had many descendants.

Stukely Westcott first settled in Salem, well out on the "Neck" of the peninsula among the some four hundred people who had preceded him to America.

At a town meeting of Salem, December 25, 1637, one acre of land was granted to "Stuky Wesket," and the old records show that at that time his family consisted of eight persons. Thus, evidently Samuel had not died up to that date.

However, in a previous record in 1636, "Stukely Wescott" is recorded as a grantee of land, but extent of this grant is not named.

His "house lot of one acre" is described in an old colonial deed of October 8, 1643, as being bounded on one side by "the salt water," indicating that his place faced the shore of the peninsula. He was made freeman of Salem in 1636 and on October 25, 1637, his "house lot" had been granted to him as "one of the inhabitants and freemen."

Nine years before Stukely Westcott reached Salem, or in 1626, Roger Conant having built the first house there, engaged in fisheries and coasting trade. In 1628-29-30, many emigrants came from England and settled in Salem. They formed a church, disencumbered their public worship of superfluous ceremony, but forgetting, in their religious zeal, that others had a right to their enjoyment of the same Christian liberty as themselves. Those who would not conform to their church ritual were expelled from the colony.

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*See the section on the Arnolds

Then, in 1631, came the hand that rocked the preconceived cradle of American freedom of thought and conscience, that of Roger Williams, our ancestor. There followed the writing of the "prologue" to American independence. Williams held "first, that the members of the Salem church should make public confession of their wrong in having formerly communed with the Church of England; secondly, that the civil magistrate had no lawful authority or right to take cognizance of or punish any person for his religious belief."

Williams' banishment from Salem in 1636, constituting one of the epoch chapters in American history, and the hardships and terrors he encountered, only tended to enhance the admiration of Stukely Westcott who, as later events will show, was one of Williams' closest and warmest friends and shared with him his opinions. He, too, was soon to have the "great censure" for "heresy" passed upon him.

OUR ANCESTOR'S BANISHMENT FROM SALEM IN 1636 CONSTITUTED ONE OF THE EPOCH CHAPTERS IN AMERICAN HISTORY

He obtained license from the General Court, March 12, 1638, to remove with his family out of the jurisdiction of the Massachusetts Bay Colony "& for that information hath bene given to the Court that yo (your) intent is onely to w drawe (withdraw) yo selues for a season, that you may avoyde the Censure of the Court in some things w may be objected against yo."

Stukely and wife, January 5th, 1639, were "published" in the church at Dorchester, along with Williams and his wife, Throckmorton and wife, Thomas Olney and wife, Mary Halliman and "Widdow" Reeves.

HIS REMOVAL TO PROVIDENCE

Although, as stated, he was not excommunicated by the church at Salem until 1639, Stukely Westcott with his wife and three others, in 1638, were ordered by the "General Court" to leave the jurisdiction of the colony and remove their families therefrom before the next sitting of the court.

Traversing the "wilderness," as Roger Williams had called it, he and his family immediately made their way to Providence where, two years previously, Williams with four companions, John Throckmorton, John Smith (brother of Richard Smith, our ancestor), Jashua Verrin and Francis Wickes, had purchased land from the Indians and started a settlement. Williams made a second purchase of land in 1638. The two purchases formed the greater part of what is now the county of Providence in Rhode Island.

On August 8th, 1638, nearly five months after Stukely Westcott had been ordered to leave Salem, Williams "freely admitted twelve loving friends and neighbors" into equal ownership with himself of lands he had first purchased in 1636. On that list of stalwart men first appears the name of Stukely Westcott, and second, the name of William Arnold, both ancestors of the Wightmans.

When the whole number of settlers, including the original thirteen, had reached fifty-two, they made a first division between them of a portion of the lands upon which the city of Providence and its immediate suburbs, including Cranston, are located, allotting to each a "home lot," so called, and an outlying six-acre lot. The "home lots" each contained about five acres.

In October, 1638, Stukely contributed £2, 10 shillings, toward defraying the town expenses, and on the third day of that month, Roger Williams receipted to him for £18, 11 shillings, 3 pence, in full covering the grant of land of the previous August.

The first Baptist church to be organized in America, the old First Baptist Church of Providence, was founded March, 1638-9, by Roger Williams, Stukely Westcott, William Arnold (all our ancestors), Ezekiel Holliman, William Carpenter, Robert Cole, John Greene, William Harris, Thomas James, Thomas Olney, Richard Waterman, and Francis Weston, all but John Throckmorton of "the thirteen proprietors," becoming members. This venerable church was for the first century and half of its existence of the Six-Principle Baptist sect. The six principles, or doctrines, held by the church, may be found in Hebrews, vi, l. 2.

Stukely and his wife were both received into its membership at the time of its organization, after baptism by Roger Williams. This re-baptism of adults who had been previously baptized by sprinkling, gave great offense to the mother church at Salem when they heard of it. The Salem church then excommunicated the eight re-baptized members that had belonged to them. Stukely and his wife were among them.

THE STUKELY WESTCOTTS WERE VERY PROUD OF HAVING A HAND IN THE HISTORIC FIRST BAPTIST CHURCH IN AMERICA

"The Westcotts," according to La Mance, "were the most uncompromising of Baptist families. They were exceedingly proud of having, through Stukely Westcott and his wife, a hand in the historic first Baptist church in America--and for the first few generations one of them who dared join some other church was held to have almost put himself outside of the pale of the family, as Rosanna did to one of her grandchildren."

On May 12, 1642, Stukely was a party to the agreement for the division of Pawtuxet from Providence. The Arnolds settled at Pawtuxet Falls.

In 1642, a party under the leadership of Samuel Gorton and with John Greene, one of "the twelve associates" of Roger Williams, a surgeon and ancestor of Nathaniel Greene of Revolutionary War fame, as a member, purchased land from Indians and settled on Narragansett Bay, some ten miles South of Providence. The Indians called the place "Shawomeb." The settlers later gave the place the name of Warwick, in recognition of the Earl of Warwick, who, March 14, 1643, signed the Patent of Providence Plantations.

Gorton, who came from London in 1636, after his banishment from the Plymouth colony, was "received" at Aquidneck, but again finding himself in trouble through his ignoring the civil authority, moved to Providence. He encountered like difficulties there, thirteen of the settlers petitioning "the insolent and riotous carriage of Samuel Gorton and his company." However, four of the petitioners were later settlers with Gorton at Warwick.

Gorton and his associates then removed from Providence to Pawtuxet and finding their mistake in placing themselves under the jurisdiction of the Massachusetts colony, they purchased "Shawomet" from Mintonomi, chief sachem of Narragansett Indians, "beyond the limits of Providence, where English charter or civilized claim could legally pursue them no longer." The original purchase embraced about ninety square miles of territory, or about 60,000 acres. Coventry was later set off from Warwick.

Fuller says of the settlers that "Gorton's associates were men of independent views, who preferred a dwelling in the wilderness with savages, to a home among the civilized without liberty of conscience. This liberty had been denied them in Massachusetts, and to a less extent perhaps in Aquidneck and Providence." The young colony had no legal government until 1647, when the four towns, Providence, Portsmouth, Newport and Warwick, were organized under the charter of 1643. However, nothing is recorded to show that there was any trouble because of lack of government.

Enemies of Gorton caused the Indians to repudiate the deed of "Shawomet" and territory, and four people of Providence placed themselves and their lands under the jurisdiction of the Massachusetts Bay colony authorities so that the colony might control Gorton and his followers. Subsequent events show that Stukely Westcott was not one of them. The Massachusetts authority moved to expel the settlers, but they refused to go, denying the jurisdiction of Massachusetts, whereupon, September 3rd, 1643, a company of soldiers and Indians were sent from Boston to seize them and take them to that place. Gorton and his followers held their blockhouse against attacks for a couple of days and then surrendered. Nine were taken to Boston, including Stukely

Westcott. They maintained that they were not of the Massachusetts jurisdiction, were committed to prison, each charged with being a "a blasphemous enemy of the true religion of o (our) Lord Jesus Christ & his holy ordinances, & also of all civil authority among the people of God, & particularly in this jurisdiction." All but three of the elders voted for the penalty of death, but the representatives of the people refused to agree to such a verdict.

It was finally agreed, November 3rd, 1643, that the punishment be imprisonment, that each be confined at hard work in separate towns and in "boults and irons." While the old records indicate the towns where the several were confined and punished, there is no record of Stukely's fate and it appears likely that he was allowed to return home. Among their other depredations, the soldiers killed one of Stukely's sheep. The record of the Court says that "if the souldiers did kill Stwkley Wasket a lamb, the Treasurer is to allow for it."

The holding of the prisoners in the various towns became unpopular with the people and on March 7, 1644, after four months of confinement, the court set them at liberty.

Following their pardon, Stukely Westcott, on March 30, 1644, bore witness under oath to "the outrage committed upon property and the persons of the first settlers of Warwick because they refused to subject themselves to the pretended jurisdition of the Massachusetts Bay colony."

THE SETTLERS OF RHODE ISLAND WERE CONSTANTLY HARASSED BY THE AUTHORITIES OF BOTH MASSACHUSETTS AND PLYMOUTH COLONIES AND CONNECTICUT

The settlers of the Providence Plantations were constantly harassed by the authorities of both the Massachusetts and Plymouth colonies and by Connecticut. This caused much confusion from 1639 to 1703, when the matter was settled in favor of Rhode Island. In 1669, John Greene of Quidnesset (not the "Surgeon John" of Warwick), Thomas Gould and George Wightman (our emigrant ancestor), were arrested by the Connecticut authorities, taken to Hartford and after being held for a time, were returned to their homes. This caused a petition to the king to settle the controversy and Stukely Westcott was one of the signers.

The old records show that October 8, 1643, Stukely had not disposed of his old "house lot" at Salem. With fifty-five others, he agreed in writing, November 19, 1644, to "yield active and passive obedience to the King and Parliament." To this agreement, he signs his name Stukley Westcott.

WESTCOTT MOVES FROM PROVIDENCE TO WARWICK

While the ancient records make it appear that Stukely Westcott moved his family, from Providence to "Old Warwick" in the Spring of 1647, it is reasonably certain that he was at least active at Warwick as early as the Spring of 1643. As has already been said, he was one of the nine persons there in that year who were taken to Boston, whom he calls "the first settlers of Warwick." And as the soldiers "killed one of his sheep," he must have been in Warwick long enough in September, 1643 to acquire such a flock.

Of the thirty-five settlers who were "inhabitants" of the town previous to June 5, 1648, his name is seventh on the list, his sons, Robert and Amos, seventeenth and twenty-seventh respectively.

The reason why Stukely Westcott left Providence, where he had been received by Roger Williams as one of his "loving neighbors," for a home with Gorton and his friends, may be suggested from reading the first "Town Orders" of Warwick and noting subsequent events. The opportunity to acquire land purchased from the Indians by Gorton and his associates, was undoubtedly a factor at least, for in addition to his "house lot," "three-score acres of land" were set off to him near Pawtucket Falls. This was the first of several grants of large tracts he received.

During the Summer of 1648 at Warwick, Stukely Westcott, with John Greene, William Arnold and nine others, united in church relations and "agreed to support in faith and practice the principles of Christ's doctrine." Those who had united with the first Baptist Church at Providence, retained their membership in it, attending the services whenever they could. No church edifice was built in Warwick until some years after Stukely Westcott had passed away.

Warwick Neck had been selected for the permanent abode of the settlers because there they could better protect themselves from the predatory Indians. To the home lots were added six acres of what became known as the "Four-Miles common" or the "Four-mile Town," which extended to the West four miles to Apponaug. Other larger tracts beyond to the West were subsequently set off to some of the settlers. These larger tracts included what is now the town of Coventry, which was not set off as a town until 1741.

"The first act of the purchasers in reference to these farms," says Fuller, "appears to have been under the date of March 25, 1673, when 4,200 acres were set apart for ten of their number, one-half of which tract subsequently became known as 'Wecochaconet farms' and the other half as the 'Natick lands'; under the above date is the following record:"

"'For ye farms fronting on ye towne commons as they are this day

determined; from Warwick township at ye West and thereof to be lad out westward and a square as near as can be. It is further agreed that Mr. Samuel Gorton, senior, Mr. Randell Holden, Stukely Westcott, John Potter and Elyza Collins for one of his shares, shall have the other 2,000 akers laid out to them (words illegible) Coesset Township and Pawtuxet river aforesaid, fronting on Warwick Township; thence due West, and this to be their full shares in ye towne lands, videlesett: five shares and they are to enter and possess at their own charge and thereby are excused of any other charge with the rest in the tract of farm lands.'"

The names of Stukely Westcott and his sons, Robert and Amos, appear on the "list of ye o Riginol Rights * * and ye now oners of the fore mile commons."

The following itemization of the activities of Stukely Westcott from August, 1647, to the Summer of 1675, shows him as having been diligent in his duties as a citizen and a public official:

1647 Aug.8 Was second and his son Robert, sixth, on a list of eight, comprising the Towne Council, who "ordered that for Divers considerations moving to the Town they have accepted of Mrs. Holmes to bee an Inhabitant & to have equall priviledge with the rest of the Inhabitants notwithstanding any former order to the contrary."

Undated Verdict found for him as defendant in "suit with Sachary Rode" (Zachery Rhodes).

1649 Aug.14 Is sued by the son of Gov. Greene, for trespass; verdict found for him at trial.

1649 Chosen with Ezekiel Holyman to collect £13 to pay for watching cattle against Indian intrusion.

1649 Dec 10 Sells six acres of his "out lot" at Providence.

1651 Nov And again Feb., 1662, and Dec., 1662, chosen Deputy to represent Warwick in the Colonial Assembly.

1651 June 2 "That the ditch be made upon the streete way shall stand beinge about three or fower pole having payed his fine to the towne which he was fined."

1652 May 10 Chosen juryman, in which capacity he frequently served for years.

1652 May 12 Sells his house, orchard and lot in Providence, to Samuel and Anna Bennett, whose granddau. Priscilla was later to become the wife of his grandson Stukely

1652 June 7 Appointed with two others, "to lay out the meadowes about the Towne, thursday next for the Inhabitants which are yet not provided for an so it is to bee cast lott for."

1652 Chosen one of the surveyors, an office he held almost continuously until his last appointment November 21, 1676.

1653 Chosen member of Town Council of Warwick.

1653 May 28 Elected General Assistant to the Governor; two from each of the four settlements forming the Governor's Council. Served in such capacity in a number of years.

1653 Selected to agree with the Indians about Nawsaucet, and fencing their lands.

1653 Member of committee to call the Assembly, if necessary, as the colony was then in "eminent danger."

1654 May A sailing vessel, "Deborah," named for the wife of Amos Westcott, was granted a commission "to defend themselves and to offend the enemies of the Commonwealth of England."

1655 Purchased from Henry Townsend "his six Acres of medow layd out by the Towne to the Mille on a tenner whch the Towne records doth shew" and "also my (Townsend's) right at Pataomet."

1655 Chosen to take a number of young cattle and divide the money the Indians were to have; also to ascertain the damage done to the Indians.

1655 Chosen to bound the fence at Quonimicut (Canimicut).

1655 And again in 1660, elected Deputy to the assembly.

1656 Jun 25 Received "5 Ankers of Lickyors"; like entries are numerous.

1656 Member of committee to restrict sale of liquor to the Indians, and to regulate excise and sale in the colony.

1656 Appointed to make a rate or tax to pay for fence erected between the Indians and the common lands of the settlers.

1656 Nov 27 Was party to a transaction wherein "John Bennett of Warwicke in Providence Plantationes in the Narragansett Bay in New England doe upon good consideration of haveinge suffiistient maintenance during life viz yt after my discesse, I doe make over all my right and leave unto Stukly Waskote his heires Executors Administrators or Asighnes, all the landes houseinge goods and cattels, duringe the life of the aforesayd John Bennett, onely reservinge unto himselfe yt power duringe life as to have five poundes to dispose, to whom or as hee shall thinke fitt, and if God should bee pleased to call Stukly Waskote out of this life before John Bennett yt then his sukcessors shall and are herby bound for the performance of the premises and I ye aforsayd John Bennett for ye firmer performance of ye premises I have hereunto sett my hand and seale ye 27th of November 1656. * * I Stukly Waskott of ye Towne of Warwicke doe acknowledge to have receaved of John Bennett of the same Towne Eight head of cattell ninteene poundes at peage eight per penny and a house and land adioyninge to it, and doe engage my selfe my heires or asignes to maintaine the sayd John Bennett for his life time meate and drinke and aparrell, in witnesse wherefe I have herunto sett my hand this 14th of June

165-. (Probably 1657) per me Stukly Wastkote Testes Mathias Harvy George Amest." (The records show that Peter Buzicott, "blacksmith," Nov. 5, 1654 sold his house and lot, which adjoined that of Westcott's, to John Bennett.)

1656 Nov 27 Indulges in the "luxury" of legislation with his next door neighbor, Peter Burzecot, each suing the other, but adjustment was had Feb., 1657.

1656 Dec. Deeds land to his sons, Robert, Amos and Jeremiah.

1656 Dec 5 Ordered "to bring in within 5 days in good and well ordered peage at eight penny white and 4 per penny blacks to pay for the powder and bullets sent from ould England."

1657 June 14 A neighbor conveys all his property to Stukely "in consideration of being taken care of during his lifetime."

1659 Nov. Is witness in court at Portsmouth in action brought against treasurer of Warwick, where issue was the boundary of certain lands.

1660 Mar 3 As "fforman" gave "the vardict of ye grand Inquist: Wee who are Engaiged to see this dead Indian doe find by dilligent sarch, yt he was beaten which was ye cause of his Death."

1662 Representative for Warwick in Colonial Assembly.

1663 Served on committee appointed to lay out Town House and burial lots.

1664 Authorized to keep an "ordinary" (public house or inn) and "to entertain the King's Commissioners when they held court in Warwick."

1665 Feb 18 His sons Amos and Jeremiah, and son-in-law Samuel Stafford, with nine others constitute coroner's jury rendering the verdict that "Mary Samon, child, was sent by her mother in a very dark night alone to a brooke at Mr. Low's to fetch water and was found in ye brooke drowned."

1665 Feb 19 Allotted 7,300 acres of the common lands lying west of the 7-mile limit.

1670 Oct 10 His son, Amos, lives with him in the old homestead, indicating that Rosanna, his wife, had recently died in 1670. With his son, Amos, elected as representative from Warwick to the Colonial Assembly.

1671 Apr Elected Deputy to the Colonial Assembly; this is the last public service recorded of him. 1671 Owns extensive lands in addition to those already enumerated. With his sons, Amos and Jeremiah, is among the earliest to sign the compact binding themselves to prevent the threatened encroachment of Connecticut authorities upon Rhode Island territory.

1675 Apr 12 Is allotted 7,350 acres of common lands lying West of the 7-mile line (a second allotment).

1675 May 24 Is assigned 4,580 acres of common lands lying between the 4- and 7-mile lines

In November 1663, Benedict Arnold, who, with his father, William, had made the crossing from England with the Westcotts and who December 17, 1640, had married Stukely's eldest daughter Damaris, became the first Governor of the colony under the Royal Charter. His term expired in May, 1666, but he was reelected in May, 1669, for three years more. He died June 20, 1678, while serving his third term.

Thus, it may be assumed, that Stukely was somewhat of a "power behind the throne" from 1663 to 1672 in the official life of the colony and that the offices to which he was elected and appointed did not represent the full strength of his influence in public affairs. It is but natural that Governor Arnold should have depended upon his father-in-law to some extent at least, in matters concerning the colony, particulary the Northern section. He doubtless was in the zenith of his power and influence when he retired from public life in 1672. He then being eighty years of age, probably sought at last that quietude to which he was richly entitled after his long, busy and eventful career. However, his happiness was not to endure.

The records of old Warwick are full of the precautionary measures adopted by the town to protect the property and the lives from the predatory Indians, who secretly haunted its shaded swamps and shores. So long as their chiefs, Massasoit and Canonicus, lived they caused comparatively little trouble, but after their death they were not to be trusted.

THE INDIANS, KILLING AND BURNING, FORCED 84 YEAR OLD STUKELEY WESTCOTT TO FLEE WARWICK

Their depredations culminated December 19, 1675, in the great swamp fight with "King Philip" in South Kingstowne, in which the troops of the united colonies completely routed the red men, killing or scattering them. Robert Westcott, son of Stukely and a lieutenant of the militia, was killed in this fight. "King Philip" was slain in August, 1676.

After the fight, the troops were withdrawn, leaving the country without protection. Smarting from defeat, the Indians again gathered in armed bands, and March 16, 1676, swooped down on the little, unguarded settlement of Warwick, burning every house but one and scattered the inhabitants.

Of the days that followed let it be told in the words of Judge Bullock: "Now homeless, his remaining sons, Amos and Jeremiah, fled to the island of Prudence, where in safety they could raise a crop for their support, and he, wifeless and at the age of eighty-four, is driven

for refuge to the island of Rhode Island."

"At Portsmouth on that island, on January 12, 1677, at the home of his grandson, Caleb Arnold, he sickened and died. His remains, borne by his sons across the bay to its western shore near to which the last thirty years of his life had been passed, were laid at rest beside those of his wife, in the first public burial ground of Warwick, adjoining his home lot and former residence. This ancient burial ground was near to and West from the present White or old Baptist Church, but the ploughshare has long since obliterated all."

It appears that after the death of Rosanna, wife of Stukely Westcott (about 1670), his son Amos with his family, went to live at the home of his father and took care of him until he was driven away by the Indians to Portsmouth. This explains, it would seem, why Stukely by his unexecuted will, gave his homestead to Amos, Sr., for life and upon his death to Amos., Jr., in fee.

Amos, Sr., died prior to 1688, having January 23, 1685-6, deeded all of his estate to his wife, Deborah (Stafford); and May 18, 1688, his son Amos, Jr., who seems not to have been very thrifty, borrows of his stepmother Deborah, 3 pounds for a term of three years, giving her for the use of it a life estate in the old homestead, and agrees further that if he did not pay the loan when due, she should have the estate in fee forever. Amos, Jr., died in 1692 without paying the loan, and Deborah remained in possession and claimed the estate.

However, Zorobabel, son of Robert and grandson of Stukely, in November 1697, brought an action of "detainure," under the English law, to recover possession of the homestead estate of his grandfather, and after two trials at law, recovered judgment for possession.

Deborah, widow of Amos, filed a petition for relief from the judgment of court, but what action, if any, was taken does not appear. However, her petition evidently was not granted, for Zorobabel conveyed the old homestead place to his brother Robert, who, June 14, 1708, sold it to John Lippitt, father of Col. Chistopher Lippitt.

"What manner of man Stukely Westcott was," Bullock summarizes, "can be gathered only from the known incidents of his life. From his known religious views in America, he must in England have been a Separatist (the extreme wing of the nonconformists). To entertain such views during the reign of either the first James or the first Charles, was to close to him every avenue of social or political preferment. Arriving at Salem, his zeal gathered new strength, for he declared that he wished the churches of Massachusetts to be true churches, and to hold no communion with the church of England."

"He agreed with Roger Williams that it was needful to confess to the wrong done in communing with that church while there. In crossing the ocean at this early day, bringing with him his wife and his children; in leaving Salem after a residence of two (three) years, and traversing

with them on foot the uninhabited forest and swamps that then stretched from the bay of Massachusetts to the Narragansett--shows that he was no dissembler, no man who to gain his peace would affect opinions he did not entertain; that he had deep conviction of duty, and a determined will to go where and do what duty demanded, at any sacrifice."

"His following Roger Williams to Providence, and with him laboring to organize there a form of government whose earliest legislation declared that no man should be holden to answer before the civil law for his religious opinions, shows that the same freedom of conscience he claimed for himself he was willing to allow to others."

"That Stukely Westcott was a man of good character and of upright life, is apparent. He was a freeman of the colony of the Massachusetts Bay at a time when none were received as such but members of the church. He was an intimate friend of Roger Williams, and as such was first named by him in the deed of gift of lands at Providence to his associates. He was one of the founders of the First Baptist Church there. On settling at Warwick, he with five others united in forming a church there, whose simple yet comprehensive creed was 'to support in faith and practice the principles of Christ's doctrine.'"

That he was esteemed, a man of sound judgment, and worthy of the confidence of his fellowmen, is evinced by his having repeatedly been chosen a member of the Colonial Assembly, and twice selected as one of the General Assistants to the Governor, retiring from public life only when he nearly attained the allotted years of man."

Religious, and not worldly considerations, undoubtedly led Westcott to leave England and come to America," Bullock continues, "but he soon found that he had fled from the 'lord bishops' only to fall into the hands of the 'lords brethern.' It was not enough that he had left the home of his youth and the graves of his ancestors, and had crossed the ocean and reached a distant and almost unknown continent. It only remained to him to suffer the degradation of imprisonment or to pass beyond the remotest limits of both the Massachusetts and Plymouth patents."

"And it was not until, weary with long and pathless journeying, he had crossed the 'Seaconk' and reached the 'Whateheare' (Welcome) shore, already consecrated through all the coming time to the cause of religious freedom, that he was permitted in peace and safety to worship God according to the convictions of a matured, and it would seem also, of a thoughtful and earnest life."

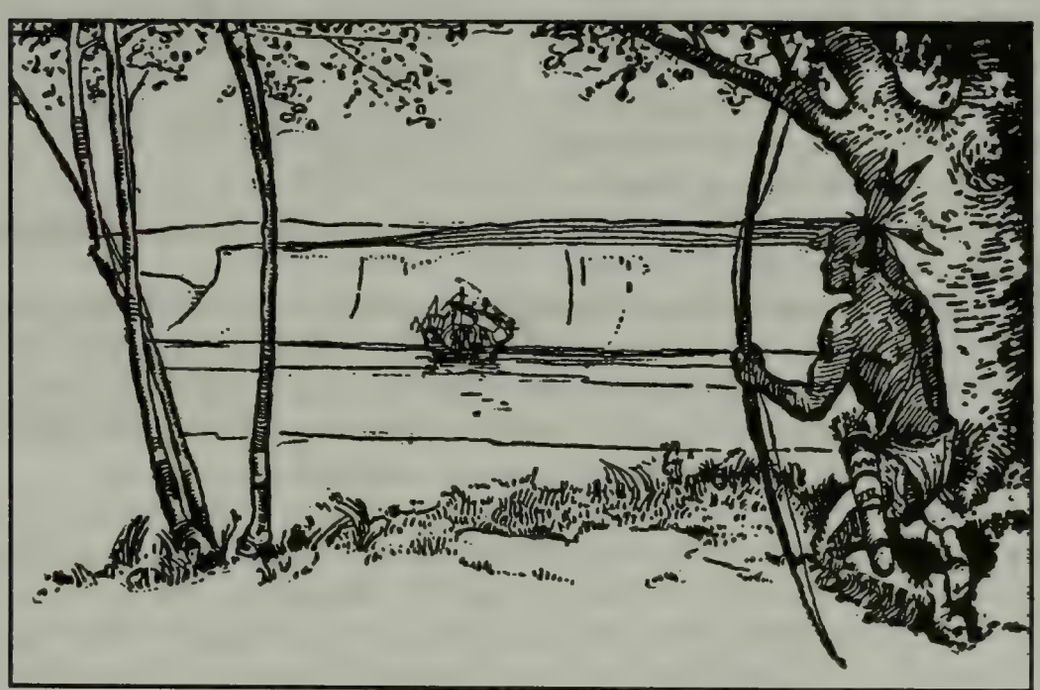
"And now, in looking back over that life in the light of the few fragmentary records which remain, may not his posterity, scattered in many states, cherish a just pride in that they have descended from one who was willing, first, to incur the manifold discomforts and sacrifices of self exile from the land of his nativity, and then to bear the stigma of

excommunication from the church of which he was a member, and of expulsion from the settlement where he had just before established his home, and of which he was a peaceful citizen, rather than to abandon, or feign to abandon, a principle then abjured, but now acknowledged by the entire Protestant world as resting upon the immutable foundation, TRUTH."

Stukely and Rosanna (Hill) Westcott* had six children when they reached Salem, Massachusetts on June 24, 1635. All of them, except Samuel, grew to maturity, married and had large families. The Westcotts lived in Providence, R. I. in 1638 and in Old Warwick, R. I. in 1643.

The children of Stukely and Rosanna (Hill) Westcott:

1. ***Robert Westcott (our ancestor), born about 1618-19. He was killed by Indians on December 20, 1675.***
2. ***Damaris Westcott (our ancestor), b. 1622, d. aft. 1678.*** (SEE ARNOLD LINEAGE)
3. *Samuel Westcott, b 1622, d bef Spring of 1638*
4. *Amos Westcott, b 1631, d aft January 1686*
5. *Merry Westcott, b about 1632-3, d 1700*
6. *Jeremiah Westcott, b abt 1633-4, d 1686*



*Descendants of the first Stukely Westcott are eligible to membership in the Colonial Dames, he being one of the 13 original proprietors of Providence Plantation, 1638. (Com. Asst. Rec. of the Colony of Rhode Island and Providence Plantation in New England, Vol. I, page 20.)

KING PHILIP'S WAR

A short account of this war should be given here as it did have a great affect on the lives of the Westcotts and their neighbors, many of them our ancestors--the Wightmans, the Updykes, the Smiths, the Williams, the Arnolds, the Maxsons, the Clarkes, the Holmes.

King Philip's War was the last Indian resistance to the whites in the Southern part of New England. Metacom, a Wampanoag chief also called "King Philip," brooded over the encroachment of the whites and the execution of three Indians for an alleged murder. He led an alliance of tribes, totaling about 4,000 men, in guerilla raids along the whole exposed frontier of Connecticut, Massachusetts, Rhode Island, and even of New Hampshire. His first blow fell on the people of Swanzey as they were quietly going home from church on Sunday, July 4, 1675. Panic prevailed throughout the colony. The people fortified their homes, carried their arms with them into fields when at work, and stacked them at the door when at church. Others, like Stukely Westcott, fled to the towns for security, where they talked about the cruel atrocities of the Indians. The Indians knew every thicket and hiding place as they lived intermixed with the whites. They were able to fall suddenly upon any settlement that they wanted destroyed. Many whites were shot dead as they opened their doors in the morning--for the Indians both owned and knew how to use firearms. Unable to cultivate the fields, the settlers were exposed to famine, while the convoys of provisions sent to their assistance were waylaid and seized.

PANIC PREVAILED...PEOPLE FORTIFIED THEIR HOMES, CARRIED THEIR ARMS WITH THEM INTO FIELDS WHEN AT WORK AND STACKED THEM AT THE DOOR WHEN AT CHURCH.

The troops of the colony marched immediately against the Indians. Among the officers leading the colonial militia was Lieutenant Robert Westcott, son of Stukely Westcott, age 57. However, the Indians were able to flee, protected by the thick forests and thickets. They marked the course of their flights by burning the buildings, and fixing on poles by the wayside, the hands, scalps, and heads of the whites whom they had killed. These guerilla fighting tactics continued until winter cover no longer protected the Indians and they sought refuge in the Narragansett Swamp. This is where the Great Swamp fight took place on December 20, 1675. The Colonial troops, totaling over a 1,000 men, collected at "Smith's Castle" (See section on Richard Smith, our ancestor who built this post) to begin their march against a fortified,

almost inaccessible, well provisioned stronghold. After a long march through the snow, and a night spent in the woods, they approached the stronghold of the tribe. The leaders were all shot down as they advanced toward the stronghold. Lieutenant Robert Westcott, our ancestor, was killed in this battle and might have been in the first onslaught. The devastation of this violent attack only made the colonists more determined than ever. After a two hour fierce struggle, they broke into the Indian fort. Only revenge was on their minds for the murder and atrocities committed by the Indians on their relatives and friends. The fort was burned, and hundreds of Indian men, women, and children died. Their wigwams and winter provisions were destroyed. Some escaped, others were captured and sold into slavery and shipped to the West Indies. Those that escaped wandered miserably through the forests and many perished with cold and hunger. The victory for the colonists was decisive. One thousand Indian warriors were killed; three hundred more, and as many women and children, were made prisoners. Yet the price of victory was high. Six captains and eighty men were killed, and one hundred and fifty men were wounded. Forty of the dead were buried in one grave, near a large rock by "Smith's Castle." King Philip escaped but the Indian war was practically finished. On the sixth of August, 1676, an Indian fled to Taunton, Massachusetts and seeking to make terms for himself, offered to conduct the English to a party of the enemy saying that they might be taken with little difficulty or danger. Twenty colonists ventured out and surprised and captured the whole twenty-six. About this time the head of the squaw Weetamoe, was exhibited on a pole at Taunton, her dead body having been found at Metapoiset. Captain Church of Taunton got upon the trail of Philip, and followed him to a swamp near Mount Hope. Here he was surrounded and shot by a Pocassett Indian named Alderman. His head and hand were severed from his body, and the latter was divided into four quarters. It seems that the colonists also learned the custom of displaying the parts of their victims. King Phillip's War soon after ended.

Sources:

Austin's Genealogical Dictionary of Rhode Island

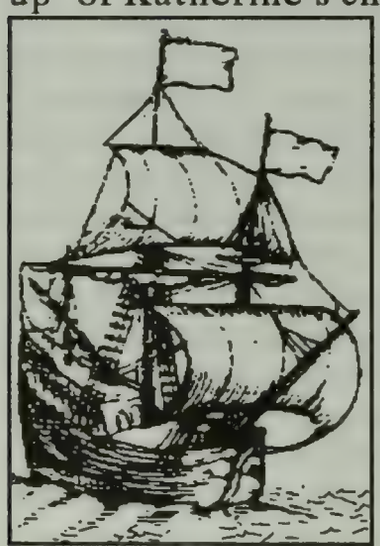
American Genealogist, Vol, 20, p.233.

Emery, Samuel, **History Of Taunton, Massachusetts**, D. Mason & Co., Syracuse, N. Y. 1893.

Whitman, Roscoe L., **History and Genealogy of the Ancestors and Some Descendants of Stukely Westcott, 1932 Book of Appendices to the History and Genealogy of Stukely Westcott**, 1939. Reprinted with some editing.

ROBERT WESTCOTT
1618(?)-1675

Robert Westcott was the eldest child of Stukely and Rosanna (Hill) Westcott. He was born in England, probably in Somerset, about 1618-19, and was killed by the Indians in 1675 during King Philip's War of 1675-6 in Rhode Island. He was a lieutenant in the service. He married Katherine ? , who, after his death, married on April 10, 1678, John Hazleton of Warwick, R. I., elder brother of her daughter Katherine's husband. The record is: "In Warwick, by Mr. Samuel Gorton, 10th April, 1678, John Hazleton m. Kathene, widdow to Robert Westkote, soger, who was killed by the Indians in the late war's." The day before her marriage to Hazleton, she conveyed to her first husband's brother, Amos, all her estate of "housing and lands and household goods," etc., and ten days after, Amos conveys the same to Hazleton, upon the condition, that he "doth maintain according to his best ability as the Lord shall enable him for the breeding and bringing up" of Katherine's children as long as she shall keep them with her.



IMMIGRANT

In 1651, Robert is chosen a Deputy to the Colonial Assembly. In 1652, is chosen Surveyor of bridges; also elected by the Assembly "General Sarjeant" (High Sheriff) to attend upon the sessions of the Court. In the same year he is bound over in the sum of £10 for committing a breach of the peace upon Randall Houlden. In 1655, "is on the Roule of ye Freeman of the Colonie," also a witness to the Indian deed from "Cheeseahamut" of "Warwick Neck." In 1656, is named as witness in a controversy as to whether the Indians had observed certain treaty stipulations, and whether certain Indians had not been killed in violation thereof; also a committee to notify the Indians, and especially Pomham, to mark no swine after May 1.* In 1657, appointed a committee to see if the Indians observed the treaty and remained peaceful, if not, to report to the Colony. In 1659, is chosen Commissioner to the "General Court," and appointed one of four to mark out

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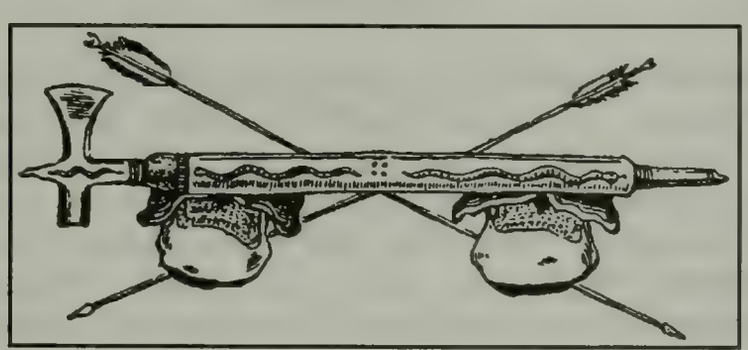
*These first swine were razorbacks, with narrow bodies, long snouts, arched backs and large bones. Running wild, they became lean, swift and fierce, like their European ancestors. It was customary to let them run wild in the forest during the whole year--eating acorns and tree roots. These hogs, because of their native intelligence, were able to survive and become a staple of the early American diet. Bears, wolves, and Indians soon came to relish pork even more than the native deer. Although

the westward bounds of the Colony. In the same year, is charged by the "Generall Aturney" "that he hath indeavored to submit parte of the jurisdiction" (Hog Island in Bristol Harbor), "to another Collowny, namely Plymouth," and suspended from office. In 1661-2, he and Zachery Rhodes, ancestor of all of that name in Rhode Island, purchased large tracts of land from the Indians in the westerly part of the State. One purchase alone, of the Sachem Tohamin, was 20,000 acres on the east side of the "Poquontuct" or "Poquonotuct" river. In 1665, he, with others, became the purchasers of "Quidnessett," it being the northerly and northeasterly part of the present town of North Kingston. In 1671 he moved there and joined in organizing a government for the "proprietors" of the purchase. He settled and remained there until his death. This purchase was made of Major Atherton of Boston, and others, to whom the whole territory was given by the Sachem Coquenoquon in 1659. The part or farm allotted in the division to Robert may be seen on a copy of an ancient map, on page 62, Vol. V, Narragansett Historical Register. It remained in Robert and his descendants' possession one hundred and five years, when it was sold to Judge John Allen. The little bay upon which it fronted, then known as "Quidnesset Harbor," became and is still known as Allen's Harbor. George Wightman also lived on Allen's Harbor. See page # 28.

The children of Robert and Katherine (?) Westcott:

1. ***Katherine, b 16 May 1664, d 1692, m 25 Mar 1688 Charles Hazelton. Child.: Charles***
2. ***Zorobabel Westcott, our ancestor.***
3. ***Robert, b 2 Apr 1668, d 1723, m Mercy Williams. Child.: None***
4. ***Dinah, b 12 Feb 1670, d 1711, m Jeremiah Wilkie. Child.: None***
5. ***Mary, b 2 Jul 1672***
6. ***Samuel, b 18 Sep 1674, d Jul 1745, m 30 May 1712 Naomi Goff. Child.: Phebe, Robert, Samuel, Dinah, Benedict, Naomi, Jemima.***



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the swine roamed and foraged pretty much at will, many farmers claimed ownership of the hogs on their property. As they could, farmers ear notched or branded the animals they deemed to be theirs, but even these measures were no guarantee that the man who killed and slaughtered a particular hog was the same man who claimed original ownership.

ZOROBABEL WESTCOTT
1666-1745

Zorobabel Westcott was born in Old Warwick on April 15, 1666, took allegiance on April 30, 1700, and died at Warwick in October, 1745. He married (1) Jane (?) , married (2) on August 17, 1718 Mary (probably) Davis. He deeded on October 20, 1706, to his brother Samuel as a gift, 128 acres of Coesit (Cowesit) purchase, being Lot 14, which came to him from his grandfather Stukely's estate. As the eldest son of the deceased eldest son of Stukely, he sued for and recovered possession in 1696, of his grandfather's homestead estate at Old Warwick, and by his will gave it to his granddaughter Jeane Westcott, daughter of Philip, but if she died without issue, then it was to go to his four children. His will was probated On October 9, 1745.

Zorobabel Westcott was a witness to the codicil of George Wightman's will, dated 25 day of January, 1722.

The children of Zorobabel and Jane (?) Westcott:

1. ***Phillip, m 12 Nov 1732 Mary Strait***
2. ***Freelove, m John Wilkie***
3. ***Robert, b 1700, d after 1752, m Hannah Strait***
4. ***Margaret, b 8 Mar 1702, d 1752+, m Hezekiah Matteson***
5. ***Zorobabel, b 8 Nov 1703, m 27 May 1734, m Mary Spink***
6. ***Catherine Westcott, b 17 Apr 1705, d 1953+ (our ancestor) m. Daniel Wightman, (1703-1753)***

CATHERINE WESTCOTT
1705-1953+

Catherine Westcott, the youngest and sixth child of Zorobabel Westcott, was born April 17, 1705. She married Daniel Wightman of Norwich, Connecticut, the son of Valentine and Susanna (Holmes) Wightman of North Kingstown, Rhode Island who immigrated to America in 1654. They had nine children: Jeane, Susanna, Mary, **Valentine Wightman (our ancestor),** Freelove, Daniel, Catherine, Margaret, and Zorobabel. See Daniel Wightman section.

All my possessions for a moment of time.

—QUEEN ELIZABETH I, WITH HER DYING BREATH, 1603

ARNOLD PEDIGREE [Maternal side]

I. **ALFRED THE GREAT**, King of England, was father of Edward, mentioned below.
II. **EDWARD, THE ELDER**, King of England, by his second wife had Edgiva.
III. **EDGIVA** married (1st) Charles III, King of France
IV. **LOUIS IV**, son of Edgiva and Charles III, was King of France.
V. **CHARLES**, their son, was Duke of Lorraine.
VI. **WIGERIUS**, son of Charles, was Duke of Lorraine.
VII. **BALDRICK TEUTONICUS**, son of Wigerius, married a daughter of Richard, Earl of Chase, Justiciary of England, and died 1090.
VIII. **NICHOLAS DE BASCHAVILLE DE CHASE**, Lord of Castle Martel, in Germany, had a son William.
IX. **WILLIAM DE MARTEL** was Earl of Guarena, or Warren in Normandy.
X. **WILLIAM**, Earl of Warren, was companion of William the Conqueror. He was the First Earl of Surrey.
XI. **WILLIAM De WARREN**, 2nd Earl of Surrey, married Isabel, daughter of Hugh the Great, son of Henry I, King of France.
XII. **LADY GUNDREDA De WARREN** married Roger de Bellomont de Newburgh, 2nd Earl of Warwick.
XIII. **WALDERAN**, 4th Earl of Warwick, married (2) Alice, daughter of John de Harcourt and widow of John de Limesi.
XIV. **LADY ALICE de NEWBURGH**, married William the 6th, Baron de Manduit and 4th Baron de Hanslape, Heritable Chamberlain of the Exchequer.
XV. **LADY ISABEL de MANDUIT** married William the 5th, Baron de Beauchamp, of Elmley Castle.
XVI. **WILLIAM THE 6TH**, Baron of Beauchamp, died 1298. He married Lady Maud, daughter of John Fitz John, Chief Justice of Ireland and of his wife, who was Lady Isabel Bigod.
XVII. **LADY SARAH de BEAUCHAMP** married Richard the 6th, Baron of Talbot.
XVIII. **LADY WILLIAM TALBOT** married Sir Payne de Tubverville.
XIX. **SARAH de TUBERVILLE** married William de Gamage.
XX. **GILBERT de GAMAGE** married Lettice, daughter of Sir William Seymour.
XXI. **SIR WILLIAM GAMAGE** married Mary, daughter of Sir Thomas Rodburg.
XXII. **SIR THOMAS GAMAGE** married Matilda, daughter of Sir John Dennis.
XXIII. **JOAN GAMAGE**, daughter of Sir Thomas Gamage, Knight, Lord of Coytey, married Roger Arnold of Llanthony, whose great-grandson, Thomas [**Arnold Memorial** lists Nicholas] Arnold of Cheselbourne, was the father of Thomas Arnold, Jr., and **WILLIAM ARNOLD**, our ancestor, who first came to America.

ARNOLD PEDIGREE [Paternal side]

On the paternal side, tracing from Ynir, King of Gwentland, on to Roger Arnold of Llanthony, we have this line and order, according to the historical records of Somerby and also according to a pedigree recorded in the College of Arms. The Arnold family trace from Ynir, King of Gwentland, who flourished in the twelfth century, and who was paternally descended from Ynir, the second son of Cadwalader, last King of the Britons. This Cadwalader built Abergavenny-Monmouthshire, and its castle; which was afterwards rebuilt by Hamlet, son of the Duke of Balladon, France; and portions of the wall still remain.

YNIR, King of Gwentland, by his wife Nesta, daughter of Jestin ap Gurgan, King of Glamorgan, had a son,
MEIRIE, who succeeded his father as King of Gwentland, and left by his wife Eleanor, daughter of Ednived ap Jerworth, of the house of Trevor, a son,
YNIR VIEHAN, who was King of Gwent, and who married Gladice, daughter of Rhys Goch ap Maenerch, Lord of Ystradyw, in Brecknockshire, by whom he had a son.
DYFNWALL ap CARADOW, Lord of Gwent, who married Joyes, daughter of Hamlet ap Sir Druce, Duke of Balladon in France. Their son **SYSTL ap DYFNWALL**, Lord of Upper Gwent, married Annest, daughter and heir of Sir Peter Russell, Knight, Lord of Kentchurch in the county of Hereford, and by her he had a son,

ARTHUR ap SYSSYLTH, whose wife was Jane, daughter of Lein ap Moreidhec Warwyn, Lord of Cantrsblyn. Their son,

MEIRIE ap ARTHUR, married Annest, Daughter of Cradock ap Einon ap Golhroyn, by whom he had a son,

GWILLIM ap MEIRIE, Esquire, who married Jane, daughter and co-heir of Ivor ap Syssylth, Lord of Lyhs Taly-bont, and had a son,

ARNHOLT ap GWILLIM, of Meirie, Esquire, who by his wife Janet, daughter of Philip Fleming, Esquire, was father of a son,

ARNHOLT ap ARNHOLT, Vychan, Esquire, whose wife was Sybil, daughter of Madoc ap Einon ap Thomas, by whom he had a son,

ROGER[1] ARNOLD of Llanthony, in Monmouthshire, the first of the family who adopted a surname. He married Joan Gamage, daughter of Sir Thomas Gamage, Knight, and their son,

THOMAS[2] ARNOLD, succeeded to Llanthony and other estates in Monmouthshire. By his wife Agnes, daughter of Sir Richard Warnestead, Knight, he had issue two sons: (1) John Arnold, who in 1541 had granted to him the livery and manor of Higham and Over, in the parish of Churcham and county of Gloucester, died September 15, 1545, and was buried in the church of Churcham with brass plate and family Coat of Arms.

RICHARD[3] ARNOLD, the second son of Thomas Arnold of Llanthony, removed into Somersetshire and resided in the parish of Street. He married Fammote, daughter and heir of Pearce Young, of Dameron, Wiltshire.

RICHARD[4] ARNOLD, eldest son and heir of Richard Arnold of Somersetshire, went into Dorsetshire, and became seated at Bagbere in the parish of Middleton, otherwise Milton Abbas. He was the Lord of the Manor at Bagbere, and possessed estates in Alton Pancras, Buckland Newton, Cheselbourne, Melcombe Horsey, and other places in that county, and made his last Will and Testament, May 15, 1593; being twice married, had by his first wife, besides a daughter, Repentance, four sons: Richard, **THOMAS ARNOLD**, Robert, and John.

THOMAS[5] ARNOLD, the second son of Richard Arnold of Bagbere, lived for some time at Melcombe Horsey, and was later a citizen of Cheselbourne. By his first wife Alice, daughter of John Gulley, of North Over, in the parish Tolpuddle, Somerset. ***He had:***

1. ***Thomazine***
2. ***Joanna, bp 30 Nov 1577***
3. ***Margery, bp 30 Aug 1581***
4. ***Robert, bp 1583***
5. ***John, b 1586***
6. ***WILLIAM[6] ARNOLD, b 24 Jun 1587***

Thomas Arnold, by his second wife, had:

1. ***Elizabeth, b 1596***
2. ***Thomas, bp 18 Apr 1599***
3. ***Eleanor, bp 31 Jul 1606***

WILLIAM[6] ARNOLD and his half-brother, who emigrated to America and settled in New England, were the progenitors of the numerous and noted Arnolds of Rhode Island.

A true knowledge of the nobleness of our forbears will help us in the achievement of greater things.

OUR ARNOLD LINEAGE IN AMERICA

William Arnold 1587-1676+-
(m.Christian Peak)

Benedict Arnold 1615-1678
(m.Damaris Westcott)

Damaris Arnold 1648-1720
(m.John Bliss 1645-+ 1715+)

Freelove Bliss 1672-
(m.Peter Barker, ? -1725)

Freelove Barker 1698- ?
(m.Edward Bliven 1694- ?)

Isabel Bliven 1723- ?
(m.Isaac Ross 1722- ?)

Borredell [Borodell] Ross 1744- ?
(m.Daniel Maxson 1739- ?)

Daniel Maxson 1765-
(m.Catherine Coons 1780-1863)

Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)

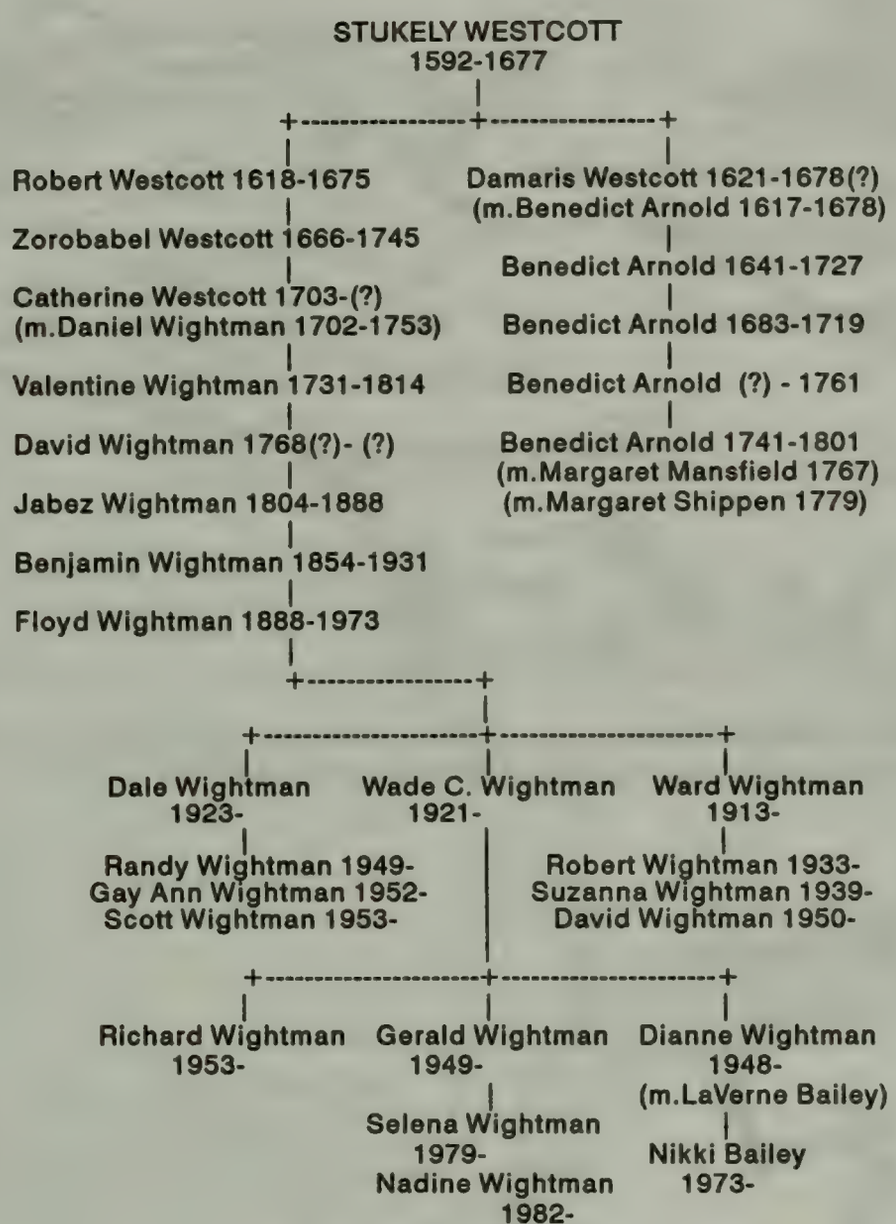
Lauren Skinner 1858-1897
(m.Philander Bishop 1664-1954)

Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949-		Robert Wightman 1933-
Gay Ann Wightman 1952-		Suzanna Wightman 1939-
Scott Wightman 1953-		David Wightman 1950-

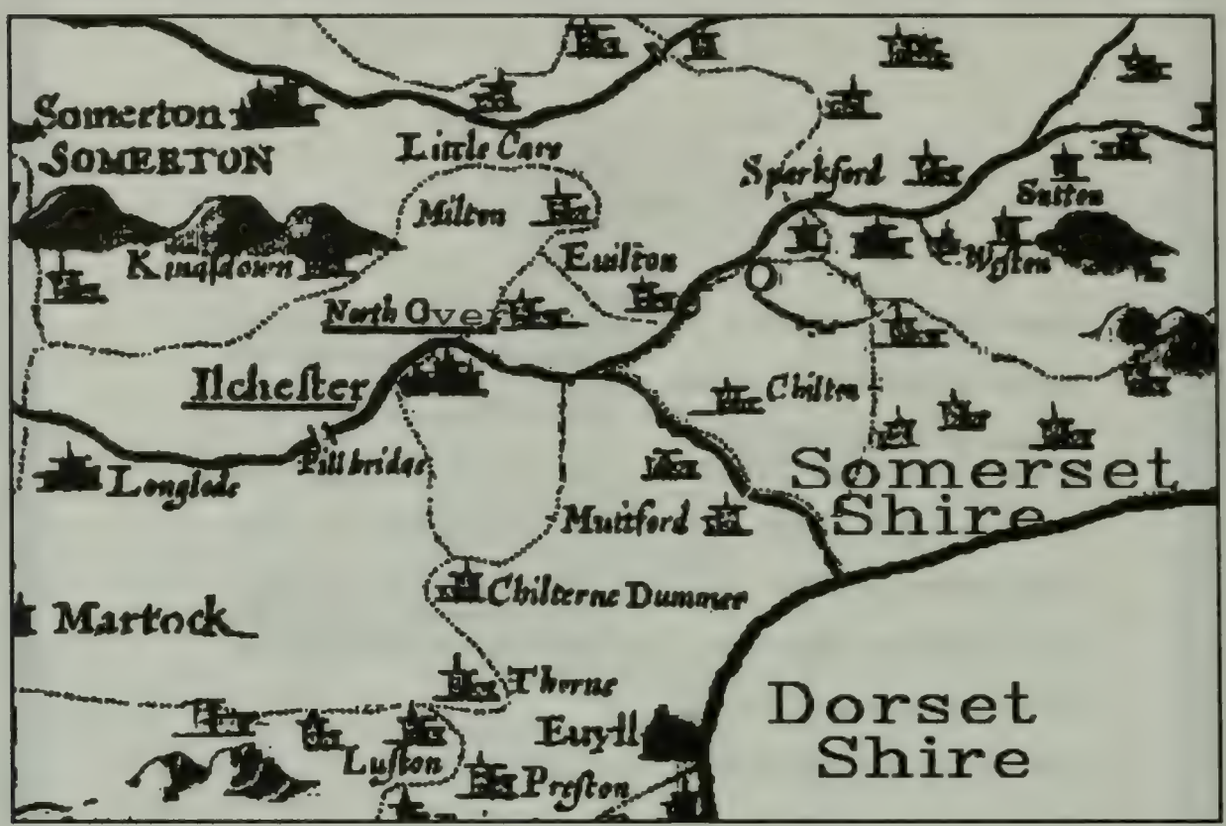
Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979-	Nikki Bailey 1973-
	Nadine Wightman 1982-	

Nikki Bailey, Selena and Nadine Wightman are third cousins eight times removed of Benedict Arnold, 1741-1801 on the Bishop Lineage. See also Westcott chart for Wightman lineage to Benedict Arnold, 1741-1801.



COUSINS

Nikki Bailey, Selena and Nadine Wightman are fourth cousins six times removed of Benedict Arnold, 1741-1801 on the Wightman lineage.



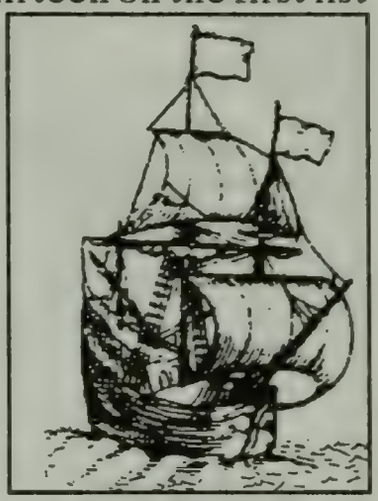
Part of the Shire of Somerset, England showing the location of Arnold's home area of Ilchester and North Over. Map was from John Speed's ENGLAND that he published in 1611.

ENGLAND—Showing William Arnold's home towns and the port of Dartmouth in which the Arnold family embarked for The New World. The distance from North Over to Dartmouth is approximately 70 miles by an air route. The port of Plymouth is approximately 25 miles to the west on the English Channel.

William Arnold and his family arrived in Massachusetts Bay on June 24, 1635. There he met with those pioneers who were establishing the town of Hingham. During the following winter, Roger Williams, then living with the Indians at the head of Narragansett Bay, became acquainted with the people of Hingham. He told them of the lands he had bought from the Indians, situated where the city of Providence was established, and William Arnold, and twelve other families were induced to go with him to settle on these lands the next spring. The family houselots in Providence were laid out with a frontage of eight rods on the Indian Path which is now North Main Street and extended back up the hill into the present grounds of Brown University.

WILLIAM ARNOLD
1587-1676

On May 1, 1635, William Arnold sailed from Dartmouth, a seaport town about twenty-five miles from Plymouth, and landed in Massachusetts Bay on his forty-eighth birthday, June 24, 1635. There he met with those pioneers who were establishing the town of Hingham. His name appears here as number thirteen on the first list of those who drew houselots on the north side of the road from the Cove to Fort Hill.



IMMIGRANT

During the following winter Roger Williams, then living with the Indians at the head of Narragansett Bay, became acquainted with the people of Hingham. He told them of the lands he had bought from the Indians, situated where the city of Providence was established, and William Arnold, and twelve other families were induced to go with him to settle on these lands the next spring. William Arnold left Hingham, April 20, 1636. The family house lots in Providence were laid out with a frontage of eight rods on the Indian Path which is now North Main Street and extended back up the hill into the present grounds of Brown University. The lot of William Arnold was opposite what is now known as Star Street, the east end of the lot being now covered in part by Hope Reservoir. We know he lived here for a short time. A certain deed gives one pound as "William Arnold's Wolf Trap." A bounty for the killing of wolves was given to encourage the killing of these animals whose depredations were a serious loss in those times. The town ordered a tax of 1/2d a head on all cattle, payable to any one who killed a wolf in Providence.

On October 8, 1638, he and twelve others received what was called the "Initial Deed" signed by Roger Williams, dividing among them the land he had bought from the Indian Chiefs Canonicus and Miantonomi in 1635/6. Arnold's name is the second on this deed.

In 1635 William Arnold moved about five miles south of Providence to the Pawtuxet River where he, with his two sons, his son-in-law William Carpenter, a nephew Thomas Hopkins, and others, bought large tracts of land from the Indians. William Arnold lived here until his death in the fall of 1675. He, with his sons Benedict and Stephen, owned nearly ten thousand acres of land and paid the highest tax in the Colony. One of the Indian Deeds reads (under date of August 27, 1645) that the Arnolds acquired **for eighteen shillings in red cloth**, all right and interest in land on the west side of the great Salt River which floweth up to Providence between the lands of Soccomoco on the south of the Salt River, on the east the Sasafrax Cove, on the north and from

thence to Mashapang. The deed was signed by Suncksuit.

In two years after the settlement on the Pawtuxet River a dividing line between Providence and Pawtuxet was agreed upon "to run upon a straight line from a fresh spring being in the gully at the head of the Cove running by that point of land called Sasafrax into the town of Mashapaug to an Oak tree standing near unto the cornfield, being at this time the nearest cornfield unto Pawtuxet, the oak tree having four marks with an axe."

William settled in Pawtuxet at the ford or Indian wading place where the Pequot Trail crossed the Pawtuxet River. This ford was quite a distance up the river from the falls, and was located only a few rods below the present bridge on Warwick Avenue. The Pequot Trail was made the dividing line between William Carpenter's Homestead and William Arnold. Later Stephen Arnold, son of William, and Zachariah Rhodes, a son-in-law settled at the falls where with Joseph Arnold they built a corn mill. They built a road to the mill through the woods northerly (now Broad Street) which joined the Pequot Path near the present junction of Broad Street and Warwick Avenue.

A few words should be said about the parents of William Arnold who lived in Somersetshire in the small parish of Northover. It is recorded by the rector as follows: "Baptizat, Alice filia John Gullye 29° Septembris A^{o} D m 1663." "Alice Gullye ye wife of John Gullye 11° Aprilis Anno Dm 1583 aged about 73. John Gullye was buried 15° Septembris Anno Dm 1591°" age about 81. At this latter date their grandson, **William Arnold**, four years old, was living at Ilchester. All of the Gully family except Alice [Arnold] are buried in the church yard of 'Old St. Andrew.' The records furnish us nothing more than these bare names and dates. We only know that they were of strong, virile stock, raised a large family, and lived here fourscore years, during one of the most interesting and important periods in English history, that of the Reformation, which placed the Church and nation under the supremacy of the King and not the Roman pope. The father and sister of William Arnold are also recorded in the above Register as: "Baptizat, Tamsine filia Nicholas Arnolde 4 A^{o} D m 1571." This latter date is corroborated by William Arnold in his own hand writing in his Bible. So, this leaves someone to determine the accuracy of the pedigree in **The Arnold Memorial.***

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*The alternate line of descent for William Arnold through one Nicholas of Northover needs more research. It seems that Elisha Arnold, when he compiled this book made an error when reporting Nicholas' birth date (repeating Tamzen's) and he does not provide exact citations from the Bishop's Transcripts. The LDS Church has not abstracted Northover or nearby Bishop Transcripts of parishes into the International Genealogical Index (IGI) as yet [1988]. The entries we do find in the IGI on these families are from a patron and likely are based on the 1935 book. To settle this question, the original Bishop's Transcripts have to be examined. These records have not been published. (Source: Letter 9 Mar 1988--JEA, Research Staff, New Eng.Hist.Gen.Soc.)

The time period covered the entire reign of Henry VIII, 38 years; 6 years under his son, "the boy King" Edward VI, and 3 years of that of his daughter, the "Bloody Queen Mary," who came so near to restoring the Roman Catholic Church that had been overthrown by her father.

...if he would not let his wife attend church, the church should dispose of her to some other man who would use her better.

William Arnold was interested in the Church in England, having been Warden of the Church of St. Mary* in Ilchester until he left England. Samuel Gorton in his **Simplicity's Defense** writes that William Arnold was a great professor of religion in the west of England. It was therefore natural that he should be one of the first twelve members to organize the First Baptist Church in Providence in 1639, the first of that denomination in America. In Providence a person was allowed to follow the dictates of his own conscience. The following story is taken from Staples' **Annals of Providence**. Joshua Varin refused to allow his wife to go to Mr. Williams' meeting as often as she wished. She thought it her duty to go, but he considered it his duty to restrain her. The church censured Verin and "some were of the opinion that if Verin would not suffer his wife to have her liberty the church should dispose of her to some other man who would use her better." Arnold told them that Verin acted conscientiously and their order was that "no man should be censured for his conscience." On January 27, 1640, Arnold signed an agreement with thirty-eight others of Providence for a Civil government.

On 17 Nov 1641 the Pawtuxet settlers sent a letter to Massachusetts authorities complaining of their neighbors, the Gortonites in Warwick. They explained the difficulties encountered in the collection of taxes in the opposition of the Warwick settlers. They requested aid in this emergency.

The Massachusetts authorities replied that they could not assist them because the Pawtuxet settlement was not under the jurisdiction of either the Massachusetts or Plymouth Colony.

On 8 Sep 1642 William Arnold, William Carpenter, Robert Cole and Benedict Arnold subjected themselves to the Massachusetts Government, and William Arnold was appointed to keep the peace, as he was one of the most prominent and influential of the settlers.

This separation from Providence lasted sixteen years, and meanwhile William Arnold enjoyed the confidence and esteem of the Massachusetts authorities with whom he had such correspondence. On 10 May 1648 they ordered the sum of seven pounds and two

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* His father and mother were buried in the churchyard.

shillings to be paid him in wampum or such commodities as he desired, with the statement that the "Court is thankful to him for his care and pains herein." He had disbursed thirty-one and a half bushels of corn to the Indians of Pomham's tribe.

He felt for the Indians a conscientious kindliness and in his dealings with them was impelled by a sense of strictest justice. In a long letter to the Governor of Massachusetts he complained of the injustice shown to the Indians by the Warwick settlers "who are going on with a high hand."

He felt a conscientious kindliness for the Indians.

On 2 Sep 1650 his taxes were three pounds, six shillings, and eight pence, a large amount for those times.

The next year, on 1 Sep 1651, he wrote from Pawtuxet to Massachusetts, protesting against Roger Williams' proposed errand to England to seek a charter, and speaking in uncomplimentary terms of the Rhode Island settlers said "under the pretense of liberty of conscience about these parts there came to live all the scum and runaways of the country, which in time for want of better order may bring a heavy burden on the land."

William Arnold wrote, "...there came to live [Rhode Island] all the scum and runaways of the country."

Mr. Arnold not only had an excellent education in England, but in America acquired the Indian language and acted as interpreter many times. On one occasion he was allowed, together with the Sachems Pomham and Watapumkeen, twenty-six shillings because he acted as interpreter for them in the case brought against them by Nimicraft, another Sachem.

Six years later, in 1658, the Pawtuxet expressed a wish to reunite with Providence, and upon their own motion it was done. About this time, Arnold complained that he had been robbed by Indians at Pawtuxet. A few years later he commenced to deed away his property. In 1663, he deeded to John Sheldon all rights in common, etc., that he had as proprietor in the first allotment in Providence in 1639.

In 1675, he sold his rights in Wayunkeeke to Abraham Mann.

In July, 1675, when King Philip's War burst in all its fury upon the Colony, the neighbors tried to persuade William Arnold to go to some garrison or down to his son Benedict's at Newport and he finally consented to go to the garrison of his son Stephen. He was carried there in a feeble condition. This garrison was also the (so-called) mansion house of Stephen, whose homestead covered nearly all the land west of Broad Street to the Pawtuxet River and from the falls north to the swamp where the brook from the east runs under Broad

Street to the river. The driveway to his house from Broad Street is now Lockwood Street and behind it, now the north end of this homestead farm, was the burial lot of Stephen Arnold's family. It has now been built upon and the only grave stones on it, those of Stephen and Sarah, were removed about 1860.

In 1675, at the age of eighty-eight, William Arnold passed away, after an active life filled with every kind of experience, and one which left its impression on the formation and history of the state of Rhode Island.

The following statement was made by James N. Arnold from his paper, **The Life and Times of Benedict Arnold**, before the Historical Association of Providence and D.A.R., which contended that Roger Williams was not the leader in the founding of Providence and in Soul Liberty. He wrote, "I want to claim that William Arnold and Benedict Arnold were its leaders and defenders here in Rhode Island and they, not Roger Williams, should have the honor therefor." (As many Wightmans are descendants of all three, let us not object too strongly to the statement. James N. Arnold could have been a little prejudiced in making his statements.)

In reading the history of Providence, one is at first puzzled as to why William Arnold and others uniting with the Massachusetts Government for several years, finally returned to Providence.

The dissension was over admitting Samuel Gorton and his friends to equal rights in Providence. Gorton had been driven from other places for causing disturbances and tried to join Providence. He bought from the Indians the same land that William Arnold and others had bought of the Indians four years previous, and tried to seize that land.

After an appeal had been made to the Massachusetts Government, Gorton stopped making trouble and was content with land given him by friends. Thereupon, William Arnold, Benedict Arnold, William Carpenter and Robert Cole returned their allegiance to Providence. Apparently all of the above controversies did not affect the friendships among the Arnolds and the Williams, the Westcotts and others. Benedict Arnold married Damaris Westcott and succeeded Williams as President of the Colony under the Patent and was first Governor under the new charter.

The children of William and Christian[na] (Peak) Arnold:

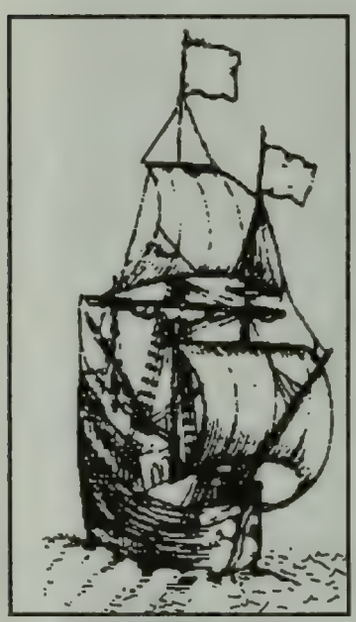
1. ***Elizabeth, b 23 Nov 1611, m William Carpenter in Providence, d 1683***
2. ***Benedict Arnold, b 21 Dec 1615, d 11 Feb 1692/3, m Damaris Westcott***
3. ***Joanne, b 27 Feb 1617, d af 11 Feb 1692/3, m (1) Zachery Rhodes, 1603-1665 (he drowned off the Pawtuxet shore late in 1665), (2) Samuel Reape. [Phebe Rhodes, granddaughter of Zachery and Joane Rhodes, m James Wightman of East Greenwich]***
4. ***Stephen, b 22 Dec 1622, d 15 Nov 1699, m Sarah Smith (7 children)***

ENGLISH PURITANS ESCAPING TO AMERICA

STRINGENT LAWS AND ORDERS WERE PASSED IN ENGLAND TO PREVENT THE SAILING OF PASSENGERS WITHOUT REGISTRATION

BENEDICT ARNOLD

Benedict, born 21 Dec 1615, in Ilchester, England; married 17 Dec 1640, Damaris, the daughter of Stukely Westcott of Providence; died 19/20 Jun 1678 in Newport, RI. Benedict and Damaris came on the same ship from England. [see Westcott section]. His oldest son Benedict, one of the party, a lad 19 years of age at that time, has given us the only account that we have of their embarkation, in his own family record, written probably soon after he moved with his father to Newport, RI in 1651, which begins as follows:



IMMIGRANT

"Memorandom. We came from Providence with our ffamily to Dwell at Newport in Rhode Island the 19th of November, Thursday in afternoon, &. arived ye same night Ano. Domina 1651.

Memorandom my father and his family Sett Sayle ffrom Dartmouth in Old England, the first of May, friday &. Arrived In New England. June 24° Ano 1635.

Memm. We came to Providence to Dwell the 20th of April 1636.

per me Benedict Arnold."

No other account of the sailing of this vessel, its name, or passenger list, has been found either in Old England or New England. Gov. Winthrop records that within six weeks from June 4, 1635, there had arrived in the Bay 15 ships with store of passengers and cattle, but gives the names of only two, the "James," Captain Graves, and the "Rebecka," Capt. Hodges. Much complaint was being made at this time in England, and stringent laws and orders passed in order to prevent the sailing of passengers without registration. But while we have no official list of those coming with the Arnolds family, sufficient evidence has been found to show that the following persons may have come on the same vessel, or if not on the same ship, certainly at about the same time and from the same locality; that upon arriving in New England, they separated for a while, each family in its own way seeking a good location for settlement, and that while so engaged in the fall and winter of 1635, they met with Roger Williams and others, his friends, then

planning a new settlement, abandoned plans of their own partially made, joined forces with him, and so became among the first settlers and proprietors of Providence. They were William Arnold, aged 48, son of Thomas and Alice (Gully) Arnold of Ilchester; his wife, Christianna Peak, aged 51, daughter of Thomas Peak of Muchelney, anciently Mochelney; their children Elizabeth, age 23, Benedict, aged 19, Joane 17, Stephen 12; Thomas 19 and Frances Hopkins 21, children of William and Joane (Arnold) Hopkins; William Mann, husband of Frances Hopkins; William Carpenter, the lone bachelor who made the crossing, son of Richard Carpenter of Amesbury, Wiltshire, husband of Elizabeth Arnold; Stukely Westcott 43, of Yeovil and his wife with children, Robert, Samuel 13, born at Yeovil March 31, 1622, Damaris Westcott, later wife of Benedict Arnold, Amos 4, Mercy, and Jeremiah Westcott.

BENEDICT ARNOLD, our ancestor, was president of the Colony of Rhode Island after our ancestor, Roger Williams, and first governor under the new charter in 1663.

Benedict signed an agreement at Narragansett Bay on 20 Aug 1636, and in 1637 was ordered to pay two shillings six pence for ground granted him. His home lot was the second lot north of his father's on what is now North Main Street, Providence, and just above the present Star Street.

He signed with others the agreement for a form of Government on 27 July 1640.

He moved to Newport on November 19, 1651, and lived there the rest of his life.

May 17, 1653, he was admitted a Freeman; August 31, 1654, he was one of the Commissioners from Newport on reuniting the Town under the Patent, and elected Moderator; he was on the Roll of Freemen of the Colony 1655; Assistant from Newport 1655-61; May 19, 1657, he succeeded Roger Williams as **President of the Colony** under the Patent of 1644 and held that office with the exception of 1660-61 (when he was Assistant) until the arrival of the New Charter in 1663 from King Charles II, and he was named **the first Governor** in the new charter, which office he continued to hold, with the exception of six years, until his death on June 19, 1678. His wife, Damaris, survived him, and both lie buried in the plot appointed in his will as "lieing between my dwelling house and my stone built wind mill."

His liberal views and thorough appreciation of the Rhode Island idea of intellectual freedom appear in the letters that, as President of the Colony, he wrote in reply to the arrogant demands of the United Colonies, when they urged the forcible expulsion of the Quakers. Like Roger Williams, he recognized the distinction between persecution and opposition, between legal force and moral persuasion as applied to matters of opinion.

Throughout his long and useful life, he displayed talents of a brilliant order which were ever employed for the welfare of his fellow men.

He learned the native tongue of the Indians very soon, and in 1645 was the interpreter for the colonies in dealing with them.

In his will he directed that he be buried "at ye northeast corner of a parcel of ground containing three rods square being of, and lying in, my land in or near the line or path from my dwelling house leading to my stone-built wind mill in ye town of Newport." The mystery as to the origin of this old stone mill doubtless created the legend that it was constructed by the Norsemen in the tenth or twelfth century. The poet Longfellow has given immortality to the lofty tower in the "Skeleton in Armor."

A slave belonging to Benedict was killed in the year 1663. Apparently some citizen asked for an investigation or perhaps it was customary to have all accidents examined by the Assembly as our present day coroners do when there is suspicion of foul play. Regardless of the circumstances of that day, there is on record the following concerning Benedict Arnold and Joseph Clarke, Jr., our ancestors.

"the proceed of A Courtt of Triall held at portsmouth october the 13 : 1663

Upon accation of some debate in this Court Concerning the Death of a young neger sarvant to Mr. benidict arnold now governor in the year 1661 soe Called and alsoe Concearning the death of a son of Mr Joseph Clarke now assistant in the year 1662 the Court declares themselves fully satisfied in the proceedings taken by the towne of newport and the officers thereof to the Enquiers after the Death of the parsones aforesd and that the proceeding aforesayd weare fully availeable sufficiente and unquestonable as to the Clearing of all parsones from all maner of guilt Relating to the Death of the parsones aforesd."

Will of Benedict Arnold, dated December 24, 1677. Codicil February 10, 1678, proved 1678. Exr. wife Damaris, sons Benedict and Josiah and Mr. James Barker, Sr.

"By the permission of God Almighty, I Benedict Arnold of Newport" etc.--*"aged sixty and two years, finding myself subject to weakness and infirmities, the usual attendants on aged persons,"*

etc.--He desired that his body should be buried at northeast parcel of ground containing 3 rods square in or near the line or path from dwelling house to my stone built windmill in the Town of Newport. The center of the three rods square was the tomb already erected over the grave of his grandchild Damaris Goulding--there buried August 14, 1677. He ordered that he and his wife should be interred in this ground and that the lot should be forever reserved for his kindred.

To wife, for life, the house and two acres bought of Wm. Haviland, and the 90 acres bot. of Wm. Vaughan, and at wife's death to go to daughter Godsgift Arnold.

To wife, for life, all cattle, horsekind, sheep, and swine, and at her death the same to go to daughters Godsgift and Freelove Arnold. To wife, all servants of what sorts soever and all house hold stuff and utensils, for life, and a third of same to be at her disposal to give away, the other 2-3 being for daughters Godsgift and Freelove at her death.

To eldest son Benedict Arnold, north half of neck of land, being southernmost part of Conanicut Island, by named Beaver Neck, containing 1000 acres, surrounded by the sea, except by a narrow beach called Parting Beach. To Benedict also a third interest in Dutch Island.

To son Josiah 4 acres in Newport, etc., and the other half of Beaver Neek, viz: 500 acres, and a third interest in Dutch Island. To youngest son Oliver quarter of acre in Newport, 300 acres on Conanicut Island called Cajaset land, bounded partly by land of the assignees of Wm. Weeden, deceased, a triangular piece of 60 acres on Conanicut, an interest in 260 acres on same island called the Township, and a third interest in Dutch Island, etc. The three sons named to have also equally, all cattle, horses and sheep found on said island of Conanicut, south of Caleb Carr's.

To son Caleb, in addition to considerable sums already given as book accounts show amounting to £200, he gives 1/4 acre in Newport, and 160 acres on Conanicut, to be held by Caleb, till his eldest son is of age, when the latter shall possess it.

To daughter **DAMARIS BLISS**, wife of **JOHN BLISS**, 27 acres in Newport. To daughter Penelope Goulding, wife of Roger Goulding, 22 1/2 acres purchased of Wm. Dyer, late deceased. To two youngest daughters, Godsgift and Freelove Arnold, each £50 at 20 years of age or marriage, they to be

advised by their mother in their marriages, and if either is refractory, both the amounts of £50 to go to the obedient daughter.

WILL OF BENEDICT ARNOLD: To daughters, Godsgift and Freelove, each £50...if their mother approves their marriage.

"What silver spoons, cups, bowls, beakers and porringers are now mine, I leave them to the use of my said wife during her natural life or until in her lifetime she shall please to give any of it to either of our sons, daughters, or grandchildren."

To sons Benedict, Josiah, and Oliver, 1/7 interest in Pettaquamscott, in Narragansett country, with all cattle found there, excepting a tract 5 miles north and westward of Pettaquamscott Rock, may be set apart for accommodating one or two Townships, to be ordered and erected by General Assembly, wherein shall be accomodated not only 4 sons, but also Major John Cranston, Capt. Peleg Sanford, Capt. Roger Goulding, Mr. James Barker, Ensign John Bliss, Mr. John Coggeshall, Sr. with other deserving persons that may be proposed by the rest of the partners; and if a Town or two be not settled, yet the four sons and aforesaid persons are each to have 250 acres, and what remains to be disposed of by executors toward erecting and maintaining a free school in Newport, and towards relief of the poor people in said town, and to be ordered and disposed of to the ends promised, by Town Council of said Town and their successors forever.

The codicil changes his son Benedicts 500 acres to south part and son Josiah's 500 acres to north part of Beaver Neck, and son Oliver's part of land which contains house, etc., to be made up to 500 acres to equal the others.

(Signed) Benedict Arnold

June 29, 1678. In a letter of this date from Samuel Hubbard of Newport to Dr. Edward Stennett of London, he wrote:

"Our Governor died 19 day of June 1678, buried 20th day, all this island was invited, many others was there, judged near a thousand people, brother Hiscox spoke there excellently led forth, I praise God."

DAMARIS ARNOLD

Damaris Arnold was born February 23, 1648. She married on January 24, 1666 **John**, son of **George Bliss**, born 1645 and died 1717. She died in 1717. (see section on Bliss)

Children of John and Damaris (Arnold) Bliss:

1. *John, b 1668, d 1668*
2. *Damaris, b 1670, d 1672*
3. ***FREELOVE BLISS**, b 16 Nov 1672*
4. *John, b 1674*
5. *Henry*
6. *Josiah*
7. *George*
8. *Mercy*

The history of mankind is the record of those who dared to adventure into unknown realms: into the depths beyond the microscope, into the mysteries behind the stars, into the hidden areas of the mind, into the wilderness of new continents. This picture is dedicated to the immortal men and women who dared to undertake the Plymouth Adventure and so brought to a continent the seed that grew into the United States of America.

Film: The Plymouth Adventure

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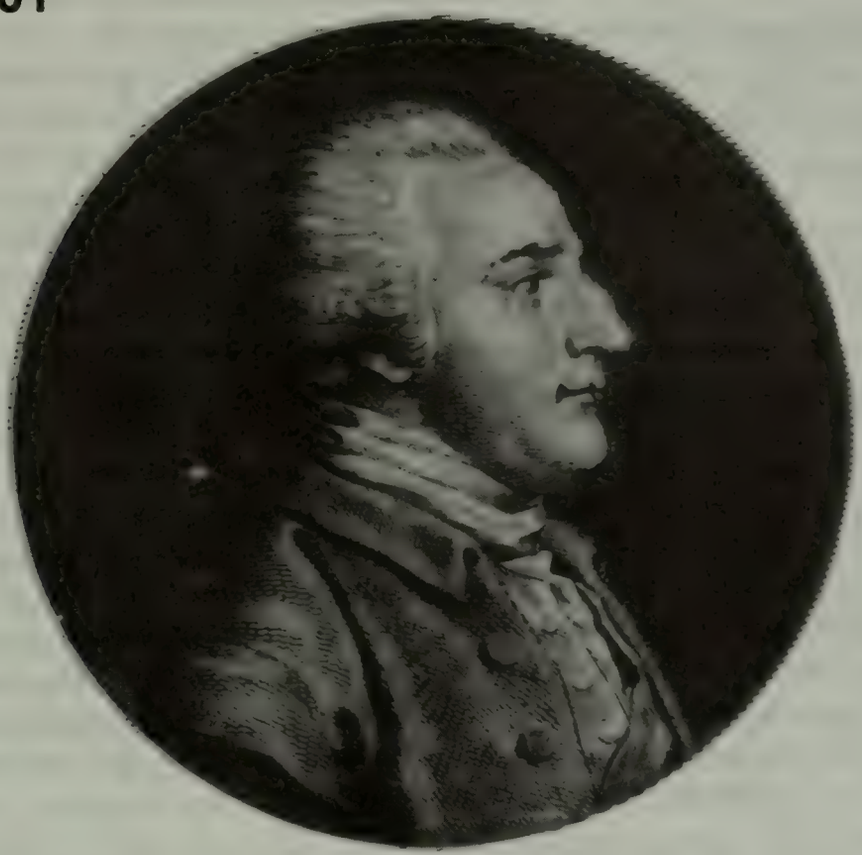
Let me not die ingloriously and without struggle, but let me first do some great things that shall be told among men thereafter.

---Hector, in Homer's Iliad

BENEDICT ARNOLD
1741-1801



An interesting family relationship is established in American history through the descendants of Damaris Westcott, daughter of Stukely Westcott, and brother of Robert Westcott, our ancestor. She married on December 21, 1640 Benedict Arnold who was born at Lemington, England on December 21, 1615. Both Damaris Westcott and Benedict Arnold came to America in 1635 with their parents on the same ship. He became one of the wealthiest men in the colony of Rhode Island, as well as one of its most eminent citizens. He owned large tracts of land in and around Newport, also owned the southern part of the large island in Narragansett Bay called Canonicut, which now forms the town of Jamestown and one seventh part of Pettiquonscut purchase, now South Kingstown, Rhode Island. He held many public offices including Governor of the Colony of Rhode Island and represented the colony during 1670 in a trip to England to protect the rights of the colony against the claims of Connecticut.

Each generation of the Benedict Arnolds named a son Benedict to the sixth generation of the Arnold lineage. On January 3rd, 1741, the infamous General Benedict Arnold of the Revolutionary War was born.

He will always be remembered as the man who sold himself to the enemy. He was, however, a brilliant and outstanding soldier. His campaigns at Ticonderoga (1775) and Saratoga (1777) were outstanding and gave him military glory. In 1778 he received command of Philadelphia because of a disabling wound that he received. There he established himself in the house of Penn and had it furnished in the most lavish manner.

Benedict Arnold---a brilliant and outstanding soldier.

Enticed by the display of wealth and dazzled by his position, Margaret "Peggy" Shippen, a young lady not yet eighteen, listened to his skilled speech and, after a very short acquaintance, they were married. She was the daughter of Judge Edward Shippen, a wealthy Quaker merchant of Philadelphia, strongly pro-British and a power to be reckoned with. From childhood, she had been reared in an atmosphere of luxury and taught to adore British uniforms and manners.

Arnold ventured into business and privateering to help maintain his high standard of living. Both were unsuccessful and his debts increased. His creditors tormented him. He revolted at so many embarrassments and resorted to practices discreditable to him, as well as an officer. He experienced further embarrassment when the Council of Pennsylvania brought charges against him in court trying to get him court martialed. The result of this was a public reprimand for using his authority to apply public funds and property to his own use. The charge of extorting money from citizens was dismissed.

In 1780 Arnold assumed the important command of West Point. Desperately in debt, disgraced in the eyes of his countrymen, Benedict Arnold and his wife immediately began seeking revenge and money by dealing with the British in turning over the fort at West Point. There is no doubt that his wife "Peggy" had a great deal of influence on him. Discovery of old letters of Sir Henry Clinton, an almost unknown diary of Aaron Burr, and "Peggy" Shippen's own letters, furnished testimony too damning for 'Peggy' to deny were she alive and on trial.

"If we read," writes E. Irvene Haines in the New York Times Magazine of January 31, 1932, "the story of what we know now, it becomes a drama of ambitious femininity unique in American annals. It was not the game-legged, hot-tempered, disgruntled hero of Quebec and Saratoga, but the ambitious Tory girl, the spy, the tool of Clinton, who schemed so cleverly that she deceived such astute politicians as John Hancock, John Adams, Alexander Hamilton, and even Washington himself."

"It was Clinton, acting on the suggestion of Lord George Germain, the British Colonial Secretary, who conceived the conspiracy, but it was 'Peggy' Shippen, with a skill and effrontery amazing in one so young, who carried it out."

In VERMONT, ONE NO MAN'S LAND by Marritt C. Barden, there is a picture of the only marker to General Arnold--and his name does not appear upon it. This monument stands on the Saratoga battlefield at Bemis Heights, and shows an empty boot. Mr. Barden writes: "With wounded leg and horse killed, he (Arnold) led his men bravely into the thickest of the fight and won the battle that decided the destiny of the U.S.A., while General Gates lay behind a wooded hill, out of danger."

"Washington knew that if any man could win the battle, it was Arnold, and said so. Washington sent Arnold and he won--one of the bravest men of the Revolutionary War. But through the jealousy of General Gates, who got all the honor, and Tory wife of Arnold, he became a disheartened traitor. Can we blame him? But we can forgive him who was officially abused from first to last, and his statue should stand in the vacant alcove in the monument facing the South and the battleground of Bemis Heights. For it was Benedict Arnold who won that battle and decided our fate."

"With wounded leg and horse killed, he (Arnold) led his men bravely into the thickest of the fight and won the battle that decided the destiny of the U.S.A."

The evil that men do lives after them; the good is oft interned with their bones.

"When Arnold died in London twenty odd years later, it is said that his last request was that the epaulets and sword-knot which Washington had given him, might be brought. "Let me die," he asked, "in my old American uniform, in which I fought my battles. God forgive me for ever having put on any other."

REMOTE COUSINS

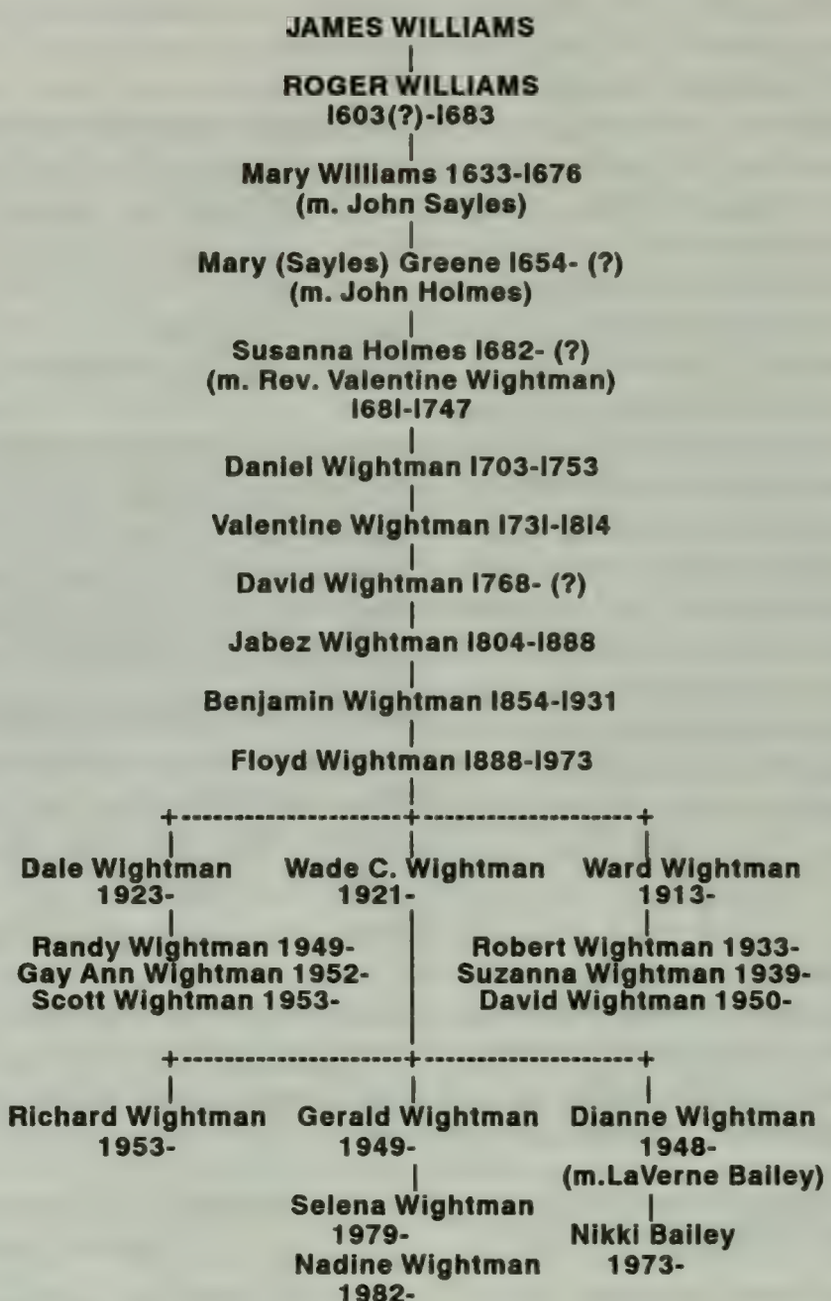
Nikki Bailey, Selena and Nadine Wightman are fourth cousins six times removed of Benedict Arnold, 1741-1801. (Wightman lineage)

REMOTE COUSINS

Nikki Bailey, Selena and Nadine Wightman are third cousins eight times removed of Benedict Arnold, 1741-1801. (Bishop lineage)

Source:

NEW ENGLAND FAMILIES, Rhode Island Edition, American Historical Society, N.Y., 1928, pp.116-117.



It is well to be well descended, but the glory belongs to the ancestors.

Plutarch (A.D. 46?-A.D. 120?)

ROGER WILLIAMS
1603(?)-1682(?)

Roger Williams, founder of Rhode Island, the first real democracy, was born in London, England about 1603. This is an estimated date based on rather vague references made by him in later years regarding his age. The parish records of St.Sepulchre's Church where he was christened were destroyed in the Great London Fire in 1666, so the exact date can not be determined. He was one of the four children of James Williams, merchant tailor, and his wife Alice, the daughter of Robert and Catherine (Stokes) Pemberton of St. Albans, Hertfordshire, England. Roger Williams grew up in the old Holborn section of London, near the great Smithfield plain, where fairs were held and religious dissenters were burned at the stake. While still a young, impressionable boy, he probably witnessed the last of these gruesome spectacles in 1611-12. His sympathies with the Puritan religious movement may well have been aroused at that time. His study of shorthand and his proficiency in transcribing long sermons and speeches in this medium brought him to the notice of Sir Edward Coke, Chief Justice of the King's Bench, whose patronage gained the boy admittance to Charterhouse School in 1621. According to the school's custom with capable students, he received a modest allowance which enabled him to further his education at Pembroke Hall in Cambridge University, where he received the degree of A.B. in 1627. He mastered Latin, Greek, Hebrew, French, and Dutch languages. He took orders in the Church of England and in 1629 accepted the post of chaplain to Sir William Masham at his manor house at Otes in Essex. His courtship of Jane Whalley was brought to an abrupt termination by the disapproval of her aunt, Lady Barrington. Stung by the rejection, the young clergyman became ill of fever and was nursed back to health by Mary Barnard, a member of Lady Masham's household. She is believed to have been the daughter of the Reverend Richard Barnard in Nottinghamshire.

IMMIGRANT

Roger Williams and Mary Barnard were married at High Laver Church in Essex on December 15, 1629. He had by now embraced the views of the Puritans and was openly expressing opposition to the doctrines of the Established Church. On December 1, 1630, he and his wife boarded the ship "Lyon" sailing for New England. After fifty-seven days of a storm wracked voyage, they anchored off Nantasket on

PLACES IN ENGLAND THAT THE WILLIAMS FAMILY RESIDED.

MAP OF THE NEW WORLD WHERE ROGER WILLIAMS RESIDED.

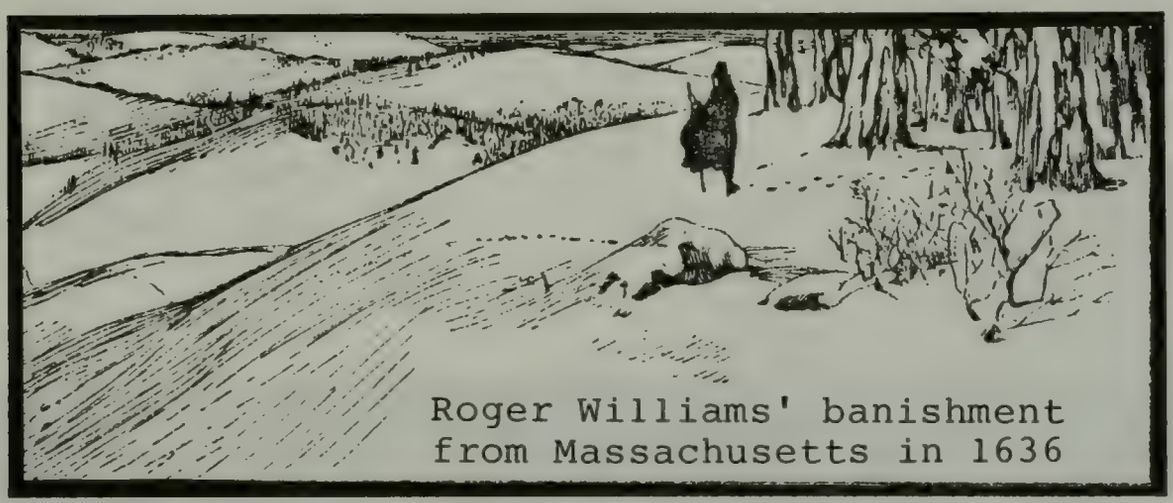
February 5, 1631. His arrival in America was duly noted by the Massachusetts Bay Colony Governor, John Winthrop, in his carefully kept diary.

Winthrop described Williams as a "godly minister," and it is certain the young clergyman was welcome in the new colony at Boston. The young minister's intellect and position were perfectly combined to attract attention in the Puritan community. Of special interest also were Williams' striking qualities as a person and his intense dedication to the service of God. Nearly all those who knew Williams were willing to testify to his magnetic qualities. Even his most bitter critics in later years openly acknowledged their affection and respect for him as an individual.

Two months later he was called as minister to Salem, having refused to join with the congregation at Boston. The startled Boston Elders were told he would not serve a congregation that recognized the Church of England. Roger Williams, unknown to the Massachusetts colonists, had become a separatist, claiming they were not sufficiently "separated" from the Church of England. This enraged the Boston magistrates and pressure by them on the Salem authorities probably caused him to leave there in late summer and go to Plymouth. Here he was made welcome by the Separatist Pilgrims, and was admitted as a member of the church, remaining with them for two years and becoming assistant pastor. He was probably content to live among the Pilgrims. He was attracted by the avowed separatism of the Plymouth congregation. An added reason for his move to Plymouth may have been the opportunity it offered to study the Indians and their language. During his stay, Williams made the most of his contact with the natives of the region. His bold respect for the Indians' dignity as men and his willingness to deal with them on a basis of equality won their lasting friendship. Of the relationship between the colonists and the Indians, Williams declared: "Nature knows no difference between European and American in blood, birth, bodies, etc., God having of one blood made all mankind." His colonial compatriots held an entirely different viewpoint of the Indian. They found them "unclean of flesh and spirit" and would not consider fraternizing, marrying, or living with them. The following account is

given in Denison's **Westerly and Its Witnesses, 1626-1876**. "The real condition of Indian life was truly deplorable. The men were only hunters and warriors; the females were only overtasked slaves. They together made up only precarious hordes, scarcely superior to the wild beasts with which they disputed the possession of the forests. Their raiment was borrowed from birds and brutes, supplemented at times by a coarse species of native hemp. Even their kingly apparel would scarcely become a civilized buffoon. They were utterly ignorant of the use of metals. Arts and sciences they knew not. Rudely indeed they wrought with hides, bark, wood, bones, shells, and stones. Their implements are the painful evidence of their darkness. Their frail, smoky, filthy wigwams had much to do with their swarthy complexion, acting through a period of untold generations, aided by their black, oily anointings, the use of smoked meat and fish, and charred corn and ground nuts. They roamed the forests; wandered on the shores; crouched in their huts; rushed to savage wars; danced in their days of coarse feasting; gloamed in their many hours of adversity and suffering,--almost entire strangers to the proper life of intelligent beings. Their best works of art, their dwellings and canoes, were fit types of their national life, temporary and decaying. Even when knowledge came, their gloomy and offended hearts turned from the light. As a people, they had so far pursued their downward career, that no persuasions or incitements of civilization were sufficient to kindle in them a desire for a higher destiny. Only stern necessity induced them, in any essential particular, to imitate Europeans. The fatal depravity and blindness which we sometimes discover in individuals was painfully illustrated in them as a people."

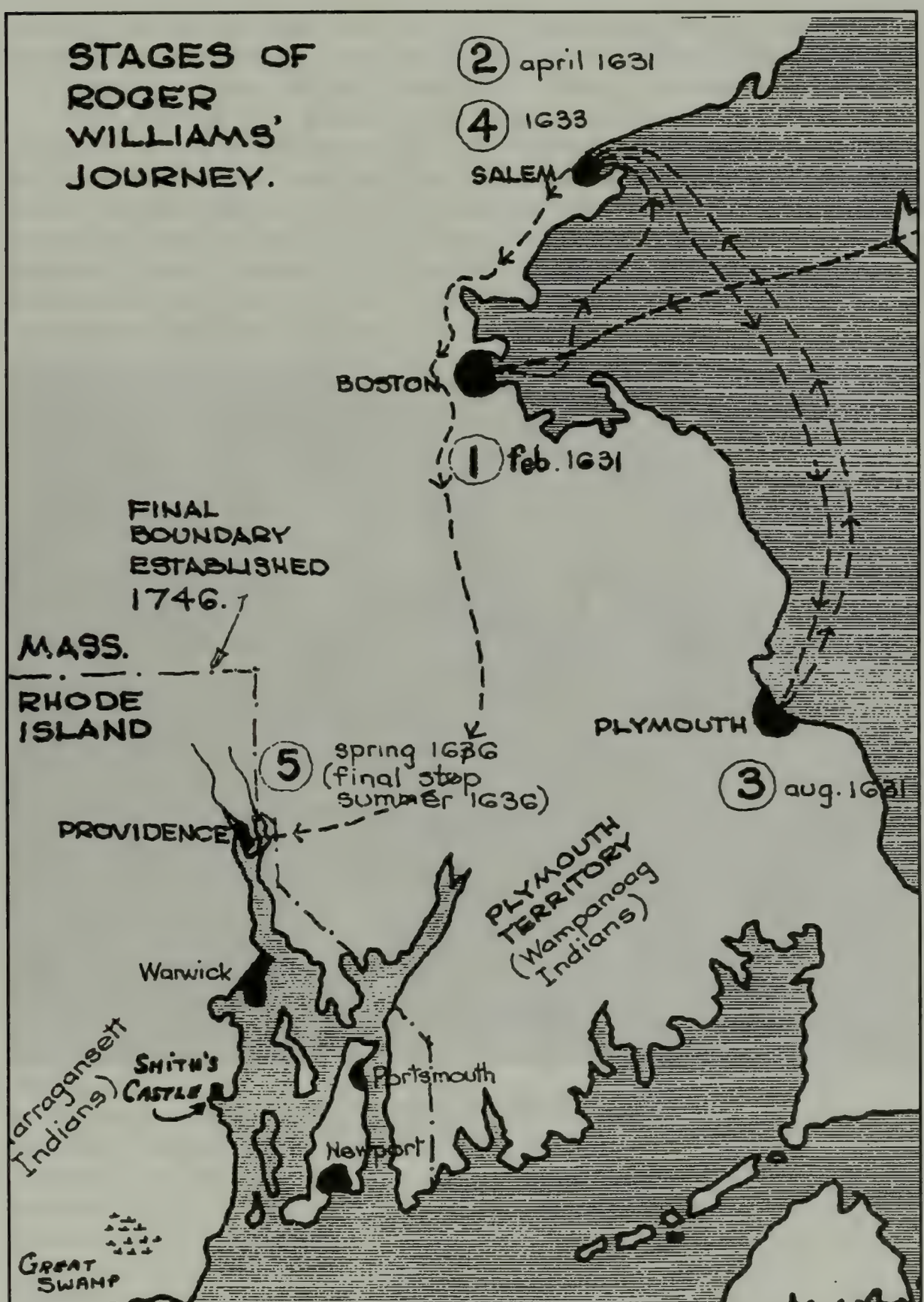
Although the Pilgrims were more tolerant than the Boston Puritans, they found some of Roger Williams' thinking too advanced for them according to William Bradford, the Plymouth Governor. He said that he was a "godly" and "zealous" person, but was also "very unsettled in judgment." Williams returned to Salem in 1633. He was soon in difficulties with the Massachusetts Bay authorities for publicly proclaiming that their charter was invalid, since the king had no right to give away lands belonging to the Indians. He also denounced them for forcing religious uniformity upon the colonists. He believed in what he called "soul-liberty," which meant that every man had the complete right to enjoy freedom of opinion on the subject of religion. This idea was entirely new and startling to the Massachusetts Bay Colony, and it is no wonder that it seemed to those in authority as heresy. The governor and assistants met with Williams and confronted him with the latest in his series of public declarations against their policies; the Salem minister seemed out of tune with the system of life developing in Massachusetts Bay. They virtually said to him, "It is not best that you and we should live together, and we cannot agree to it. We have



Roger Williams' banishment from Massachusetts in 1636

just put ourselves to great loss and trouble for the sake of pursuing our own objects uninterrupted; and we must be allowed to do so. Your liberty, as you understand it, and are bent on using it, is not compatible with the security of ours. Since you cannot accommodate yourself to us, go away. The world is wide, and it is as open to you as it was just now to us." In 1635 he was ordered by the General Court to be banished from Massachusetts and threatened with deportation to England, if he did not renounce his convictions. He was considered a troublemaker and unsettled in judgment by the Court in Boston, and he certainly divided the colony when they were struggling for their independent existence. His religious beliefs were so genuine and his character so noble that the people of Salem loved him and reelected him as their pastor in spite of the opposition of the people in Boston. Unyielding, he continued his preaching. Warned by John Winthrop in January, 1636, that the government was preparing to ship him back to England, he hastily bade his wife and baby daughters goodbye and sought sanctuary with his Indian friends in the Narragansett Country. It was the middle of January and he was still suffering from the effects of a recent illness. In Williams' words: "For fourteen weeks he was sorely tested in a bitter season, not knowing what bread or bed did mean." Often in the stormy night he had neither fire, nor food, nor company. He often wandered without a guide, and had no house but a hollow tree. He was not without friends. Part of the time he spent with Canonicus, the chief of the Narragansetts, who loved him "as his son to the last gasp." Williams had learned the Indian language and dialect so well that he could even debate with them. One cannot help but admire the amazing Christian temperament of Roger Williams. After he was banished, he considered himself an injured, persecuted man. No purpose of revenge seems to have ever entered his mind. The very next year after his banishment, he gave to his very persecutors, information of an Indian plot to destroy their whole settlement. He concluded treaties for them, which ensured their peace and prosperity, "employing himself continually in acts of kindness to his persecutors, affording relief to the distressed, offering

ROGER WILLIAMS BEING SHELTERED BY THE NARRAGANSETT INDIANS DURING HIS EXILE FROM MASSACHUSETTS BAY COLONY. (Kean Archives)

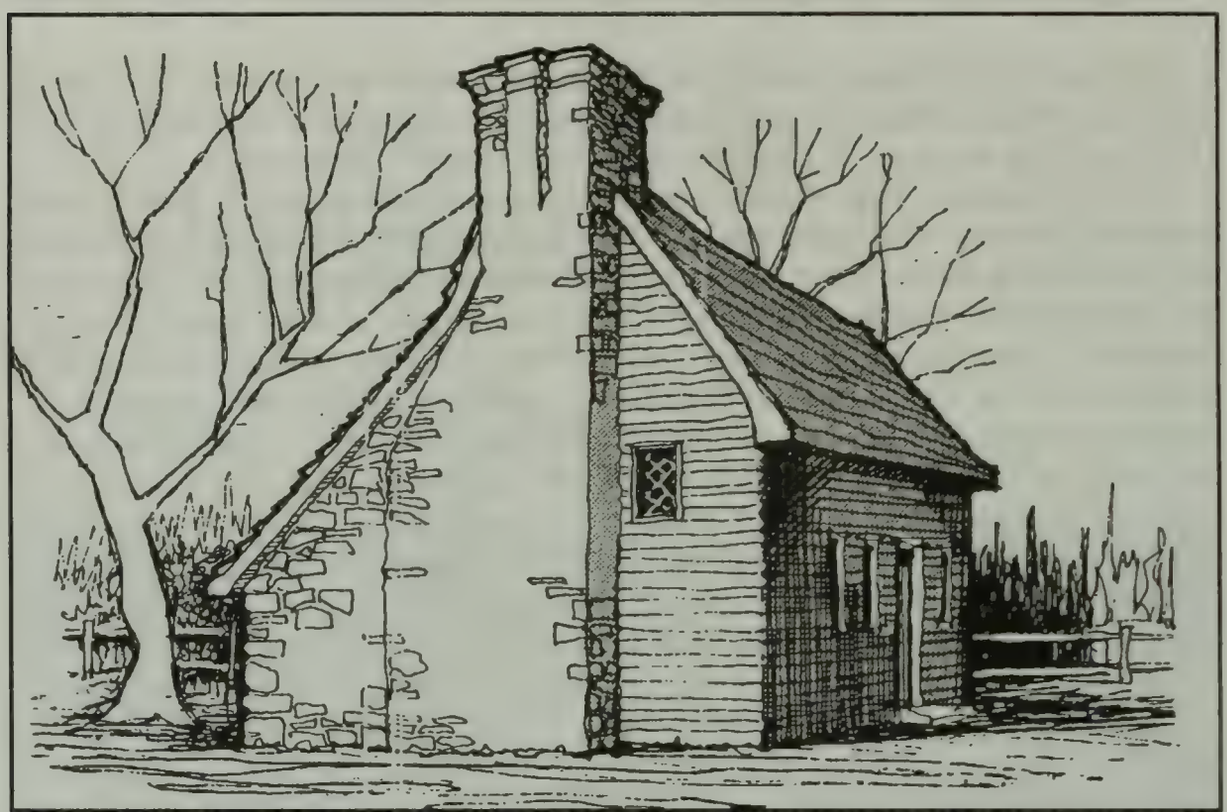

STAGES OF ROGER WILLIAMS' JOURNEY.
2 april 1631
4 1633
SALEM
BOSTON
1 feb. 1631
FINAL BOUNDARY ESTABLISHED 1746.
MASS.
RHODE ISLAND
PLYMOUTH
3 aug. 1631
5 spring 1636 (final stop summer 1636)
PROVIDENCE
PLYMOUTH TERRITORY (Wampanoag Indians)
Warwick
Narragansett Indians)
SMITH'S CASTLE
Portsmouth
Newport
GREAT SWAMP

LANDING OF ROGER WILLIAMS IN RHODE ISLAND
–painted by Alonzo Chappel

an asylum to the persecuted." A few followers joined him in the spring of 1636, and they began a settlement on the bank of the Seekonk River, after getting a grant of land from his old friend, Massasoit.

They cleared the ground and planted Indian corn. The crops, beneath the sun and showers of June, looked green and thriving when he received a letter from his friend, Governor Winslow, of Plymouth. To use his own words: "I first pitched and began to build and plant at Seekonk, now Rehoboth; but I received from my ancient friend Mr. Winslow, then Governor of Plymouth, professing his own and others' love and respect to me, yet lovingly advising me, since I was fallen into the edge of their bounds, and they were loath to displease the Bay, to remove to the other side of the water, and there, he said, I had the country free before me, and might be as free as themselves, and we should be loving neighbors together." Paddling across the river, they landed at State Rock where they were greeted by friendly Indians.

It should be remembered, to the honor of Roger Williams, that no one of the early colonists, equalled him in justice and charity towards the Indians. Land was purchased from the sachems and Roger Williams named the new settlement Providence, in recognition of God's "merciful providence unto him in his distress." This purchase, in effect turned the land over to him and he could have kept it for himself had that been his purpose. Nothing displays more clearly the character of Roger Williams than the use which he made of his acquisition of territory. The soil he could claim as his "own, as truly as any man's coat upon his back"; and he "reserved to himself not one foot of land, not one tittle of political power, more than he granted to servants and strangers." Among those that he gave land to were Stukely Westcott and William Arnold, our ancestors. The government of Providence was established upon complete religious freedom. All men could walk as their consciences persuaded them. This idea was a hundred and fifty years old before the U. S. Constitution got around to saying the same thing. No one was refused admittance because of his religious convictions or practice. He founded Rhode Island in the form of a pure democracy, where the will of the majority should govern the state, yet "only in civil things," God alone was respected as the ruler of conscience. It became a haven for Quakers; Jews, and others fleeing from persecution. Within a few years of its settlement Providence had an unsavory reputation for lawlessness, if the reports of its Puritan enemies may be believed, and even if we discount those prejudiced accounts, there is still reason to believe that the principles of liberty preached by Williams had attracted a number of ungovernable people, in fact every kind of screwball, all arguing with one another. It was predicted that the idea would lead to chaos and it soon did. Their excesses were for several years beyond the leader's control. Although he tolerated the Quakers and felt that they had a right to their beliefs,



STONE END HOUSES WERE THE DWELLINGS THE EARLY RHODE ISLAND SETTLERS BUILT. ROGER WILLIAMS PROBABLY LIVED IN A HOUSE LIKE THIS ONE.

he had a personal abhorrence for their religion and often entered into debate with them. When Roger Williams gave each person religious freedom, he meant freedom for their own beliefs. He also respected the political opinions of those who came to Rhode Island. There were disputes, but not expulsions or violence as written in the journal of Jasper Danchaerts (1680). He records the violent seizure and imprisonment of Carteret, governor of New Jersey, by Andrews, governor of New York: "They entered his home, I know not how, at midnight, seized him naked, dragged him through the window, struck and kicked him terribly and even injured him internally. They threw him, all naked as he was, into a canal, without any cap or hat upon his head, and carried him in that condition to New York, where they furnished him with clothes and shoes and stockings and then conducted him to the fort and put him immediately in prison."

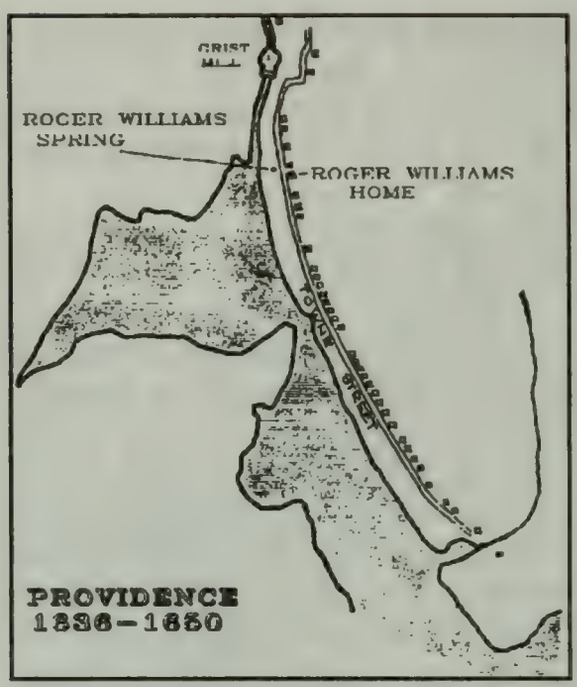
Rhode Island was, however, a mess. William McLaughlin, of Brown University, states that "at that time it was considered a scandal and a disgrace. The ideal in the colonial period was to have a well ordered, well regulated community with uniformity of belief and conformity of practice. And this place was known as rogue's island. It attracted people who couldn't get along in decent society. All the bad rubbish drained down into Rhode Island. It was called the licentious republic. And in the period called the critical period, the Rhode Islanders were looked upon, even by the other states in the new nation, as a rather

outrageous example of what happens when popular democracy goes too far."

The successful founding of Providence and the colony of Rhode Island was due almost entirely to the wonderful personality of that great leader, Roger Williams, who in the face of opposition and lawlessness finally shaped its destinies.

In 1639 Roger Williams joined the Baptist faith and founded the first Baptist Church in America. However, within a few months he withdrew from this group and became a "Seeker". In 1643 he went to England to obtain a charter to unite Providence with the settlements of Warwick, Newport, and Portsmouth which were coveted by Massachusetts Bay, Plymouth and Connecticut. This charter proved to be very important as it was indisputable for the next twenty years. Full power was conferred on the Plantation "to rule themselves and such others as shall hereafter inhabit within any part of the said tract of land, by such form of civil government as by voluntary consent of all or the greatest part of them shall be found most serviceable in their estates and condition." On the long sea voyage he wrote his first book, "A key Into the Language of America", expounding his views on religious toleration. This caused a great sensation, and the book was denounced and ordered burned. By this time, the author was well out to sea, bearing the charter for Providence Plantations. Williams hoped that the book would "unlock some Rarities concerning the Natives themselves, not yet discovered," and improve communications between the races. The book was the first of its kind in North America--a sympathetic guide to Indian cultural patterns as well as a phrase-by-phrase translation of Indian languages, "chiefly after the Narragansett Dialect."

He disembarked at Boston on September 17, 1644, and was allowed, for this one time, to pass through their territory. A triumphal welcome awaited him when he came at last to the shore of the Seekonk and found a fleet of canoes waiting to ferry him across the river where his friends were assembled to honor him. It was three years, however, before the charter was finally accepted by all the towns. Indian troubles were increasing in the colonies, and Roger Williams was called upon to mediate these difficulties. He had established a trading post near Wickford, which he operated very successfully, living there for long periods at a time, while still maintaining his homestead in Providence. In 1651 it was necessary for him to return to England to confirm the charter of 1644. He sold the trading post to finance this voyage. It was three years before his mission abroad was successfully completed. At home in Providence once more, he became President of the colony, which office he held from 1654 to 1658. Despite all his efforts to avert it, war with the Indians broke out in 1676. Known as King Philip's War, it was a tragedy alike for white man and red. Providence had for years been spared the arrow and the firebrand because of his presence there, but finally, when Williams was an old man, the city was threatened with



destruction. Bravely as of old the leader went out, alone and unarmed, to meet the invaders, but for once his arguments and his pleas were unavailing. He was told that because he was an honest man not a hair of his head would be harmed, but that the city should be burned. Providence was burned on March 26, 1676. Roger Williams' name headed the list of those who "stay'd and went not away" when the aged, the infirm, the women and children were sent to Newport for safety. With the slaying of King Philip, the war came to an end, and Providence was gradually rebuilt. Roger Williams' last years were spent in service to the community. He held the office of town clerk for many years. The precise date of his death is unknown, but it occurred sometime between January 16 and March 16, 1683. His funeral was modest considering the stature he would achieve in later years. There was a volley of gunfire, a salute to his having been a military officer during King Philip's War. He was buried in the orchard in the rear of his homestead lot. Many years later, his remains were disinterred and placed in the tomb of a descendant in the North Burial Ground. In 1936 they were sealed within a bronze container and set into the base of the monument erected to his memory on Prospect Terrace. His statue gazes out over the city where his principles of freedom of thought and worship; separation of Church and State; and equality for all men, regardless of race or creed, were first put into practice. He left no great estate of worldly goods, but this was his immortal legacy to the freedom loving peoples of all the world.

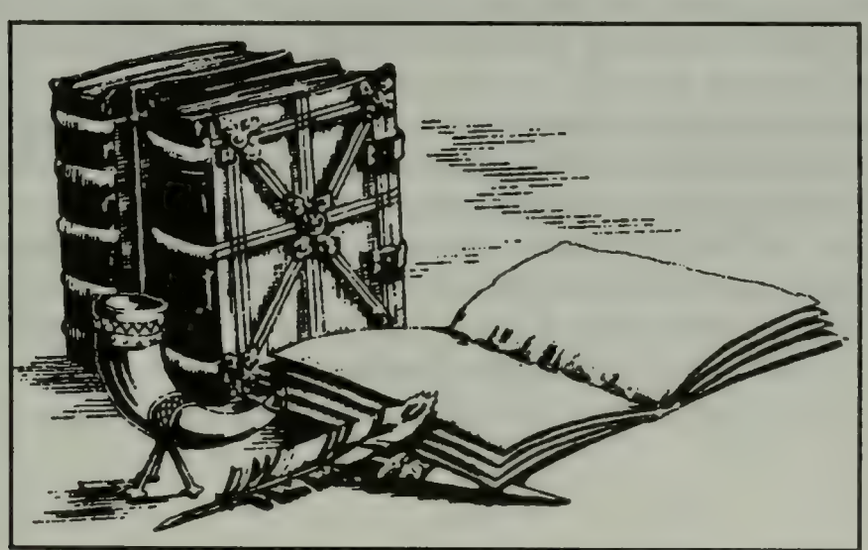
Roger Williams was constantly writing and publishing to set forth his views as to the rightful jurisdiction of the civil magistrates. In **American Literature**, M. C. Tyler speaks of Williams' **Letter to the People of Providence**: "The supreme intellectual merit of this composition is in those qualities that never obtrude themselves upon notice-ease, lucidity, completeness. Here we have the final result of ages of intellectual effort presented without effort--a long process of abstract reasoning made transparent and irresistible in a picture. With a wisdom that is both just and peaceable, it fixes, for all time, the barriers against tyranny on the one side, against lawlessness on the other. It has the moral and literary harmonies of a classic. As such, it deserves to be forever memorable in our American prose."

THE PROVINCE OF THE CIVIL MAGISTRATE

There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or a human combination or society. It hath fallen out that both Papists and Protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience that I ever pleaded for turns upon these two hinges: That none of the Papists or Protestants, Jews or Turks, be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any.

I further add, that I never denied that, notwithstanding this liberty, the commander of this ship ought to command the ship's course; yea, and also to command both among the seamen and all the passengers. If any of the seamen refuse to perform their services, or passengers to pay their freight; if any refuse to help, in person or purse, toward the common charge or defence; if any refuse to obey the common laws and orders of officers; if any should preach or write that there ought to be no commanders or officers, because all are equal in "Christ"--therefore not masters nor officers, no laws, nor orders, nor corrections, nor punishments; I say I the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits. This, if seriously and honestly minded, may, if it so please the Father of Lights, let in some light to such as willingly shut not their eyes. I remain, studious of your common peace and liberty.

Roger Williams.--Letter to the People of Providence.



Key moments in the life of Roger Williams:

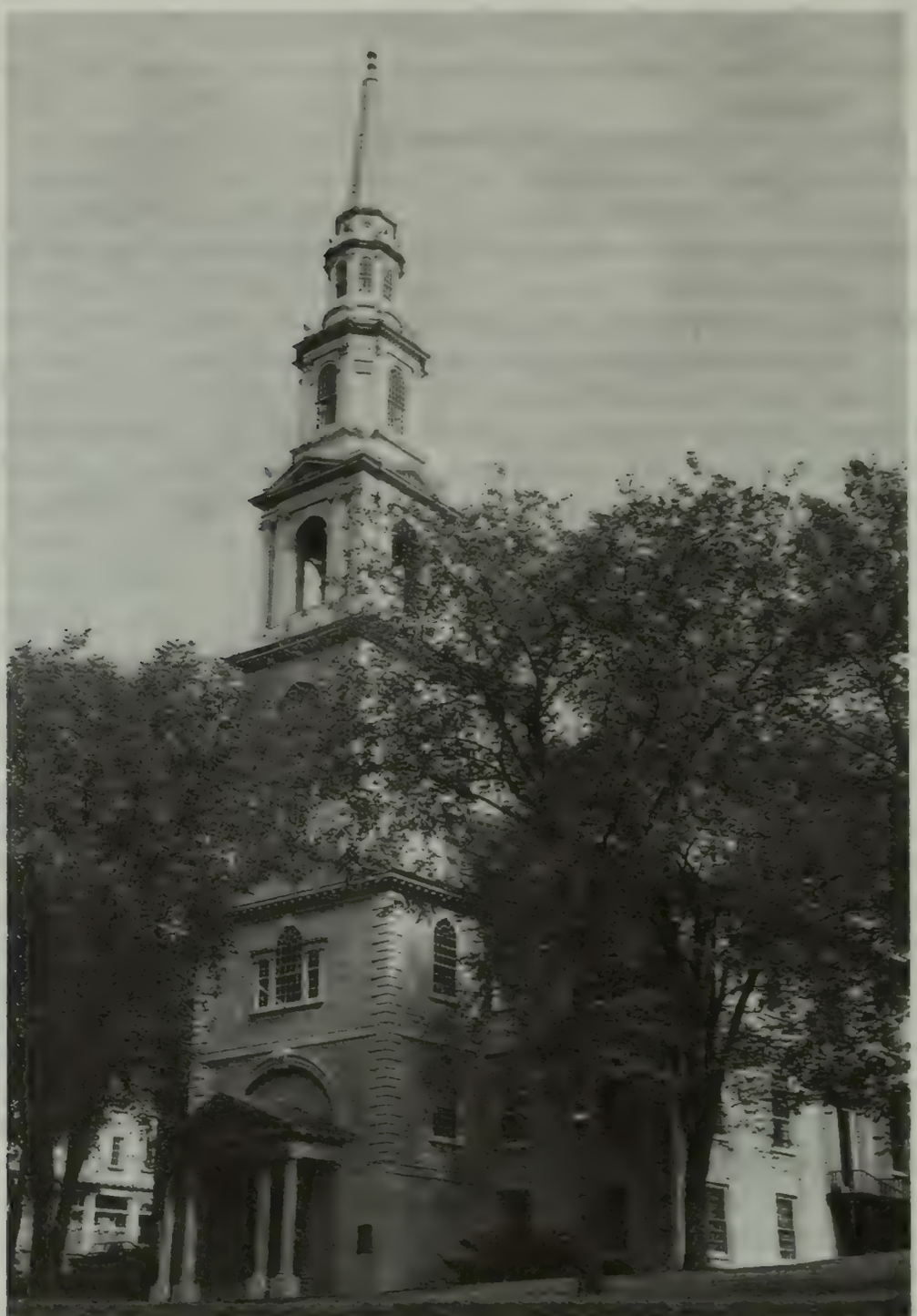
1603 Born in London, England
1621 Admitted to Charterhouse School
1627 Graduates from Pembroke College of Cambridge University
1629 Marries Mary Barnard
1630 Leaves in December for New England aboard the Lyon
1631 Arrives in Boston after ocean journey of 57 days.
1631 Declines offer to be minister of Boston church. Goes to Plymouth church after having problems in Salem.
1633 First child, Mary born in Plymouth. Returns to Salem after conflicts with Plymouth church.
1635 Second child, a daughter, Freeborn, born in Salem. Massachusetts banishes Williams--orders him back to England.
1636 Leaves Salem for Narragansett Bay. Settles in East Providence area, then crosses the Seekonk and founds Providence.
1638 First son, Providence, born in Providence. With others, founds the First Baptist Church in America. Leaves the church and all organized religion, becoming a "seeker" for the rest of his life.
1640 Fourth child, Mercy, born in Providence.
1642 Fifth child, Daniel, born in Providence.
1643 Leaves for England to obtain a charter for a new colony comprising the area of Providence, Warwick, Newport and Portsmouth. His A Key into the Language of America, one of the finest early accounts of Native American life, published in London.
Sixth child, Joseph, born in Providence.
1644 His The Bloody Tenent of Persecution for Cause of Conscience published in London. Parliament orders the book, containing ideas on religious tolerance, burned. Returns to America with charter for his colony, of which he is elected "chief officer."
1647 Begins spending months at a time at trading post he established at Cocumcussoc, near today's Wickford.
1651 Returns to England to confirm 1644 charter.
1654 Returns to Providence. Elected president of the colony.
1676 Serves as a military officer in King Philip's War. William's house, along with much of Providence, is burned.
1683 Dies while living with son Daniel.

The children of Roger and Mary (Barnard) Williams:

1. ***Mary Williams, our ancestor**, born at Plymouth, August 1633, m. **John Sayles***
2. *Freeborn, born at Salem, October 1635*
   m. (1st) Thomas Hart
   m. (2nd) Walter Clarke
3. *Providence, the first white child born at Providence, Sept.1638, never married*
4. *Mercy, born at Providence, July 15, 1640;*
   m. (1st) Resolved Waterman
   m. (2nd) Samuel Winsor
5. *Daniel, born at Providence, Feb.15, 1642,*
   m. Rebecca (Rhodes) Power
6. *Joseph, born at Providence, Dec. 1643,*
   m. Lydia Olney

"At a time when Germany was the battlefield for all Europe in the implacable wars of religion; when even Holland was bleeding with the anger of vengeful factions; when France was still to go through the fearful struggle with bigotry; when England was gasping under the despotism of intolerance; almost half a century before William Penn became an American proprietary; and two years before Descartes founded modern philosophy on the method of free reflection--Roger Williams asserted the great doctrine of intellectual liberty. It became his glory to found a state upon that principle, and to stamp himself upon its rising institutions in characters so deep that the impress has remained to the present day, and can never be erased without the total destruction of the work. He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law."

George Bancroft



FIRST BAPTIST CHURCH IN AMERICA
75 NORTH MAIN STREET
PROVIDENCE, RI

THIS MAGNIFICENT MEETING HOUSE WAS CONSTRUCTED FOR THE CONGREGATION IN CONTINUOUS EXISTENCE SINCE ITS FOUNDING BY ROGER WILLIAMS IN 1638. BUILT IN 1775, "FOR THE PUBLICK WORSHIP OF ALMIGHTY GOD AND ALSO FOR HOLDING COMMENCEMENT IN", THE MEETING HOUSE STILL HOSTS BROWN UNIVERSITY COMMENCEMENT. THE STEEPLE RISES 185 FEET.

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First Baptist Church in America (Picture). Courtesy of John T. Hoft, 10 Red Cross Terrace, Newport, RI

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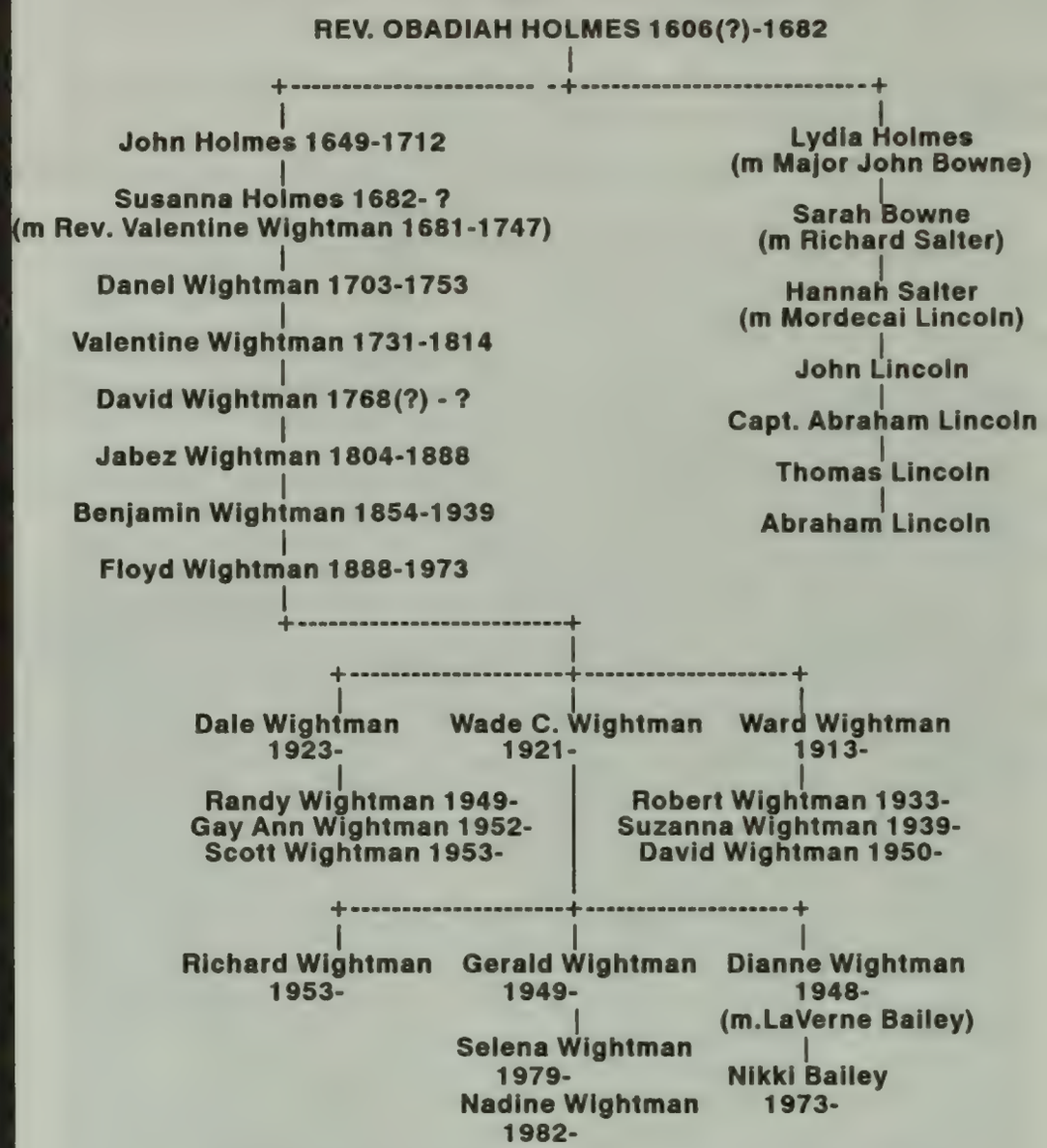
"To hold forth a lively experiment that a most flourishing civil state may stand and best be maintained with full liberty in religious concernments."

**QUOTE FROM THE ROYAL CHARTER OF 1663
THAT WILLIAMS GOT FROM THE KING OF ENGLAND**

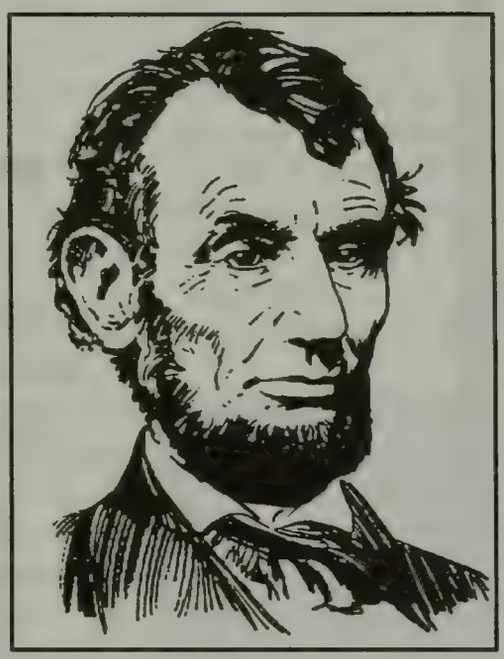
WIGHTMAN - LINCOLN ANCESTRY



Our sixteenth president of the United States, Abraham Lincoln, was a sixth cousin, three times removed, of Nikki Bailey, Selena and Nadine Wightman. Their common ancestry goes back to Rev. Obadiah Holmes.

ABRAHAM LINCOLN

1808-1865



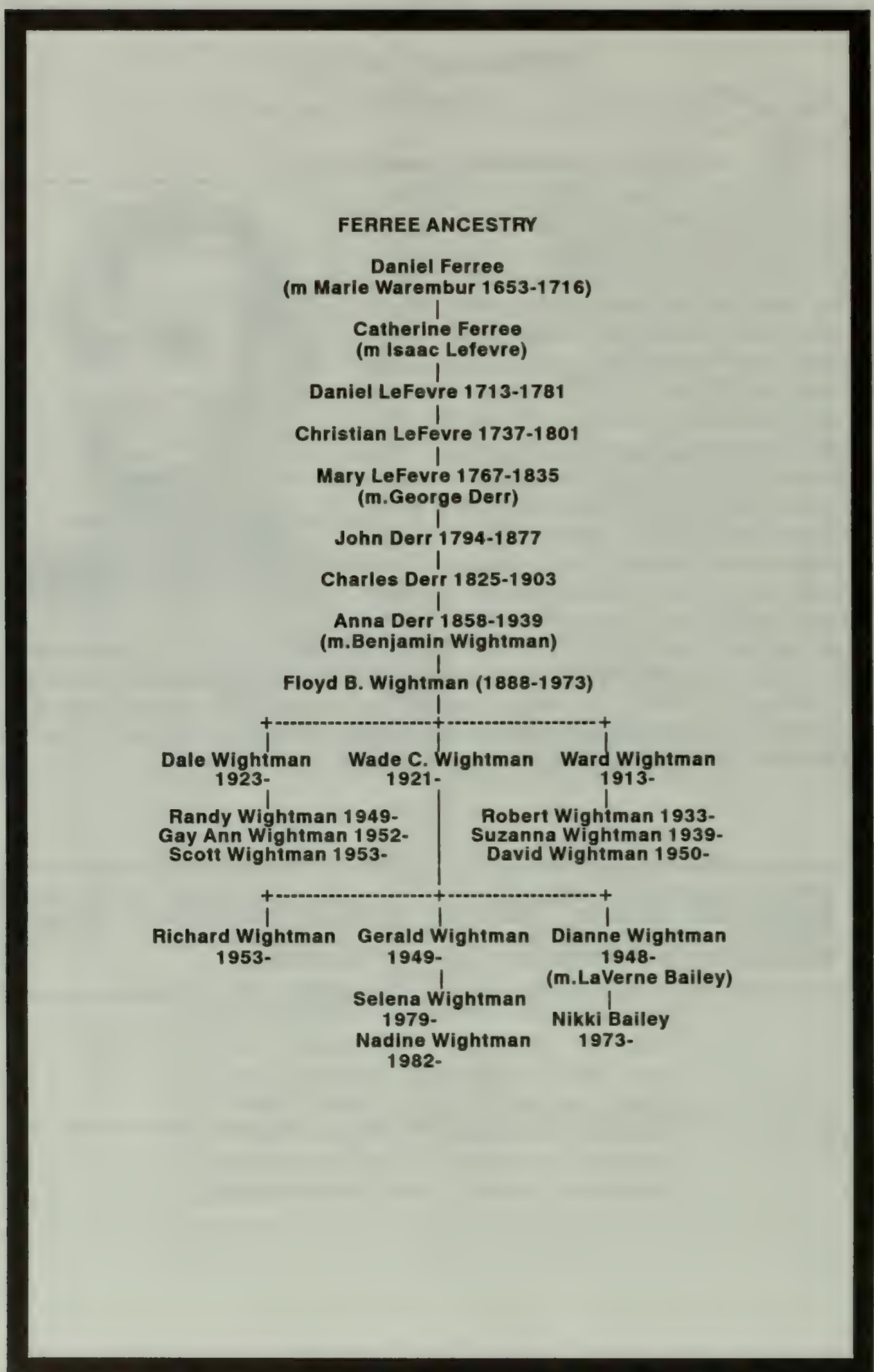
Abraham Lincoln was a common man highly intelligent, honest, fair, hard working, unprejudiced, full of vision and patience, and had a fierce devotion to the Union which made him one of America's greatest presidents. His contempories described him as "awful ugly" which he himself accepted as a fact and often joked about it. He had gray eyes, large ears, and a protruding Adam's apple. His painful shyness with women plagued him through his life time. He had an unstoppable wit with a great collection of jokes, many off-color and many about himself. Self-educated, he knew much of Shakespeare, Robert Burns and other poets by heart, often quoted them, along with the Bible. Lincoln was a secretive, mystic man who was extremely moody and remote with an obsession about death.

When he died, his body toured the country by train from one whistle-stop to another, until it was barely recognizable except as the remains of a great president--a great man.

ABRAHAM LINCOLN'S FAVORITE SPORTS WERE BILLIARDS, COCK-FIGHTING, MARBLES, WALKING, WEIGHTLIFTING AND WRESTLING.

"TACT," ACCORDING TO ABRAHAM LINCOLN, "IS THE ABILITY TO DESCRIBE OTHERS THE WAY THEY SEE THEMSELVES."

Ref.: NEW ENGLAND FAMILIES, Rhode Island Edition, American Historical Society, N.Y., 1928, pp.116-117.


FERREE ANCESTRY
Daniel Ferree
(m Marie Warembur 1653-1716)
Catherine Ferree
(m Isaac Lefevre)
Daniel LeFevre 1713-1781
Christian LeFevre 1737-1801
Mary LeFevre 1767-1835
(m.George Derr)
John Derr 1794-1877
Charles Derr 1825-1903
Anna Derr 1858-1939
(m.Benjamin Wightman)
Floyd B. Wightman (1888-1973)
Dale Wightman
1923-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Wade C. Wightman
1921-
Ward Wightman
1913-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman
1953-
Gerald Wightman
1949-
Selena Wightman
1979-
Nadine Wightman
1982-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Nikki Bailey
1973-

DANIEL & MARY (WAREMBUR) FERREE

Daniel and Marie "Mary" Ferree were living in France during the Revocation of the Edict of Nantes in 1685.* The family descended from nobility that originally lived at Forchamps, in Lower Normandy. The founder of the family was Robert Ferree, who in A. D. 1265 was confirmed to an extensive estate. A descendant of this family was Daniel Ferree, born about 1650. In 1675 he married Marie de la Warembur (Warembuer or Warrembere). He was a huguenot, and a wealthy silk manufacturer. They lived in Landau, France, along the Rhine River, and to this union were born six children: Daniel, **Catherine,** Mary, Jane, Philip, and John. France controlled this territory east as far as the Rhine.

IMMIGRANT

After the Revocation of the Edict of Nantes in 1685, the family fled to Strasburg. While here they were joined by the Isaac LeFevre, a lad of sixteen, who also had fled his home when his father and mother were killed and all his brothers and sisters were either killed or imprisoned. The Ferrees and Isaac LeFevre later fled into Bavaria in Germany. While living there, Isaac and Catherine were married. They stayed in Bavaria until the early part of 1708 when the senior Daniel died. At this time his widow assumed her maiden name as an additional means of safety.

Some time before this (1707) Queen Anne of England had issued a proclamation inviting the suffering Huguenots to come to England. However, the Ferrees had heard of Pennsylvania in America through the trips made by William Penn to Germany to recruit immigrants for the New World. Desiring to go there, they began to make plans to cross the Atlantic. Consent for them to leave the country was granted by the following paper:

"Whereas Marie, Daniel Ferre's widow, and her son Daniel Ferree with his wife, and other single children, in view of improving their condition and in furtherance of their prosperity, propose to emigrate from Steinweiler in the Mayoralty of Bittingheim, High Bailiwick, Gersheim, via Holland and England, to the island of Pennsylvania to reside there, they have requested an accredited

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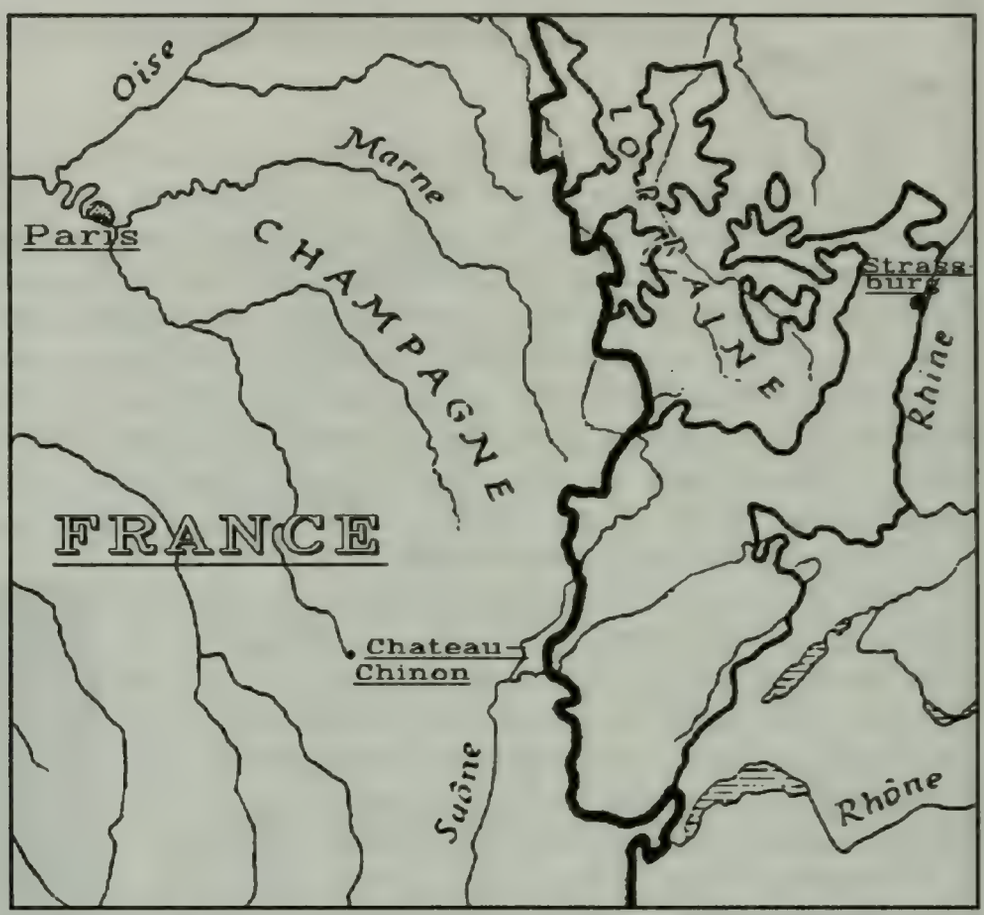
*See page 327 for the LeFevre branch of our family to whom the Ferrees were closely connected.

OUR FERREE ANCESTORS CAME FROM THE LORRAINE DISTRICT IN EASTERN FRANCE



THE FERREE'S CAME TO AMERICA AND SETTLED AMONG THE GERMAN AND FRENCH IMMIGRANTS IN NEW YORK AND PENNSYLVANIA

certificate that they left the town of Steinweiler with the knowledge of the proper authorities and have deported themselves peaceably and without cause for censure, and are indebted to no one, and not subject to vassalage, being duly solicited, it has been thought proper to grant their petition declaring that the above named persons are not moving away clandestinely, that during the time their father, the widow and children resided in this place, they behaved themselves piously and honestly, that it would have been highly gratifing to us to see them remain among us. They have paid for their permission to emigrate, Mr. Fischer, the Mayor of Steinweiler being expressly interrogated, it has been ascertained that they are not liable for any debts.

In witness thereof, I have, in the absence of the counsellor of the Palatinate, etc. signed these presents, gave the same to the persons who intended to emigrate. Dated Bittingheim, March 10, 1708." (L.S.) J. P. Dietrich, "Court Clerk."

Upon their arrival in London, Madame Ferree visited William Penn in person, to which she made known her situation. Penn became deeply interested in the sad story of her misfortunes, and the next day introduced her to Queen Anne the Sovereign of England. The good Queen promised her substantial aid which she in due time rendered. William Penn consented to give her a tract of land, which she obtained upon her settlement in Pennsylvania.

The party remained in London for about six months during which time the colony of Rev. Joshua Kocherthal was organized, composed of French and Palatinate refugees from Bavaria. This party which the Ferrees and the LeFevres joined, obtained from the Queen a patent of naturalization and permission to colonize in America. This instrument which is dated August 27, 1708, contains the names of fifty-four persons, most of whom came to Pennsylvania some years later. The ship's register shows only twenty-five sailed at that time.

Daniel Ferree, Jr. and Isaac LeFevre were already heads of families when in 1708 Madame Ferree's entire family joined the party of the Rev. Joshua Kocherthal in the proposed emigration to America.

According to an article which appeared in the Philadelphia **Reformed Church Messenger** dated March 13, 1872, we have the following regarding Isaac & Catherine (Ferree) LeFevre: "The ship he came to America on set sail October 15, 1708, being transport 'Glove,' and arrived in New York December 31, 1708. He and his wife Catherine and his son Abraham, who was two years old."

After their arrival in New York, the Ferree-LeFevre party proceeded to Esopus (now Kingston, NY), about ninety miles up the Hudson. The next day Beaver introduced them to Tawana who lived in the great flats of Pequea and was a chief of a band of Conestoga Indians who at that time occupied this region.

The above mentioned Tawana was one of the Chiefs who signed the famous treaty made by William Penn at Shackamaxon on November 4, 1682. His remains rest in the burying ground used by the Episcopan Church in Paradise, PA.

It is recorded in the Pennsylvania archives that Penn secured 2000 acres of land for Madame Ferree. The Ferree family had no intention of settling permanently in New York after Madame Ferre had accepted the generous offer of William Penn. Finally, circumstances became favorable for their departure for Pennsylvania to take possession of their estate. They arrived in Lancaster County in 1712.

Four years after their arrival, after much hardship and trouble, she established a home for each of her children in the New World. Madame Ferree passed from the scenes of this life in 1716. Her body was laid to rest in what is now known as Carpenter's Cemetery, a plot one mile south of Paradise, which she herself had selected before her death.

The two thousand acres were divided among the Ferree children. Catherine and Isaac LeFevre's share was 300 acres, which after a more accurate survey was found to contain about 350 acres.

Isaac and Catherine (Ferree) LeFevre prospered in their new home. At the time of his death in 1751, he owned about 1500 acres of land. From a statement made by John LeFevre, his grandson, who knew him for twenty years, Isaac LeFevre was "lively, active, and took a great deal of exercise, even in his old age, and was very temperate." He died at the age of eighty-three years.

The children of Daniel and Marie (Warembur) Ferree:

1. Daniel, eldest son, b 1677, d 1750, m Anna Maria Leininger

2. John, became a Quaker, d 1769, m (1) Mary Musgrave
(2) Ruth Buffington

3. Philip, b 1687, d 1753, m 10 May 1712 Leah Dubois

4. Catherine, m Isaac LeFever (LeFevre). (See LeFevre section)

5. Mary, m Thomas Faulkner who d 1754. It is claimed that Thomas Faulkner married (2) Jane (Ferree) Davis, widow, sister of his first wife Mary (Ferree).

6. Jane, m Richard Davis

When the tides of life turn against you,
And the current upsets your boat,
Don't waste those tears on what might have been,
Just lie on your back and float.

Ed Norton

History teaches us to hope.

Robert E. Lee

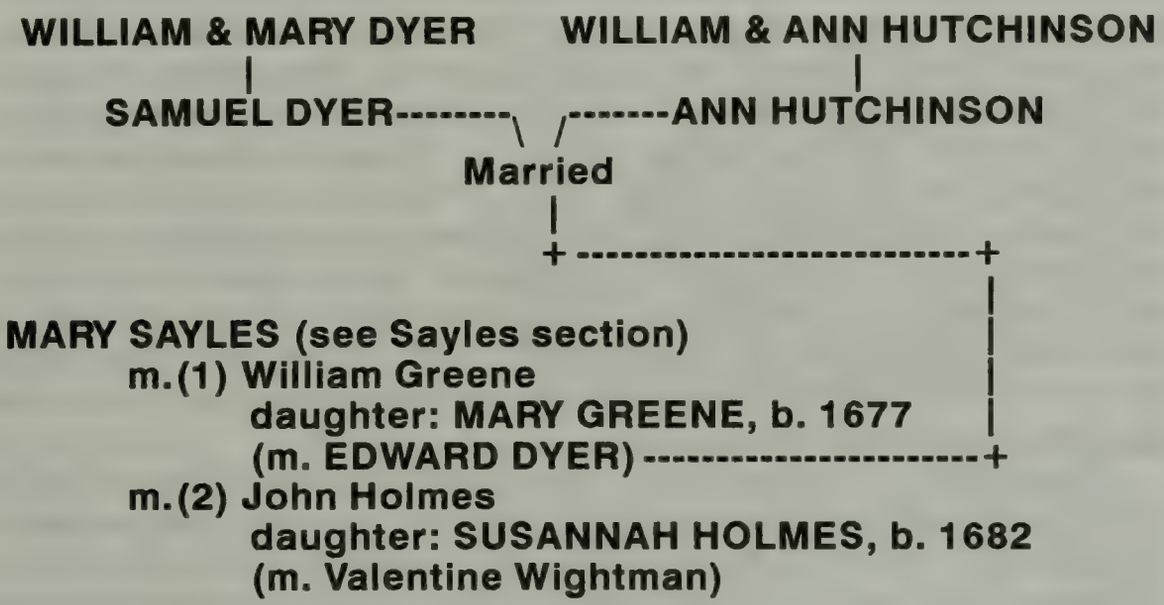
THE DYER-HUTCHINSON CONNECTION

The Puritans of Massachusetts regarded themselves their "brother's keeper," whose constant business was to save their fellowmen from sin and error. The ministers of New England, for over a century, held power so complete that Church and State were practically the same. They sat in judgment upon their belief and actions with the authority of a God-chosen high-priest. "Religious freedom" meant freedom for their own belief and not for the faith of anyone else. Although the Wightman ancestors came to America to get some of this freedom, it seems that they were often at odds with the stern and inflexible Puritan authorities. Our ancestorial kin, it seems, were stubborn and held contrary beliefs that usually got them ousted from the colony. They flocked together with other dissidents in Rhode Island and there intermingled and, of course, intermarried.

THE PURITANS AT WORSHIP

It would have been interesting to sit around the fireplace of our ancestors and listen to their conversations and discussions of friends and family members who were having problems with the authorities. One topic that must have been debated and talked about for many years was the ongoing saga of Ann Hutchinson and Mary Dyer. These two strong willed women were connected to our family by marriage and had to be a main subject discussed at any gathering to get the latest news on their antics.

It would perhaps be easier to explain their connection to our family by the following chart.



Mary Sayles was the ninth great grandmother of the author's granddaughters, Selena, Nadine, and Nikki. She was the granddaughter of John Sayles who got caught stealing his neighbor's corn and was publicly whipped and put into bondage for thirteen years. She was also the granddaughter of Roger Williams, another dissident, who founded Rhode Island. There must have been plenty of topics for conversation just concerning these people. There were always the restless Indians who were a constant threat and danger and a topic for conversation. All but one in Ann Hutchinson's family were wiped out by an Indian massacre. Then there was Mary Greene, a half sister to Susannah (Holmes) Wightman, who married Edward Dyer. This brought his famous and interesting grandparents into the family circle and added an endless number of things to "hash over" among friends and relatives.

William and Mary Dyer, according to family tradition, came to America on the Mayflower fifteen years after the Pilgrims landed on Plymouth Rock. The Dyers left the refinements of English homes, and

braved the discomforts of the western wilderness in order to enjoy the blessings of religious liberty. This dream, however, was not to be fulfilled.

ONE AFTER ANOTHER OF OUR ANCESTORS AND THEIR FRIENDS WERE BANISHED FROM THE MASSACHUSETTS COLONY

William and Mary Dyer arrived about the same time as Roger Williams who almost immediately became a dissenter of the public authority as well as religious beliefs. Williams was in one controversy after another until he was banished. Also at this time the Rev. John Wheelwright, and his sister, Mrs. Ann Hutchinson, expressed their views so freely that they were also banished from the colony. William Dyer had not remained a silent spectator in all of these controversies. He openly stood up for those banished so he was disfranchised and disarmed, and finally was driven out of Massachusetts Colony to the new settlement being formed by Roger Williams. Mary Dyer had taken a prominent part in the controversy and was considered a formidable opponent by the Puritans. In fact when Mrs. Hutchinson was cast out of the church, young Mrs. Dyer walked out with her in the presence of the whole congregation, a fact recorded by Governor Winthrop.

Soon after reaching their new home, William Dyer, Edward Hutchinson, John Clarke, and Roger Williams joined fifteen others and bought the island of Rhode Island, then called Aquidneck, from the Indians. Dyer became the first clerk of the colony. He later held many posts including Attorney-General and representative to England on colony business. He was an important and respected man in the new world.

It was on the trip to England in 1652 that he took his wife, Mary, which was the beginning of great sorrow for the Dyer family. When he returned, his wife remained for a period of five years to visit friends and relatives. She became a **Quaker** and was a minister of that society upon her return to Boston in 1657.

. . . EARLY QUAKERS WERE ABSOLUTE FANATICS, AND SOMETIMES BECAME LUNATICS IN THEIR RELIGIOUS VIEWS AND ACTIONS

SOME FANATICAL YOUNG WOMEN APPEARED WITHOUT CLOTHING IN THE CHURCHES AND IN THE STREETS, AS EMBLEMS "OF THE UNCLOTHED SOULS OF THE PEOPLE"

Many of the early disciples of Quakers were absolute fanatics, and sometimes became lunatics in their religious views and actions. They were completely unlike the sober, mild-mannered members of that society today. They utterly ran wild to exercise the

liberty of speech; openly abused the magistrates and ministers with wild brutish language; overriding the rights of all others in maintaining their own, and scorning all respect for human laws. They mocked the institutions of the country. Some fanatical young women appeared without clothing in the churches and in the streets, as emblems "of the unclothed souls of the people," while others, with loud voices, proclaimed that the wrath of the Almighty was about to fall like destructive lightning upon Boston and Salem. They were so obnoxious and disgusting that the tolerant Roger Williams even tried to root them out of Rhode Island.

Horrified by their lack of belief in the Puritan God and their public indecencies, the authorities of Massachusetts passed some very cruel laws. Fines, imprisonment, whipping, banishment, mutilation by cropping of the ears and boring of the tongues with hot irons, and hanging were inflicted upon them. Yet these terrible laws did not seem to keep them away.

HORRIFIED BY THEIR LACK OF BELIEF IN THE PURITAN GOD, FINES, IMPRISONMENT, WHIPPING, BANISHMENT, MUTILATION BY CROPPING OF THE EARS AND BORING OF THE TONGUES WITH HOT IRONS AND HANGING WERE INFLICTED ON THE FANATICAL QUAKERS

Such was the state of affairs when Mary Dyer returned to her land of adoption in 1657. She had no knowledge of what had been done in Massachusetts by members of her society and the harsh laws passed to curb their activities. She was seized at once and cast into prison.

When her husband (who had not adopted the faith of the Quakers) heard of her imprisonment, he came from Rhode Island, and succeeded in obtaining her release, and permission to take her home, after becoming "bound in a great penalty not to lodge her in any town of the colony, nor to permit any to have speech with her on the journey."

What a meeting for the long-parted husband and wife, and how humiliating it was for such a concession!

Mary Dyer spent some time in her Newport home, and then ventured again into Massachusetts to carry comfort and cheer to her captive fellow-believers. She went in obedience to the divine call and devotion that few outsiders of the Quakers could understand--not even her own family. She was again imprisoned, and at her arraignment before Governor Endicott she "gave no other answer but that she denied our law and came to bear witness against it and could not choose but come."

As they could not change her mind, Governor Endicott pronounced the sentence of death upon her.

"After Mary Dyer had heard her sentence, she only replied by these significant words, 'The will of the Lord be done.' And when Endicott impatiently exclaimed. 'Take her away, marshal,' she added, 'Yea, joyfully I go;' for her heart was filled with heavenly consolation from the love of Christ, and from the thought that she was counted worthy to suffer for His sake."

It is said that on the day preceding that appointed for the execution, Mary Dyer's eldest son (Samuel) arrived in Boston, and was allowed to remain all night with his mother. He came in the hope of inducing her to make such concessions as might be the means of saving her life. His trip was in vain. His mother would not change her mind.

On a bright October day in 1659, two young Quakers named William Robinson and Marmaduke Stevenson, with Mary, the wife of the William Dyer who was at that time the secretary of state of Rhode Island, were led from the Boston jail, with ropes around their necks, and guarded by soldiers, to be hanged on Boston Common which was separated by the distance of a mile from the jail. The prisoners were escorted by two hundred men, armed with halberds, guns, swords, and pikes, in addition to many horsemen. The drummers were ordered to walk immediately before the captives and to beat more loudly if they should attempt to speak. Mary walked with her companions hand in hand to the gallows, where, in the presence of Governor Endicott, the

THE PRISONERS WERE ESCORTED BY TWO HUNDRED MEN, ARMED WITH HALBERDS [LONG SPEARS WITH AX-LIKE BLADES], GUNS, SWORDS, AND PIKES, IN ADDITION TO MANY HORSEMEN.

two young men were executed. Mary was unmoved by the spectacle. The conclusion of this tragedy is from A History of the Christian People called Quakers by William Sewel. "Mary Dyer, seeing her companions hanging dead before her, also stepped up the ladder; but, after her dress was tied about her feet, the noose put about her neck, and her face covered with a handkerchief, which the priest Wilson lent the hangman, just as she was about to be executed, a cry was heard: 'Stop! she is reprieved!' Her feet then being loosed, they bade her come down. But she, whose mind was already, as it were, in Heaven, stood still, and said she was then willing to suffer as her brethren did, unless they would annul their wicked law. Little heed was given to what she said; but they took her down, and the marshal and others, taking her by the arms, carried her to prison again. That she was freed from the gallows, this time, was at the intercession of her son, to whom, it seems, they could not then resolve to deny that favor.

"The magistrates, now perceiving that the putting of William Robinson and Marmaduke Stevenson to death caused great discontent among the people, resolved to send away Mary Dyer, thereby to calm their minds a little. And so she was put on horseback, and by four horsemen conveyed fifteen miles towards Rhode Island where she was left with a horse, and a man to be conveyed the rest of the way.

"After her return to Rhode Island, she went from thence to Long Island, where she spent the most part of the winter, and then coming home again, she was moved to return to that bloody town of Boston, whither she came on the 21st of the third month, 1660, and on the 31st she was sent for by the General Court. Being come, the Governor, John Endicott, said: '**Are you the same Mary Dyer that was here before?**' And it seems he was preparing an evasion for her, she might easily have replied '**No.**' But she was so far from disguising, that she answered, undauntedly: '**I am the same Mary Dyer that was here at the General Court.**' Then Endicott said: '**You will own yourself a Quaker, will you not?**' To which Mary Dyer said, '**I own myself to be reproachfully called so.**' And Endicott said the sentence was passed upon her at the last General Court, and now, likewise. '**You must return to the prison, and there remain till tomorrow, at nine o'clock; then from thence you must go to the gallows, and there be hanged till you are dead.**' To which Mary Dyer said: '**This is no more than what thou saidst before.**' And Endicott returned: '**But now it is to be executed; therefore, prepare yourself; tomorrow, at nine o'clock.**' She then spoke thus: '**I came in obedience to the will of God, the last General Court, desiring you to repeal your unrighteous laws of banishment on pain of death; and that same is my work now, and earnest request; although I told you that, if you refused to repeal them, the Lord would send others of his servants to witness against them.**' '**Away with her! away with her!**' Endicott shouted.

"The next day at the appointed time Mary Dyer was brought forth, and, with a band of soldiers, led through the town, the drums being beaten before and behind her, and so continued, that none might hear her speak all the way to the place of execution, which was about a mile. With this guard she came to the gallows, and, being gone up the ladder, some said to her that, if she would return, she might come down and save her life. To which she replied, 'Nay, I cannot; for, in obedience to the will of the Lord I came, and in His will I abide, faithful to the death. . . .this is to me an hour of the greatest joy I ever had in this world. No ear can hear, no tongue can utter, no heart can understand the sweet incomes and the refreshings of the Spirit of the Lord which I now feel! **In this frame of mind, this honest, valiant woman died, 1st June, 1660 ~ a martyr to her faith."**

She had spent much of her time away from home in ministering to the comfort of those Quakers who needed her aid. Her husband, William, often did not know where she was and was completely devastated when he heard that she had returned to Massachusetts. His letters imploring for clemency were too late. Those were bitter times for William Dyer, his family, and their friends.

MRS. ANN HUTCHINSON

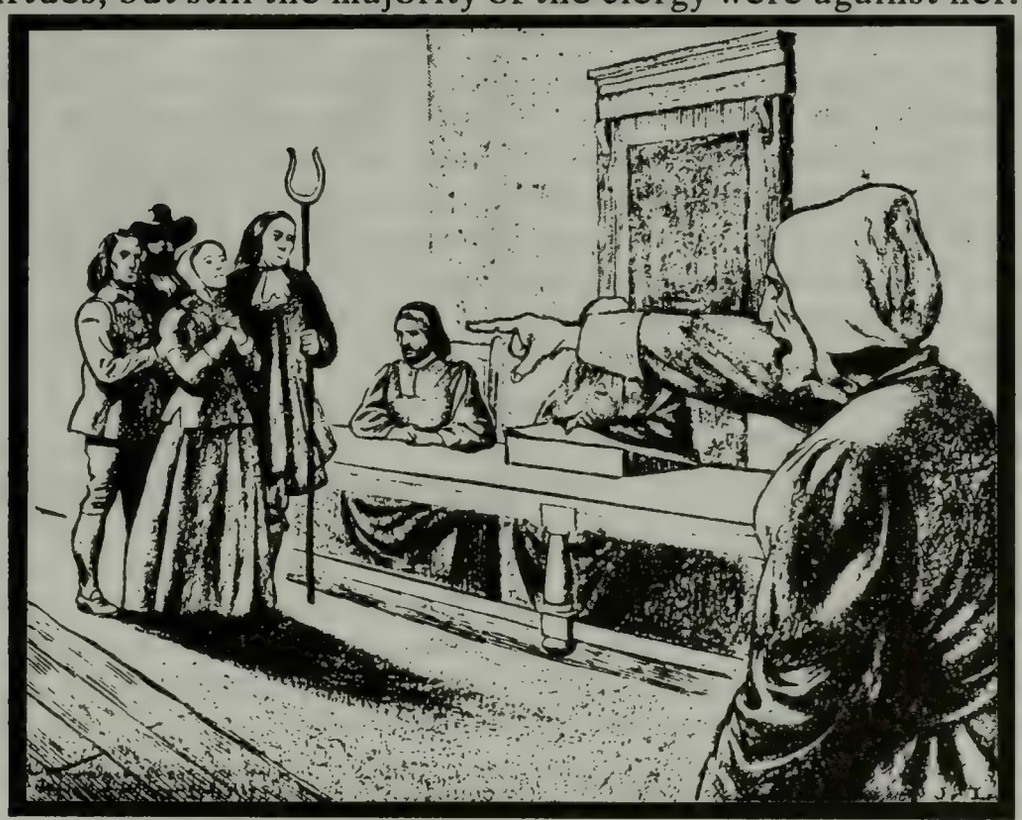
No person in American history has suffered more abusive public utterances by government and church officials than Ann Hutchinson, the grandmother of Edward Dyer. The exception might be Mary Dyer, his paternal grandmother. Ann came with her husband from Lincolnshire to Boston in 1636. Her husband was an outstanding man and a representative of Boston with a good reputation. Mrs. Hutchinson was a well-educated woman. She was ambitious and active. She had a ready pen and a fine memory, and from the habit of taking notes in church she possessed herself of all the points in Mr. Cotton's sermons, which she was fond of communicating to others of less retentive faculties.

ANN'S RELIGIOUS THOUGHTS "THREW THE WHOLE COLONY INTO A FLAME."

TODAY WE WOULD CONSIDER HER RELIGIOUS OPINIONS AS HARMLESS AS A POET'S DREAM.

She held conference meetings at her own house, and commented on the great doctrines of salvation. She would ponder and interpret the religious opinions

as she saw them. Today we consider her thoughts as harmless as a poet's dream, but at that time it "threw the whole colony into a flame." Every household was highly excited by religious discussions of God's promises to man as recorded in the Old and New Testaments. Anyone having a different opinion created the most bitter of all disputes. In all probability the vanity of Mrs. Hutchinson was raised when she saw that she could easily disturb the religious thinking about her. No doubt the persecution that she suffered made her more obstinate than she otherwise would have been. If they had left her alone, her doctrines would have passed away with a thousand other ideas that were being discussed. However, the clergy would not let this popular woman and her ideas go unchallenged even though there was a risk involved. She was considered wiser and more learned in the Scriptures than all her opponents. She had powerful friends. Sir Henry Vane, the governor, was her friend, and Rev. Cotton and Rev. Wheelwright (her brother) were her warm supporters. All had a profound respect for her talents and virtues, but still the majority of the clergy were against her.



ANN HUTCHINSON LISTENING TO ONE OF THE WITNESSES

In 1637 a council of churches (synod) was called, the first in American history, which was held at a secret place at Cambridge. It was composed of the governor (her friend, Sir Henry Vane was no longer governor), the council of assistants, and the teachers and elders of churches. They sat in secret for fear of the people, particularly Mrs. Hutchinson's followers. In this body she was charged with heresy and called upon to defend herself before these inquisitors. The charges

were numerous. She stood for three weeks before this group who were the prosecutors, the witnesses, and the judges. The report of the trial is said to be from the minutes of Governor Winthrop. The charges were vague, consisting of general matters rather than of special allegations. She replied to all questions with acute and creative answers that showed that she had a mind of the first order. One after another of her judges questioned and harangued, but she never lost her composure. Her judges were the first in the land, comprising everyone in the colony who had not fallen under the suspicion of having been her friend. On the whole they proved nothing against her but that she had expressed her own opinions freely, and supported them skillfully by unanswerable texts of Scripture.

They found her guilty of more than eighty heretical opinions; but, fortunately for themselves, they did not venture to specify them in her sentence, but ordered her to recant and renounce them under the penalty of excommunication and banishment. Mrs. Hutchinson was firm. She made a fair explanation, but would not renounce what she conscientiously believed to be right.

Ann Hutchinson, her brother, Rev. Wheelwright, and a few others were exiled from the territory of Massachusetts as "unfit for the society" of its citizens. Her assertion that the conscious judgment of the mind is the highest authority to itself could only be safely practiced to the south in the land that Roger Williams was to form. The large number of friends of Anne Hutchinson, led by John Clarke and William Coddington, proceeded south where they were welcomed by Roger Williams on March 24th, 1638.

Her powerful mind still continued its activity. Young men from the colonies became converts to her opinions. She was so admired that the leaders in Masssachusetts thought it "gave cause of suspicion of witchcraft." She was now a widow and the political and religious climate made her think that it would be safer for her family to live on Long Island under the jurisdiction of the Dutch. This proved **not** to be the case. An insurrection among the Indians attacked and set on fire the house of Ann Hutchinson in 1643. She, her son-in-law, and all their family perished by the weapons of the Indians or were consumed by the flames except one daughter who was carried into captivity by the Indians.

References:

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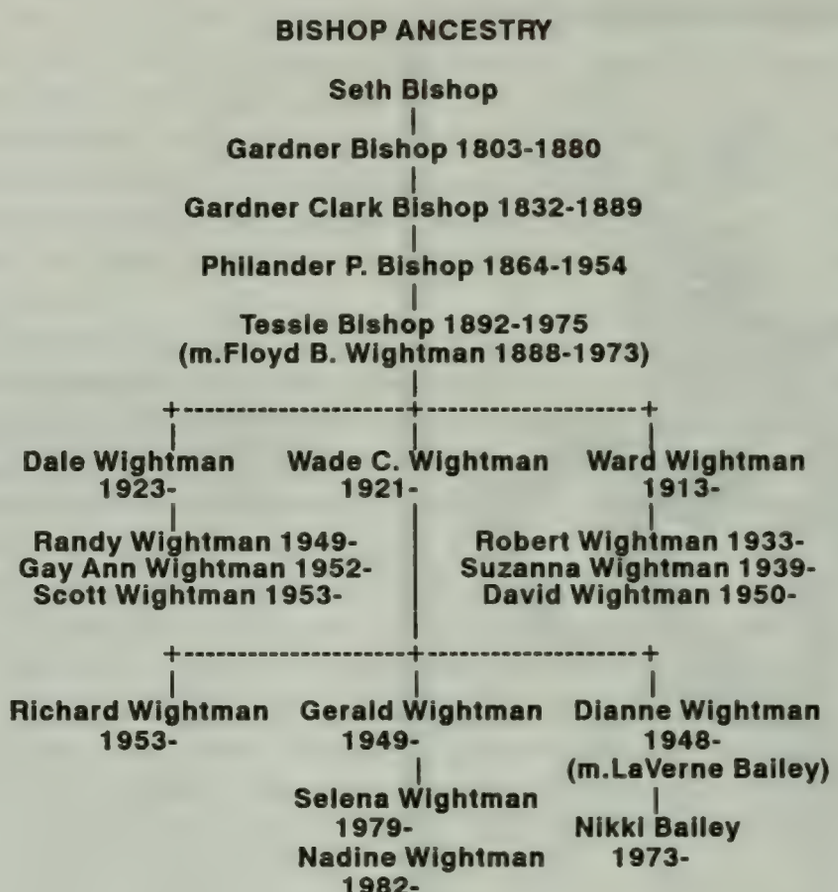
Williams, Henry Smith, **The Historians' History of the World**, The Outlook Company, NY, 1904.

THE FAMILY PERISHED BY THE WEAPONS OF THE INDIANS OR WERE CONSUMED BY THE FLAMES EXCEPT ONE DAUGHTER WHO WAS CARRIED INTO CAPTIVITY BY THE INDIANS.

Of all the fears that haunt us, there is nothing to compare to the fear that we may have wasted our lives with nothing to show for it.



Nobility of character, especially Christian character, is within the reach of all.

BISHOP

PART II

"One generation comes,
Another goes and mingles with the dust;
And thus we come and go,
Each for a brief moment filling up
Some little space; and thus we disappear
In quick succession. And it shall be so
Till time in one vast perpetuity
Be swallowed up."

GARDNER BISHOP
1803-1880

Gardner Bishop was born in Cayuga, New York, in 1803 and was the only son of **Seth*** and **Sybil Bishop**, who also had New York as their native state. They were able to give him a good education and the nurture of a good Christian home. Education in those days was not obtained as easily as now. It was only people of means that were able to educate their children. In his early manhood he studied medicine, but never seemed to put it to use only on special occasions. He was later connected with the building of the Erie Canal, which traverses the state of New York today from Buffalo to Troy, connecting Lake Erie with the Hudson river. Then he went to western New York, and there married **Naomy . . .**, settling near Lockport. Several children were born to this union but only three lived to attain mature age: **Anna, John,** and **Gardner Clark Bishop**.

Gardner Clark Bishop, born in 1832, married **Hannah Cummings** in March 1857 making their home in Newstead, New York, where they lived several years. While there, three girls were born: **Polly Lavina, Helen, and Caroline.** They moved to Canada later where **Philander** was born. In time they moved back to Newstead where **Lorenzo** was born. In 1869 the family came to Michigan, accompanied by the grandfather, and settled at Genesseeville. They moved from there to a farm southeast of Chesaning in 1871. Five years later in 1876, **Arthur** was born. **Minnie**, another daughter born in 1869, died in infancy. In 1880 the grandfather died and was buried in Easton cemetery. The memory of this dear old man will always abide with those who knew him. He was always so kind and good. One never saw him angry.

Our father, **Gardner Clark**, passed on 37 years ago (March 5, 1889). Mother followed in 1911. The second daughter, **Helen**, died in February 1920.

Polly (Bishop) Wismer
July, 1926

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*This account of the **BISHOP FAMILY HISTORY** was given at the first Bishop family reunion in 1926 by Polly (Bishop) Wismer. Her account of Seth Bishop as the father of Gardner Bishop is later disputed by Lorenzo Bishop, her brother. Lorenzo has stated that there is also a family tradition that alleges their great grandparents were John & Mary (maiden name unknown) Bishop. The 1850 U. S. Census of Newstead, NY states John Bishop, age 70, family 1604, came from Vermont. His wife, Mary, age 69, came from Rhode Island. By the 1960 U. S. Census, it appears that his wife had died and he was living in the family of his son, Gardner, family 590 [shown as only 76 years old when he should have been 80 according to the 1850 U. S. Census]. In the 1860 U. S. Census, he is listed as being born in the state of New York. The search goes on for the true ancestry of Gardner Bishop.

The following account was added to the family history on July 8, 1954 by Wells V. Bishop, son of Arthur Bishop.

"On page 60 of FIRST CENSUS OF THE UNITED STATES 1790 the name of Seth Bishop is found as living in Canaan Town, Columbia County, New York. He had one son over sixteen, three sons under sixteen, and four daughters.

One of the sons of the Seth Bishop of 1790 was evidently named Seth, who thirteen years later had a son named Gardner. In 1803 Seth Bishop the first would have one son over 29 years and three sons under 29."

The family of Seth and Sybil (?) Bishop:

1. Gardner, b 1 Feb 1803, Cayuga, NY; d 18 Feb 1880, Saginaw Co., MI, m Naomy . ? ., b 24 Apr 1805.

2. Olive, b ? , d 15 Apr 1872, Saginaw Co., MI, m ...Robinson

The family of Gardner and Naomy (?) Bishop:

1. Anna, b 3 Dec 1821

2. Sibbel, b 4 Dec 1823, died young

3. John, b 17 Dec 1825

4. Polly Lovina, b 24 Jul 1827, died young

5. Sally Jane, b 24 Aug 1829, died young

6. Gardner Clark, b 1 Jan 1832, d 5 Mar 1889 Chesaning, Saginaw Co., MI, m 21 Mar 1857 Hannah Cummings, b 8 May 1840, daughter of Elijah and Caroline (?) Cummings, d 19 Jan 1911, Saginaw Co., MI.

7. Sylvenus, b 27 Mar 1834

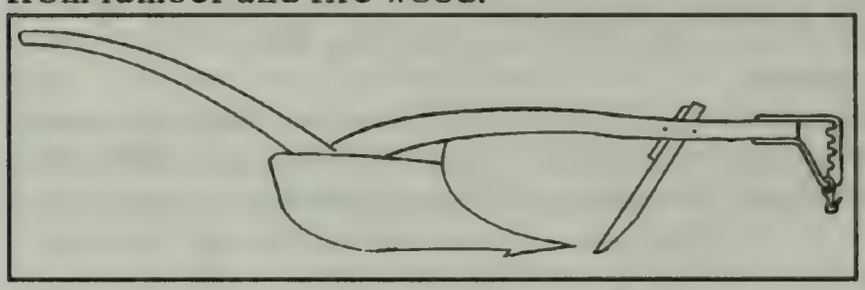
The following account of the household of Gardner Clark Bishop was written in 1953 by Mark L. Ireland, a close friend of Lorenzo Bishop [son of Gardner], who did some genealogy work on the Bishop family. Lorenzo Delbert Bishop's oral narrative:

"I was born in Erie Co., N.Y. , 17 Sept. 1866. When I was three, my parents Gardner Clark Bishop and Hannah (Cummings) Bishop moved their family of three girls and two boys to Mason, Michigan. My grandfather, Gardner Bishop, was a farmer, whose sister Mrs. Olive (Bishop) Robinson was his housekeeper.

After a short stay in Mason both families moved to Chesaning. My grandfather and father united to buy land from William Thayer, who was moving from his farm 1/2 mile N and 1 mile E of Easton to Chesaning. This was in 1869. We lived there until I was 16 in 1882. Soon after we settled on that farm, father's Aunt Olive (Bishop) Robinson, at age 64, died on April 15, 1872 and was buried in Easton

cemetery about 1/2 mile west of Easton. I was about 12 when my grandfather Bishop died and was buried in the same cemetery.

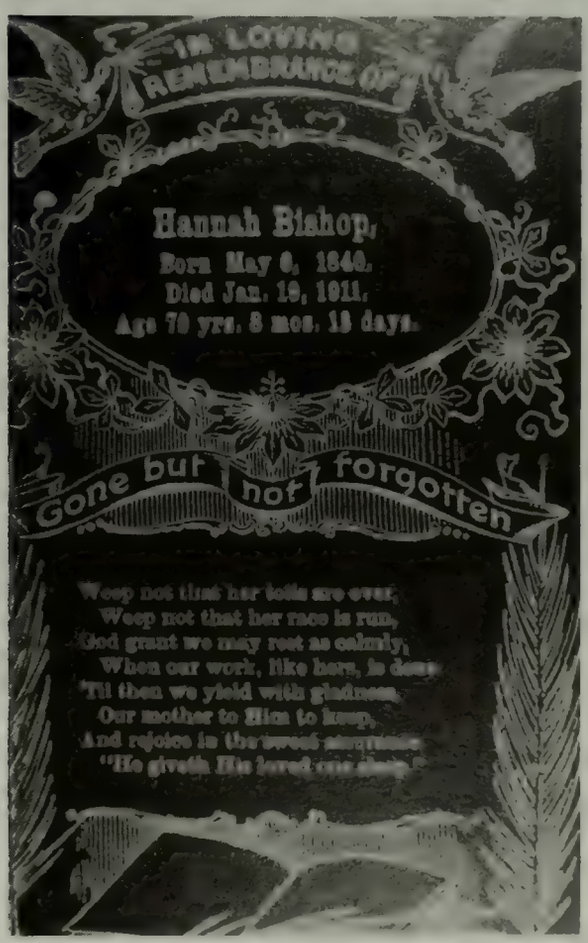
The Easton farm of 25 acres had been largely cleared of trees, leaving the stumps. There was too little timber left for much income from lumber and fire wood.

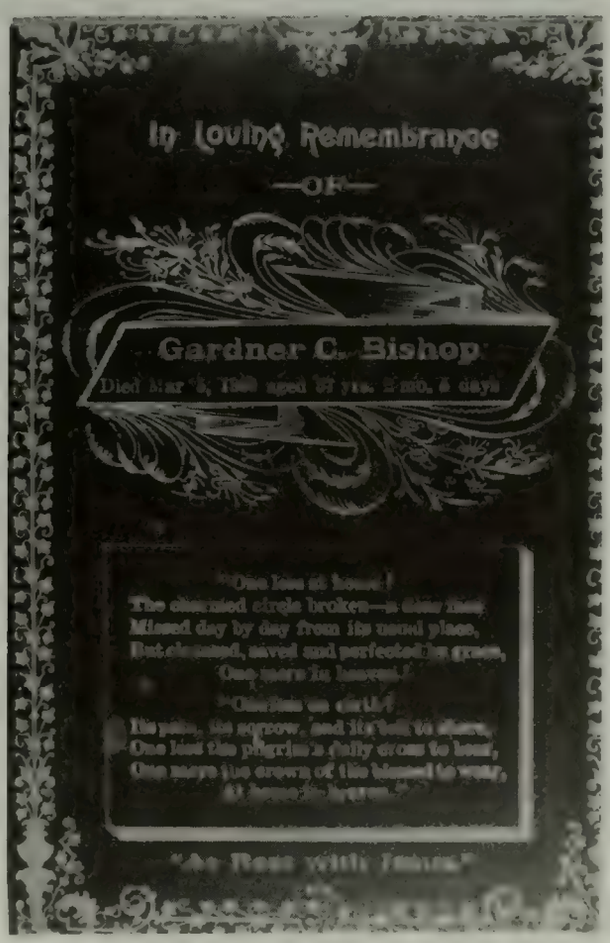


The first kind of a plow used was a light shovel plow with a coulter ahead. This coulter had to be slanting down to the rear with the point lower than the shovel plow point. The coulter would cut small or well rotted roots but would ride over large or too tough roots and thus prevent the plow point from digging under big tough roots. With this plow the ground between stumps could be loosened for planting. A few seasons later a breaking plow with a mold board that would turn a furrow about 4" deep and 12" to 14" wide was used. This plow had a coulter ahead like the shovel plow. Father went through these stages of plowing and breaking the land and even planted apple seeds, plum and peach pits, so the orchard began to bear before we moved to S 1/2 of S 1/2 of NW 1/4 of Sec. 17, Maple Grove Twp. This was a 60 acre farm with only 5 acres cleared.

Our house was a log cabin about 16 by 24 feet with the long way parallel to the road. The house faced south with the front door in the middle and one double sash window with small glass panes on either side of the door. Each end had one window like those in front. There were no windows in the rear. The logs were not flattened before being put in place. The ends were hewn to fit together so these straight round logs would rest on each other with small gaps between them. These spaces were closed with pieces of bass wood about four feet long split so they had a triangle cross section that made them easy to wedge in for chinking. Sometimes these pieces were nailed in place. The cracks were then sealed by lime and sand mortar over the chinking strips. On the inside my mother used to paste paper over the logs and mortar surface. When they built our log house on the 2nd farm, they hewed the logs into square timbers before putting them in place.

At first our parents, my brother Philander, two years older than I was, and I, all lived in this space. Our partitions were curtains which hung down close to the floor, made with boards 10" to 12" wide nailed with cut nails. At first we had candles made in the fall in a tallow candle mold, eight candles to the mold. Before we left that house, we had begun to use coal oil lamps, later called kerosene lamps. I cannot remember fire places any where I have lived except when I visited in town in 1915.


IN LOVING REMEMBRANCE OF
Hannah Bishop,
Born May 6, 1840.
Died Jan. 19, 1911.
Age 70 yrs. 8 mos. 13 days.
Gone but not forgotten
Weep not that her toils are over,
Weep not that her race is run,
God grant we may rest as calmly,
When our work, like hers, is done.
'Til then we yield with gladness,
Our mother to Him to keep,
And rejoice in the sweet assurance,
"He giveth His loved ones sleep."


In Loving Remembrance
—OF—
Gardner C. Bishop

We had not lived in this house but a few years before father built on behind the full length of the log house. The roof of this addition was a little lower than the eaves of the log house and did not have much slope, just enough to make the water run off. In going from the front to the back part, there was one step down. Our house had been built on the North Ridge and the ground sloped down behind the house. Even so that nearly flat roof was only high enough at the back part for a 5'6" man to stand up straight. One board partition divided the back part into a kitchen to the east and room with two double beds at the west end.

The cooking stove was moved from the older front log part to the north east corner of the addition and a iron heating stove heated the front part. My brother and I had to cut and carry the wood. Each stove took the same length of wood, but we burned the big chunks in the heating stove.

The kitchen stove had long legs, four stove lids and a high oven on the back side. Doors in each end of the oven permitted its use without working over the hot stove. The stove pipe went up the back side of the oven. We had iron kettles that fitted the stove lid holes for boiling water or food. Copper and tin boilers that would set on the top of the stove probably came later. I was too young to remember when my folks bought that kitchen stove. It was the first stove I remember.

When extra large quantities of hot water were needed for hog-killing, making soap, and apple butter, a large iron kettle in the back yard was used. I think this large kettle belonged to a neighbor who loaned it to our family."

The family of Gardner Clark and Hannah (Cummings) Bishop:

1. ***Polly Lovina, b 4 May 1858, Newstead, Erie Co., NY d 23 Oct 1953, m .?. Wismer 27 Dec 1880***
2. ***Helen Lenora, b 18 Apr 1860, Newstead, NY, d 16 Feb 1920, m .?. Kirk 19 May 1878***
3. ***Caroline, b 6 Jun 1862, Newstead, NY, d 11 Aug 1936 Shiawassee Co., MI, m Noah E. Allen 1 Apr 1878***
4. ***Philander Stephen, b 8 Oct 1864, Canada, d 7 Feb 1954, Shiawassee Co., MI, m (1) Lauren Skinner 3 Sep 1888 (2) Ada Huffman 1906***
5. ***Lorenzo Delbert, b. 17 Sep 1866, Newstead, NY, d 30 Dec 1957, Saginaw Co., MI, m. Grace A. Frink on 3 Jul 1889, dau. of Elmore B. & Eliza (Stowell) Frink***
6. ***Minnie, b 27 Sep 1869, Genesseeville, MI, d 9 Jun 1870***
7. ***Arthur J., b 29 Sep 1876 Chesaning, Saginaw Co., MI, d 12 Apr 1962, Saginaw Co., MI, m Laura Scholler 2 Sep 1896***

THE BISHOP FAMILY
1890

Caroline **Helen** **Polly** **Arthur**
Lorenzo **Hannah (Cummings) Bishop** **Philander**

PHILANDER P. BISHOP

1864-1954

by

Wade Wightman

I remember my grandfather as a tall slim six foot man who always seemed a little underweight. He continued to have a wiry body all his life. He smoked a pipe, usually in the work shanty that he built in the area near the barn. There were an endless number of empty Prince Albert cans of pipe tobacco that were scattered on all ledges in the barn and other out buildings. When we visited him, he always had a tie on even though the rest of his garb were work clothes. These ties were a trademark unusual among farmers. He never seemed to be without it even on the hottest work day. My earliest memory of him was at the age of four when he had the accident with his spirited team of horses. Word got to my mother, who was about two miles away, that they needed bandages. She grabbed a couple of white bed sheets and got there before they took him to the hospital.

The events in his early life have been recorded in letters that his first wife wrote to family members. His marriage to Lauren Alcea (Skinner) Smith, the daughter of Rev. Perry Zuinless & Elizabeth "Betsey" (Maxson) Skinner, took place in her home town at Oneida, Eaton Co., MI on September 3, 1888.

PHILANDER P. BISHOP & LAUREN A. SKINNER ON THEIR WEDDING DAY SEPTEMBER 3, 1888

The first letter was written in red ink during the next month to her parents and brother, Varien.

Chesaning
Oct. 28, 1888

Dear Parents and Brother, tonight finds us well and happy. I am not in distress as my ink might indicate to you but it is the handiest so I use the color. I received my trunk all right and nothing was broken——in my boxes I had my tureen and fruit dish broken. I got my fruit from Bellevue all right—— nothing was broken in that. We are just as cozy as can be. Philander has his corn to husk yet. He has his potatoes dug——had 60 bushels. He has 4 hogs fatting and will kill week after next. Pork is 7–1/2 here and higher in Saginaw. I have 28 chickens and milk two cows. Since I came here I have kept track of what I have sold and I have sold $10.16 worth of butter and eggs. I expect to board the schoolma'm this winter. Now father if I have not told all I know and a little more, I will give up.

Write soon. <u>from your ever hamsome daughter</u>

Father and Mother and little Brother,

Lauren says she had told all the news. I think she has told a little more then she knew for I wont have no Schoolma'm around here for the Boys to come and see. It takes to much wood. I know that by experience.

Varien I thought you were comeing out hear this fall to have a weeks hunting. We would like to have you come and we will drive to Saginaw and look the little town over and I will close hopeing to hear or see from you soon.

Philander Bishop

Grandpa's statement about boarding the school teacher has reference to his own experience in courting a school teacher--his wife. Grandmother qualified for teaching school each year by writing an exam. There is no record of the amount of education that she had acquired. In those days, an elementary teacher could qualify to teach school if he or she graduated from high school and passed a written exam. She qualified for the first time on September 22, 1876 when she was 18 years old. The exam was taken each year through the year 1888. She taught in Eaton, Barry, Clinton, and Saginaw counties until her marriage to Philander Bishop. Finances were a problem immediately after their marriage so she qualified to teach for a short time by taking the exam in March 1891. The Mills school, where she taught, was within a half mile of her home. The twins were born the following July so this ended her teaching career.

As most newly married couples in those times, they had very little money. Their income was small and a few pennies were difficult to save.

The following letter was from Lauren to her younger brother, Varien, who was still living with his parents.

Chesaning
Dec. 3, 1888

Dear Brother and Parents. We have been waiting to hear from home but am disappointed often. I will send that 75 cents for sending my trunk. I have had it several times but used it. Finally Philander said here is that money and dont use it again for any thing if you dont send it. I am not to blame for its not being sent. Write soon and let us know how you are. I should think you might come out here this winter. We will entertain you to the best of our ability and father might come if he wanted to. Mother will come in the summer.

Good by Lauren

GRANDMOTHER LAUREN BISHOP HAD TO TAKE AN EXAM EVERY YEAR TO QUALIFY TO TEACH SCHOOL. THE CERTIFICATE ON THE NEXT PAGE PREPARED HER FOR THE LAST YEAR THAT SHE TAUGHT BEFORE HER TWIN DAUGHTERS WERE BORN.

TEACHER'S THIRD GRADE CERTIFICATE.

No. Expires 189

Public Schools of Michigan.

Teacher's Third Grade Certificate.

Office of Board of School Examiners. County.

1891.

This Certifies That is a person of good moral character, and has passed a satisfactory examination in the branches required to entitle to a **THIRD GRADE CERTIFICATE** is therefore deemed qualified to teach in the Schools of this County, for one year from this date, unless this Certificate shall be sooner revoked or suspended. Her standing upon examination is as follows:

Orthography Reading Penmanship Geography Grammar Arithmetic U. S. History Theory and Art of Teaching Civil Government Physiology and Hygiene Average Standing

By Order of the County Board of School Examiners.

Chairman.

Secretary

Robert Smith & Co. State Printers and Binders, Lansing.

PHILANDER AND LAUREN'S FIRST HOME. NOTICE THE ROCKING CHAIR THAT LAUREN MENTIONED IN A LETTER TO HER MOTHER THAT SHE BOUGHT FOR HER HUSBAND.

The following letter was written two days after Christmas in 1888. She was obviously feeling quite despondent about her first Christmas and a past conflict with her father who was a Free Will Baptist minister. Lauren's marriage, just four months before, was her second marriage. She had married a Samuel H. Smith in Bellevue, MI on October 8, 1881 when she was 23 years old. It did not work out for some unknown reason. In a long letter to her sister, Adell, on March 8, 1882, she blames herself for the distraught caused her mother by the events that led up to the marriage and divorce. At the time the letter was written, she was staying with her brother, Homer, in Ovid, Michigan. The parts in bold type are author's emphasis.

"I feel as I could fly——my nerves are all unstrung. We have just received a letter stating that mother is sick...and the thought that I can't go and take care of her....I wish you would go up there but for Gods sake if you go or not, write to me or I shall die. If mother gets dangerous[ly ill] I shall go and take care of her if the devil stands at the door. ***I sometimes think, could I live if mother should die.*** *She loves me and thought it all* ***for the best for me to get married.*** *I must forgive if I expect to be forgiven. If you go home, don't say any thing to hurt her feelings but tell her* ***I am far happier than ever I was living with him.*** *What ails her, I believe, is worrying about me. I shall close and I wish you would write. It seems as if when I need the most letters I never get one. If there is a dog there that will write to me set him at it. From your unworthy sister.*

Lauren"

It took several years for Lauren's father to really forgive her for the events that led up to the marriage and divorce.

In a postscript to the same letter, she wrote:

"I feel rather hard towards father to think he would say he did not care if I married a brick negro. I never can forget it and lay it up against him, but mother is old and has had lots of trouble and I wish her last days might be her best ones."

In another letter, June 18, 1882, to her sister, Adell:

"I am quite well and enjoying myself as well as can be expected. I was reading your letter over again this morning and saw that you asked me what I left to Smith's and I believe I did not say anything about them in my last letter. I forgot it. I left three quilts——two were mine (one was Amandas dress). I would rather have that than all the rest. My dishes and a trunk full of my old things but nothing of any account. I shall never say anything about them. They can stick the whole thing where they are a mind to if they can live with them I can live without them. ...by your silence I should think you all were dead. I don't hear a word from Lep or Valorus nor their folks. I should like to hear from them through you if they don't want to write to me but don't say anything to them that I feel it, for maybe they are so engaged in makeing money that they don't think of anything but that mighty dollar. I remain ever the same to you Sister. Give my love to all inquireing friends.

Lauren"

Lauren's first marriage and divorce were black areas that her husband, Philander, would never discuss with his children. The twin girls were naturally curious about their mother's early life. However, when the topic was brought up, their father would become silent and the conversation would end immediately. He refused to talk about it. We can only speculate as to the events in the Skinner household that caused so much dissension and grief in this God-fearing minister's home.

Poverty, family problems, and homesickness were a burden for Lauren during the first year or two of her marriage.

Chesaning
Dec. 27, 1888

Dear Parents yours of 22d reached us in due time and found us well and happy. Father you ask forgiveness of all the past, if ever any thing had been laid up, gladly would I forgive, but not so, the forgiving I think would fit better on the other hand for which I ask, and if you and mother will come and see us we will call it all square. We have two rocking chairs one for each if you will come. I did not get any Christmas presents but Philander got a rocking chair. I suppose you would like to hear from Dick as you would from any of the children. He is well and lively and is a good cart horse. I would like to know if Varien got the 75 cents I sent him for sending my trunk.

Mother in all the letters I have got from home you have not even sent your love to us until now. I have wondered if it were possible for a mothers love to turn to hatred. I have dreamed of you and imagined every thing. I will not

complain more but live in hope that you will come and see us in the summer. Who teaches our winter school. I feel as if I were out of prison this winter and am enjoying my freedom hugely. I close and leave space for Philander.

Your daughter L

Well father Philander like every other man has not time to write so I will finish and send this today. He sends his love. Mother I have me a knew feather tick and took my old one for hen's feathers. Mr. Bearces killed 53 chickens and gave me the feathers so I make up two beds.

You did not send my Tida frame, did you? But I can get it some time. Now write and give me all of the news.

Mrs. P. Bishop

The following letter is to Lauren's brother, Varien Skinner, Roxand, Michigan. Lep is her older brother, Gillepsie.

Chesaning
Feb. 22, 1889

Dear Brother I guess you have forgotten that such a person lives as I for you have never written to me a word. I am still here on earth and would like to hear from you but would rather see you. We are well and enjoying ourselves as well as we can but while it is sleighing Philander is working so hard there is not much comfort. He makes two trips a day to Chesaning with logs. He got him a new pair of sleighs and paid for them in eight days which was

$25. If it would only come good sleighing for two or three weeks he could make between three and four dollars every day. But there is such a gale a blowing all of the time it blows the snow out of the road.

Varien, Will is going to get that money for me and he wants me to send the note to you and you take it up there and settle up. I have a little book account to take out and send it to Chesaning to Mrs. Philander Bishop and I wish you would see if Lep is going to get that what he owes me and send it all together. I have written to him but have not heard a word. We expect the man here one week from next Monday to make out the papers and I am anxious to hear if Lep will get me that for without it we are just that much short and both of us scrape every cent we can to make the first payment and if we cant make the next payments it will be because we are sick. We are going to Chesaning tonight to the party if it is not to cold. I think it is pretty cold. He is away skidding logs and we have a little lamb—— expect more any minute. The one we have is just as lively as it can be.

I get five eggs a day but the dumb cows have dried up entirely——maybe it is time as they are comeing in next week. We will have five cows this summer but I believe I will sell the cream as I have no cellar for my butter and milk.

I will close and Varien if you will take this note up to Will and see that the money is sent to me, all right, I will be very much obliged. Father and Mother owe me a letter. Now Varien will you write to me or no.

I remain Your Sister

Mrs. Bishop

In the above letter, Lauren is referring to the cows "coming in." It means the cows are ready to give birth to their annual calves. In the next letter, second paragraph, Lauren is referring to an allusive distant family fortune that is being probated. Refer to Mosher section for the details.

Chesaning
Oct. 20, 1889

Sunday afternoon and all is well. I am making lots of calculations on a good time when we get moved which will be next week. Philander went last week and got a load of apples for 15 cents per bushel--sweet and sour--expect to make cider tomorrow. I pickled one bushel of sweet apples yesterday. He is going up to the other place this afternoon to see that every thing is burning up here. It is so smoky we can hardly see. Yesterday Chesaning people had out three hundred men fighting fire for fear it would get in town--it did get to the school house but they succeeded in putting it out. How we need rain. His wheat looks bad--he has in 10 acres. Father we have 8 of the nicest little pigs you ever saw. They are two weeks old and just as fat as they can be. You would like to know if we are comeing out this fall. I think not until some of you come out here. We are too poor to come out there. You have plenty of money and no children to support while we are right the opposite.

I think Dug is trying to hire money to go to Albany to look after business. If he is a committee to settle the estate why don't he bear his own expenses

and when he gets the wad let each one pay his share of the expense that is his business, as I look at it. Of course if nothing comes of it he is as able to be the loser as any one else. It has been a query in my mind if he would not be the only one that would get much out of it. "Enough of this"

I have lots of house plants. The house we are going into is real warm so I can keep them this winter if we get a new heating stove. I am going to Church while Philander goes to the other place.

Monday Morning: I will finish this as P is going to town to get cider made and I can send this.

Mother do you dread the winter? I imagine hearing you say "Now I will just give you to understand I am not going to bring in any more wood." Write soon. Good by

Your daughter

He is ready

Mrs. Bishop

Chesaning

Chesaning
Nov. 17, 1889

Dear Mother it is not through neglect that your letter has not been answered but really I have not had the time to do lots of things that I aught to have done. We have been moving and are hardly settled yet. We have a much more comfortable house to live in this winter than last and a brand new "Capital Oak" stove to keep us warm. I have four rooms down stair and a good chamber. I have bed room, front room, butry, and kitchen. I have about 35 hens but now because eggs are 22 cents they don't lay but 2 or 3 eggs a day. I received a letter from Dug McCarger notifying me of the meeting at his house the 7th but could not come as were moving. What did they make out.

They are holding protracted meeting at the church which is only half a mile from our house and the school house is as near to us as Mr. Clay's house is to you.

Well we are both well and enjoying ourselves splendid. P is fall plowing a little.

The next letter was written five years later to Adell (Skinner) Corlis, her sister. In the meantime twin girls, Tessie and Bessie, were born in 1892 and a son, Leslie, was born in 1893.

Chesaning
Nov. 4, 1894

Dear Sister and Family. You may think me pretty mean not to write before this but I have had so much to do. I had fruit to can after I got home and sewing to do and house cleaning and every thing. P went and got apples and 12 bu. were windfalls so we have to peal apples every evening in order to save them. P got 9 bu. of winter apples and a barrel of cider so I shall have vinegar to last me 5 or 6 years.

When I came home P met us at Owosso. We started from Battle Creek at seven and I had to wait in Lansing until fifteen minutes after twelve and when I went to check my trunk over it wasn't there to check. So the bussman said he would find it and send it to Chesaning. So I gave him my check and next day P went to Chesaning and got it all right. Then when I got to Owosso I had to wait an hour and I was about to get my things together to get off I looked and someone had Bessie and I was just going to tell him I was going to get off the train and I see it was Philander. Well! You never saw <u>anything</u> so tickled as the girls were. They both got him around the neck and laughed and yelled until every one in the car was looking and I felt ashamed.

They made so much noise, but the baby did not know him. He now has 4 teeth and stands alone and is cuter than ever. We think I was fooling with Jessie the other night and caught her by the wrist and wrenched it so that P took her to the Dr. for fear it might be out of joint but he said it was bent and so bandaged it. I felt pretty mean to see her around with splinters on her little arm.

P has not all of his corn husked yet. He had 40 bu. of potatoes. P is going to Saginaw Wednesday with his hogs. He has six fatted.

I missed it in not going back home from B. C. [Battle Creek] for P was comeing up to fathers and stay a day or so and then I would have had help home. P killed our dog for Mr. Munro's cow died and thought he would not run any risk with the children now.

I will have to close for the baby has waked up and I must stop.

Write soon. I got a letter from Becky but have not answered it yet and one from Alice. I answered hers. Write soon.

Your Sister
Mrs. P. Bishop

The following letter was written over fifteen months later. It was written to her mother and to her brother and his wife, Varien and Olivia (Moskle) Skinner. Her mother was living with her youngest son. Lauren's father had died the previous year.

These letters were kept by family members and passed on to Tessie, my mother, on the death of her mother, Lauren (Skinner) Bishop.

Chesaning, Michigan
Feb. 16, 1896

Dear brother and sister and mother today finds us all well and enjoying our selves——as usual rising early and going to bed late. We have five pigs five weeks old. They are nice. I have been pieceing a crazy quilt this winter and have got it finished and now I am going for my carpet rags then I will be ready for spring. I want to raise lots of chickens and turkeys this year. My hens lay first rate this winter. I get all the groceries but the last I sold only brought 13 cents and first 22 cents a dozen. You want to know about P's deal in timber. I thought I would keep track of his deal this winter and see if it paid to work or not. He has a slat mill and saws his own lumber "Bass wood" I mean. He has sold $99 worth of lumber and $24.75 of logs and bolts and has yet on the ground 25,000 feet of elm at $8 per thousand. Now his expense is $75 for the timber and then he gets his brother at 60 cents a day and his lumber sawed for $3.00 per thousand so I guess he will earn a little. I am willing to work if I can see we are gaining a little. He calculates to put up his ice this week if it holds good and cold and he gets his logs out. He built his ice house last week while it

stormed and could not work his horses.

Now Mother if your health holds good I want to know if you will come here in the spring. I thought I would not ask you to come and get you animated to come and then have the rest think you could not come but you know how well I would like to have you come and stay just as long as you like. I dont think the children will bother you when it gets warm and they can be out of doors. I will have to close now for the children are making too much noise to think well.

I remain your Sister and Daughter,

Mrs. P. Bishop

Less than one year later, Lauren (Skinner) Bishop contacted pneumonia and died January 17, 1897, age: 38 years, 5 months, and 24 days. She was pregnant with her fourth child at the time of her death.

During a short adjustment period following Lauren's death, the twins stayed at their Aunt Dell's (Hiram and Adell (Skinner) Corlis) place near Battle Creek. Grandpa Philander visited them once during their stay there. For some reason, maybe money, he rode his bicycle and made it in one day. I doubt that there was a single road paved in those days. The girls were only five years old at the time, but they remembered the trip; especially the few moments that they talked while they laid under an apple tree, each curled up on each side of him in his arms. On March 7th, 1897, Grandpa wrote a letter to Adell and thanked her for the visit and said that "we all get along better than anyone would think we could." Grandpa's widowed mother, Hannah, stepped in right away and took over the household duties and reared the kids.

She stayed with them several years, until Grandpa became interested in the piano teacher that was instructing the twins. Great Grandma Hannah just could not understand why her son would want to become involved with another woman when he had her to raise the kids and do the housework. Apparently she was told that Philander and Ada Huffman were serious about their relationship. Anyway, her lack of understanding made her bitter about the whole affair. She packed her suitcase and moved to her other son's house. Naturally, there was a later reconciliation.

In Loving Remembrance
Holy Bible

PHILANDER P. BISHOP WITH HIS MOTHER AND CHILDREN FROM HIS FIRST MARRIAGE
1900

TESSIE **HANNAH** **LESLIE** **PHILANDER** **BESSIE**

Gladys (Bishop) Maxwell, daughter of Philander P. & Ada (Huffman) Bishop, continues the family history during his second marriage.

THE PHILANDER BISHOP CLAN

by

Gladys (Bishop) Maxwell

It befell my two sisters and I to spring forth from the Philander branch of the Bishop tree. His name was actually Philander Stephen, but detesting the name Stephen, he dropped it and put the initial "P" in its place. He preferred to be called "Phil" and later he always signed his name P. P. Bishop, thus casting off both Philander and Stephen.

Several years after the death of his first wife he was married to our mother in 1906. They lived on the Bunting farm west and south of Henderson, Michigan until 1911 when we moved to our maternal grandparent's farm north of Henderson. This place is now owned by Wade and Jean Wightman.

Childish memories of the Bunting place linger with me still. Ferne was born in January 1907 and I made by debut in August 1908. Papa repaired harnesses on rainy days in a shed close by the house and he would let me watch him. He would also take me with him to the blacksmith shop in Henderson to have the horse's feet shod. Ruth came along in July 1911 and soon afterward we moved to the Huffman farm.

PICTURE FROM 1908 SEARS, ROEBUCK CATALOGUE

From my earliest recollection Papa was a member of the Odd Fellows Lodge and the Grange. He played a horn in the Odd Fellows Lodge band which delighted us all very much. There were many social affairs connected with these two organizations and we always went in the double buggy--Papa and I in the front seat and Mama and Ferne in the back. He was especially proud of the shiny back "surrey with the

HUFFMAN FAMILY c.1897
SEATED: JANE (FRICKE) HUFFMAN; JOSEPH HUFFMAN
MYRTLE TELFER, SISTER OF ADA; ADA HUFFMAN; MISS HURRY; EDITH SAWYER

State Patent #3212 was issued for Internal Improvement Lands in 1850. Joseph Huffman purchased the farm in 1880. In 1842, only thirty-eight years before Mr. Huffman acquired his farm, the first permanent settler with his family arrived in Rush Township by scow by floating down the Shiawassee River as there were no roads.

Joseph Huffman built a large house and barn in the 1890's that are in excellent condition today. This land has been a general farm up to the 1940's; farmed with horses, with a few cows, pigs, sheep, and a few chickens for cash income. It is now a cash crop farm rented on shares to a neighbor.

The farm became a CENTENNIAL FARM in 1980. Owners during this tenure were Joseph & Sarah Huffman (1880-1824); Ada M. (Huffman) Bishop (1924-1943); Wade & Jean Wightman (1943-to the present).

fringe on the top", but this one was reserved for very special occasions such as funerals which we seldom missed. Back in those days a funeral procession was a reverent occasion as the long line of slow-moving buggies traveled solemnly from the church to the cemetery.

Papa's first disappointment (though of brief duration) was when his third daughter, Ruth, was born. After all, weren't two girls enough when a hardworking farmer needed a boy? I am told that when Ruth, with the help of our good Dr. Soule, made her appearance, Papa's only expression was "Oh, Pshaw!"

After the move in 1911, Papa had much more land to farm. He worked hard six days a week from dawn to dark, but never on Sunday. Before the days of the tractor he walked hundreds of miles behind the plough, the dray, the cultivator, the steel roller and the grain drill. Then, after the day's work in the fields, he had to milk six or seven cows, feed all the livestock and bed down the horses--no wonder he snored so hard at night the neighbors could hear him a quarter of a mile away (in the summer of course with the windows open). Often in the middle of the night his legs would cramp and when we heard him groan, we came running from every bedroom in the house to participate in the rubbing process.

Sunday was his day of rest. The height of his enjoyment in the afternoon was to sit on a footstool with his head in our lap while we would "dig" his head with a fine tooth comb to remove the dandruff. We girls would fight over which one was to have the honored privilege. Sunday night also had its recompense. Especially in the winter, with the crackling red coals burning in the hard coal stove in the living room, he would sit in his easy chair reading the week's newspapers by the light of the Aladdin lamp, munching on apples and popcorn.

Different seasons of the year brought their own special duties--pleasure for the kids but work for the parents. At the back of the farm was a good sized "woods" of hard maple trees. Early in the spring when the sap began to run it was time to make maple syrup. Papa built a shack in the woods containing a huge pan in which to boil the sap. During the night he would go out and collect the sap and it was real scary to hear the crashing noise as he stepped over old logs and branches. After this experience, he often had a bout with pneumonia.

Apple butter time came in the fall after the apples were harvested. Our grandparents came, I guess, to be sure we made it according to the Pennsylvania Dutch recipe they had treasured from the past. They built a triangle in the orchard out of wooden poles, from the peak of which hung the huge copper kettle. With long-handled spoons, we all took turns stirring.

Papa was never opposed to progress. In about 1911 when the first automobiles came into being, he bought a car (if such it could be

called). We called it a "Poke" but learned years later that it was a "Pope"--a two-seater but with no doors in front and no top. Whoever delivered it parked it squarely in front of the shed door facing the yard. All the neighbors were standing around admiring the spectacle, so Papa got in proudly to drive it. Everybody moved away from in front of it but that was not necessary because he backed right through the shed door behind him. A few years later he invested in an Overland and farther on advanced to a Dodge and he never swayed again--a Dodge it was until his driving days were over at the age of 88.

Papa also took a lot of pride in his horses. He had a team of beautiful light gray horses which never walked like work horses should, but pranced even in the field. One day in June 1925 these horses became frightened at the whistle of a passing train and ran while Papa was hitching them to the steel roller. It threw him onto the ground and the edge of the roller caught his head, causing a deep gash in his forehead. I ran out and sat on the driveway holding his head in my lap until the ambulance arrived from ten miles away. He recovered in due time and was soon back at the old grind.

....WITH A DEEP GASH IN HIS HEAD, I HELD HIS HEAD IN MY LAP UNTIL THE AMBULANCE ARRIVED.

I must comment on our parent's discipline lest one think we were allowed to grow up like Topsy. I don't recall ever receiving lectures on proper behavior. We just knew we were expected to obey and any infringement of that rule would bring punishment. Of course we did disobey and we were punished. Once, when Papa had bought a shiny new car he gave strict orders that we were not to go near it. We girls decided to wash the buggy wheels with all that fine gravel in the grooves. Having accomplished the job to our utmost satisfaction, we couldn't resist giving a few strokes to the fender of the new car as we passed by. Night came and we were sitting on the steps of the back porch as Papa came walking solemnly up the path. He set down his two full milk pails, lifted me off the step and administered a good sound spanking. Ferne got it too and all he said was, "I told you girls not to touch the new car."

Another time Ferne and I had gone to bed and were talking and laughing. In another room Ruth (hoping to get us into trouble, I guess) called downstairs saying, "I can't go to sleep with those girls laughing." Papa warned us and the second time he said, "If I have to speak to you again, I'll come up there." Then we talked about how we would keep changing places so fast he couldn't spank the same one long at a time. That induced more hilarity and up the stairs he came. We forgot all

about changing places. Those are the only two times I remember being spanked by Papa.

With Mama it was a different story. Papa spanked--Mama switched and much more often. On the kitchen wall hung a picture a little outward from the wall and behind that picture she kept a goodly supply of switches. When we girls would get into a fight, invariably she would leave her "station" at the kitchen table saying, "Now that's sufficient, suffonsified and if there's any more, it will be superfluity." By the time she got to "superfluity" she had reached the switch, and how that switch did sting.

Papa was not a talkative man, but when he did speak it was with words of wisdom. He never would say an unkind work about anyone. Often people would give his name as a credit reference, and on the telephone in answer to such inquiries he would say, "If I can't say anything good about someone, I don't say anything. Nuff said!"

We seldom knew what Papa was thinking but we knew he loved us by the things he did for us--like making a swing for us in the apple orchard and then swinging us high--like making ice-cream sometimes at night after the day's work--like keeping his coat pocket filled with peppermint candy where we could reach it easily. Maybe we had to grow up before we could fully appreciate how good he was to us.

In August 1939,after waiting three years to adopt a baby, the day came when I was notified that we could get one. We did not have the required amount of cash to pay court fees, etc., and I knew Papa would send it to me if he had it. I sent a telegram from southern Illinois asking if he could help us. He didn't have the money either, but he loaded up a wagon with beans, took them to the elevator and wired me the money.

After our mother died, Papa came to live with my daughter and I for three years and I had the opportunity to repay him for his kindness. His last days were spent in the hospital with a broken hip. Then his mind reverted back to his younger days when he had worked in the woods sawing lumber. He had never told us about his experiences when he was a young man, and now we wished that we had asked him about it.

As he lay in the hospital bed, he would point to the ceiling and say, "See all that wood stacked up there. I did that all myself." I would praise him for his accomplishment, and when he finally closed his eyes in death, I'm sure it was with satisfaction that his had been a life well lived.

Gladys (Bishop) Maxwell
August 1987

The following was printed in the Owosso Argus Press on June 13, 1925.

FARMER IS BADLY INJURED IN FIELD

P. P. Bishop, Rush Township, Hurt as Team Runs Away Saturday.

P. P. Bishop, 61, prominent Rush township farmer, is in Memorial hospital severely injured as the result of an accident at his farm Saturday afternoon. He is suffering from a fracture of the skull, his jaw is broken, one arm is broken in two places, and he has numerous lacerations and contusions. He is also suffering from the loss of blood.

Mr. Bishop had returned to the field after dinner and was hitching his team to the roller. It is not known just what happened, but is believed that the team started suddenly and that one of the horses kicked him. The first intimation that members of his family, had of anything wrong, was when they saw a large cloud of dust, and Mr. Bishop's form flying through the air above the roller and the dust. The team ran away after the accident.

Members of the family hurried to Mr. Bishop's aid and found him unconscious, face downward on the ground. A physician was summoned and the injured man was taken to the hospital. He was unconscious until Sunday morning.

It is stated at the hospital today, that while Mr. Bishop's condition is serious, he will probably recover.

The family of Philander P. & Lauren Alcea (Skinner) Bishop:

1. ***Tessie Hannah, b 12 Jul 1892, Saginaw Co., MI, d 30 Mar 1975, Corunna, Shiawassee Co., MI, m Floyd B. Wightman 8 Oct 1908***
2. *Bessie Betsy, b 12 Jul 1892, Saginaw Co., MI, d 31 Jul 1985, Corunna, Shiawassee Co., MI., m Donald G. Warner 21 Oct 1909.*
3. *Leslie Glen, b 24 Dec 1893, Chesaning, Saginaw Co., MI, d 8 Jan 1976, m Alice Rourke, 3 Jul 1912.*

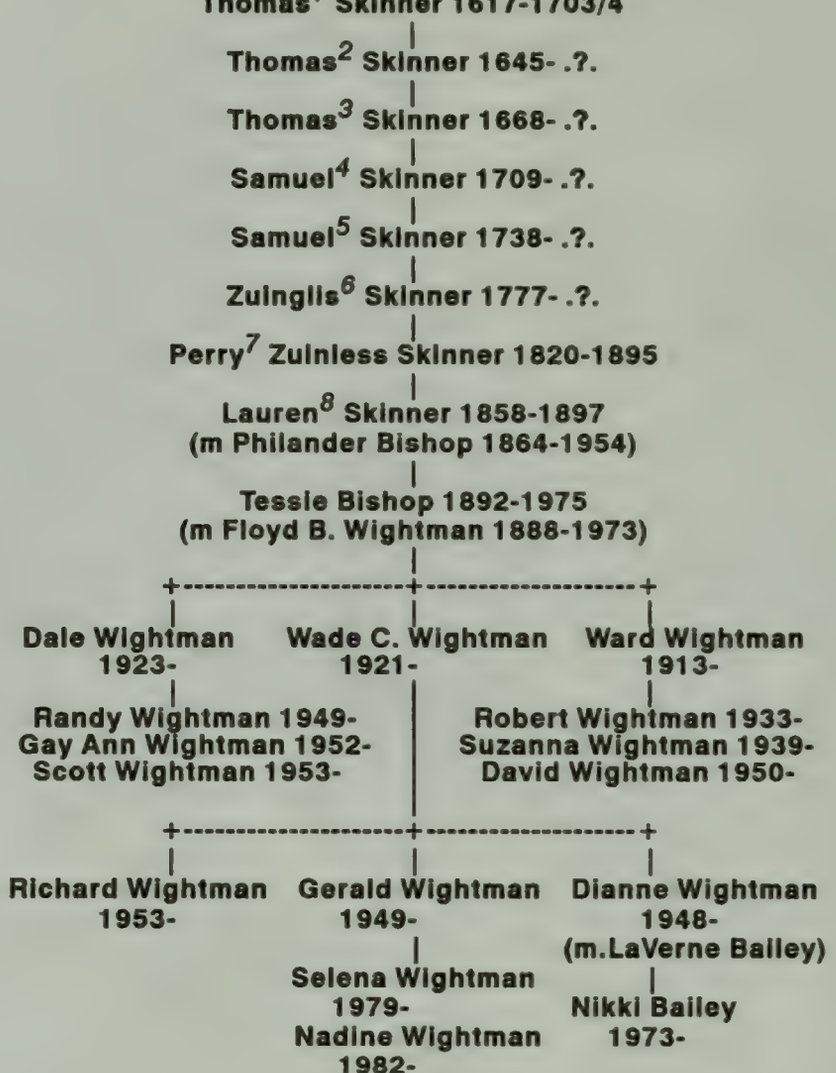
The family of Philander P. & Ada (Huffman) Bishop:

1. *Ferne, b 23 Jan 1907, Shiawassee Co., MI, m (1) Ellis Cook (2) Clarence Cook. Ferne is presently living in Colorado.*
2. *Gladys, b 29 Aug 1908, Shiawassee Co., MI, m (1) Miles Overton (2) Laurel Maxwell. Gladys is presently living in Cincinnati, Ohio.*
3. *Ruth, b 13 Jul 1911, Shiawassee Co., MI, m (1) Edwin Underwood (2) Ora McCargar (3) Richard Pierce. Ruth is presently living in Lansing, MI.*

Each family, however modest its origins,
possesses its own particular Tale of the Past--
A tale which can bewitch us with as
great a sense of insistent romance
as can ever the traditions of kings.
(Earth Memories by Norton)

SEATED: ADA (HUFFMAN) BISHOP
PHILANDER P. BISHOP
LEFT TO RIGHT: FERNE, RUTH, GLADYS

SKINNER ANCESTRY



When you have learned how to live, Life itself is the reward.

----Kushner

THOMAS[1] SKINNER

1617-1703/4

Sergeant Thomas Skinner, was born in Chichester, County of Sussex, England in the year 1617. He came to America from Chichester between 1649 and 1651. Thomas married, first, in England, Mary. She died April 9, 1671. He married, second, about 1680, Lydia, daughter of Daniel and Joanna Shepardson, of Malden, Massachusetts. She was the widow of Thomas Call. Lydia was baptized 24 July 1637; married Thomas Call 22 July 1657. He died November 1678. Thomas Skinner was admitted Freeman at Malden on 18 May 1653. He died 2 March 1703/4, 87 years old. Lydia died 17 December 1726. Gravestones are in the Malden cemetery. He became a selectman in 1680 and the same year he was made a sergeant of the Malden Company in the First Regiment under Major Gookin. Thomas Skinner was a victualler.*

IMMIGRANT

The children of Thomas & Mary ( ) Skinner:

1. ***Thomas, baptized Subdeanerie Parish, Chichester, England, 25 July 1645, married Mary, daughter of Richard and Mary Pratt, of Charlestown, MA. She was born 9 or 30 September 1643. They moved to Colchester, CT where she died on 26 March 1704.***
2. ***John, bpt North Mundham, England on 19 April 1647.***
3. ***Abraham, bpt Pallant Parish, Chichester, England on 29 September 1649, m Hannah. He died between 1693 and 1698. She died 14 Jan 1725/6.***

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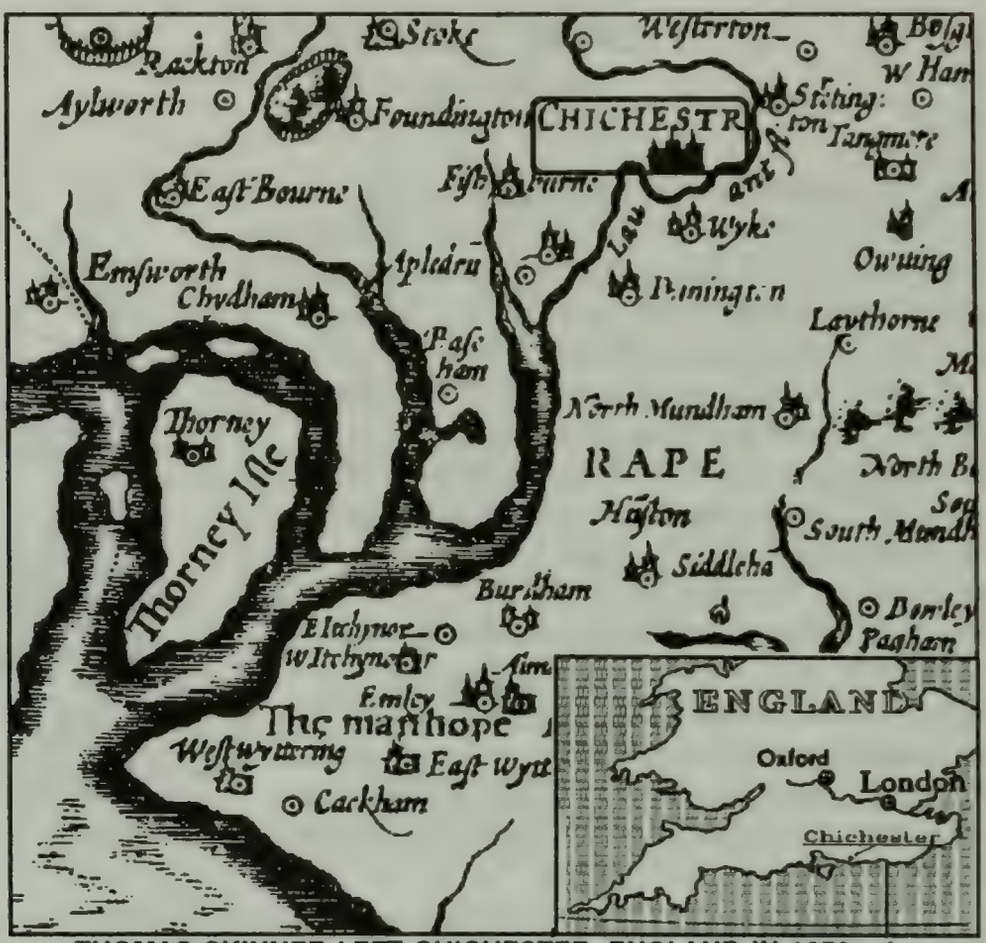
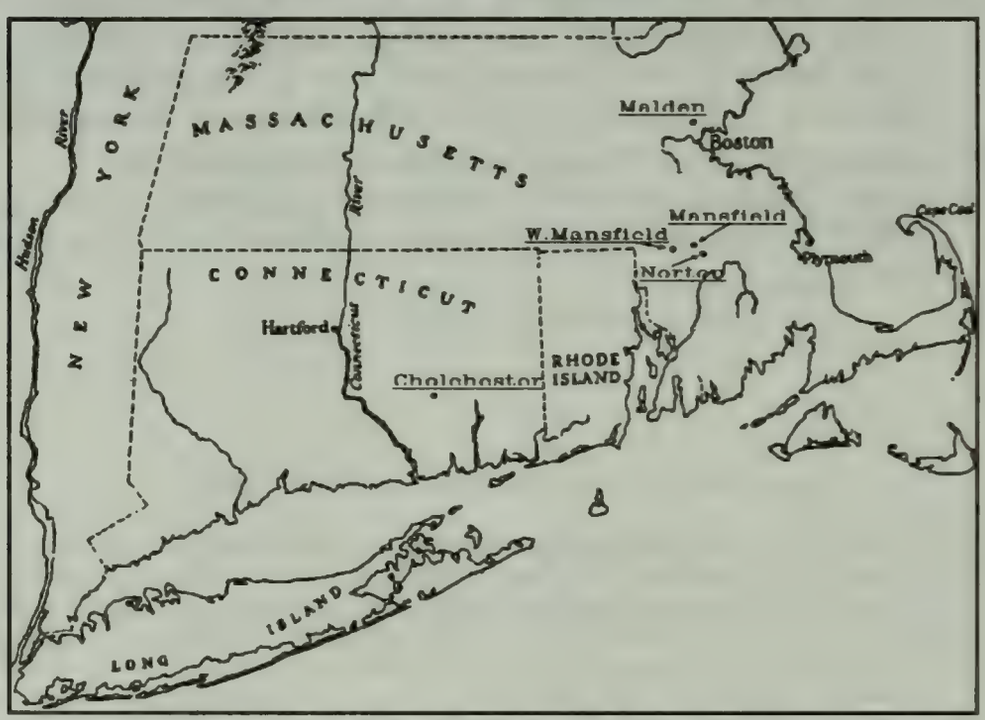
*Victualler--one who operates a tavern. The early taverns or ordinaries were not established just for the convenience of the travellers; they were the heartbeat of the towns. They were for the comfort of the townspeople, for the interchange of news and opinions, the sale of solacing liquors, and the incidental sociability. Connecticut, in 1644, and Massachusetts, in 1656, made towns liable to a fine for not sustaining an ordinary. A frequent and natural choice of location for establishing an ordinary was at a ferry. Usually the ordinary and the meeting house were close companions. Licenses were granted with the condition that the tavern must be near the meeting house. This way there was a certain amount of supervision by the minister and church members. Drunkenness was not tolerated and landlords and drinkers were heavily fined if this occurred.



THOMAS SKINNER LEFT CHICHESTER, ENGLAND IN 1650+-1.
MAP FROM JOHN SPEED'S ENGLAND PRINTED IN 1611.



THOMAS SKINNER SETTLED IN MALDEN, MA. HIS DESCENDANTS
MOVED ON TO OTHER SECTIONS IN MASSACHUSETTS,
CONNECTICUT, NEW HAMPSHIRE, AND NEW YORK.

Contemporary Records from Corey, **History of Malden**

Allotments and Settlements:--In the lower range was a lot number 12 of John Crow, 15 acres of this lot were sold by William Roberts to Rowland Lahorne in 1648. Six years later Lahorne transferred his purchase, with a house, to Thomas Skinner, "victualler," but it is soon found in the occupancy of Thomas Call, as a grantee or tenant of Skinner. The marriage of Skinner with Call's widow, Lydia, after 1678, returned the house and land to their possessor.

"To the hon'd Cort for the counti of Middlesex. Wee whose names are hereunder written doe well app'ue Thomas Skinner for Keeping An ordinary for the Accommodation of Travellers and such like accasions: humbly desiring he may by you be licensed herunto for our Town of Malden. 22:1:mo, 1651.
Thomas Squire; Jo. Vppam; Will Brakenbury; Jo. Wayte; Tho. Call, Selectmen. Richard Adams, Constable."

"1652, 26 May, In ans. to the petition of the inhabitants of Malden, the Courte doth Graunt liberje and license to Thomas Skinner to keepe an ordinary ther, in the roome and stead of John Hawthorne, who was formerly licensed there. Later the selectmen asked and received a broader license for "our Bro.," as is shown in the following petition and reply: To the hon'd Court. Wee whose names are vnderwritten, Desyre that our Bro. Thomas Skinner, may be lycenced to see strong waters And Wine to supplie the necessitys of the Towne, and Travellers, paying the Accustomed fees. Malden 30th of ye 10th mo 1653. John Vppam; Will Brakenbury; Thomas Green; Joh Sprague; Joh Wayte, Selectmen. 3(11)1653 Vpon the request of the Select Men of Maulden, This Court doth grant License vnto Thos: Skinner to retale strong waters in their Towne."

As Thomas Call was the first beer seller of Mystic Side, so to Thomas Skinner belongs the doubtful honor of being the first recorded dealer in "strong waters" in Malden. Although the latter remained in Malden until 1704, he appears to have soon retired from the "Ordjnarie" business. The following petition lies in the Court files: "To the honoured Court at Charleto 16; 4th mo. 1657. The Town of Malden being destitute of An Ordinarie keeper for Accomodating the Town and Countrie. It is the desire of the Selectmen of the sayd Town that A Bro. of the Church there; namely Abraham Hill may by this Court be licensed to keep an Ordinarie there. As Allso to draw wine for the better Accomodating both the Church and Countrie. Joh Wayte; John Sprague; John Uphame; Will Brakenbury. The Court Consents hereto 23; 4; 1657."

There was a petition To the Honoured Court at Charlestown 19;4;1660 [19 Apr 1660] that a fine that had been imposed upon the Church members be remitted. Thos: Skinner is mentioned as one who could not bear the fine.

4.10.82 voted. that the cutters and carts in ye Town cutt and cart one load of fire wood for Mr. Wigglesworth: on ye next second day. voted. Corp'l Jo Green and sergt Skinner overseers to se ye wood cutt and carted.

This "new plantation" at Quansigamug, which was the first attempt to settle the town of Worcester, is described as being "vpon the roads to Springfield about 12 miles west ward from Marlborough. A petition, dated May 27, 1674, contains the names of 29 persons to whom lots had then been granted and laid out. One of these signatures was Thomas Skinner.

In March 3, 1678-9, Thomas Skinner was one those interested in the plantation of Quansigamug, but it does not appear that he took personal part in the settlement.

11 3 mo. 1680, Sergt. Thomas Skinner appointed tithingman.

In the next town meeting after the one held in 1678 Sergt. Tho Skinn'r was elected constable. Thomas Skinner was again chosen the next year and his compensation fixed. March 8, 1679, voted Sergt. Skinner Constable for this yeare ensueing And the Towne to pay him three pounds. Thomas Skinner served alone as Constable in 1679 and 1680.

March 15, 1694-5 voted That Sargent Skiner shall have seuen akers of land in this comon for his life time next to Joseph flids lote after the 2,000 ackes is lade out and after his death to Returne to the towne.

March 28, 1695 voted That Sargent Skinners seuen accars of common wood land formerly granted him for his life time is now giuen to him and his wife and then to Return to his children.

The house and land which Thomas Skinner and his wife Lydia gave their son Abraham in February 1693-4 Midd. Co. Deeds X, p.534, had been the estate of her former husband, Thomas Call. The house stood near the southeasterly corner of Cross and Walnut streets. Abraham Skinner died soon after, leaving a widow to whom his father deeded the lot numbered 75 in the second division in consideration of maintenance "with meat, drink, and clothes for my life," May 27, 1698. Thomas Skinner died March 2, 1703-4 and his widow lived until December 17, 1723, when she died at the age of about 87 years.

In 1663 William Godden or possibly Gooden, as Goodwin was then and long afterwards pronounced remembered in his will, Mary, the wife of Thomas Skinner of Malden. William Godden, servant of Comfort

Starr, of Duxbury, might have been the father of Mary according to **Pioneers of Massachusetts** by Pope.

"Thomas Skinner of Maldon,***Husbandman,***upon a valueable Consideration moveing hereunto conveyed unto Abraham my Son all my housing and Lands lying and being in Malden, That is to Say my Dwelling house & Barn with three acres of land adjoining bounded southeast upon Goodman Whittemore, northeast by Abraham Hills land and comes out easterly with a point. Also 12 acres in Malden bounded southeast upon ye land of Nathanel Nickolls formerly William Larbey's land, northeast by the Highway, west by Abraham Skinner and on the east by Ensign Lines and Goodman Whittemore.

Provided yt ye above sd Abraham Skinner provide comfortable meat, drink, lodging, apparell and Physick during his natural life according to his degree and age and at his death a Convenient and decent funerall then do I vie and beqaueath unto my [son] Abraham all my moveable estate * * within doors and without to him and his heirs as aforesaid Hannah his wife and her Children by him. My son Abraham shall pay * * to my son Thomas Skinner forty shillings * * And to my wife Lydia forty shillings * * * If the above mentioned conditions are duly attended and p'formed by Abraham Skinner to ye above mentioned Thomas Skinner during his natural life then this deed remains in full force and virtue. Signed, Thomas Skinner, the mark of Abraham Skinner is presence of Samll Sprague Senr, William Green, Thomas Green.

"...ABOVE SD ABRAHAM SKINNER PROVIDE COMFORTABLE MEAT, DRINK, LODGING, APPARELL AND PHYSICK DURING HIS NATURALL LIFE ACCORDING TO HIS DEGREE AND AGE..."

I Thomas Skinner Senr have given possession of all my housing and lands unto my Son, Abraham Skinner, lying and being in Maldon all which Lands I have given my Son Abraham possession of by Turf & Twig according to ye Tenor of ye within mentioned Deed. In prsents of Samll Sprague Senr, Jacob Parker, Nathanll Nickolls.

Memorandu. I Thomas Skinner have formerly given unto Son Thomas Skinner about ye time of marriage and Since £35 in Rents, goods, & Cattell besides the forty shillings above mentioned."

Thomas Skinner, Senr, and Abraham Skinner acknowledged this Instrument, 2 Feb. 1693-4, before Will. Johnson, Justice (Lib. 10. p. 534).

THOMAS[2] SKINNER
1645-1725+-5

Thomas[2] Skinner was born in Chichester, Sussex County, England on July 25, 1645 and died in Colchester, CT. He married Mary Pratt, daughter of Richard and Mary Pratt of Malden. She was born Sept. 1643 and died in Colchester, CT 26 Mar 1704.

Thomas[2] moved from Malden to Colchester, CT about 1700, where he was an original proprietor, and for many years a prominent citizen, holding many town offices.

IMMIGRANT

The children of Thomas[2] & Mary (Pratt) Skinner:

1. *Mary, b 3 Nov 1666*
2. ***Thomas[3], b 3 Nov 1668***
3. *Abraham, b 16 Jun 1671*
4. *John, b 5 Apr 1673*
5. *Richard, b 2 Jun 1675, m Hannah Pratt*
6. *Joseph, b 13 Jan 1678, d 18 Jan 1725*
7. *Hannah, b 13 Jan 1678, d 21 Oct 1728*
8. *Benjamin, b 30 Jan 1681, m Elizabeth ...*
9. *Ebenezer, b 30 Jan 1684, m Abigail (Brown) Lord*
10. *Nathaniel, b 27 Jan 1686, m Mary Gillett*
11. *Abigail, b 17 Feb 1691, m Ebenezer Mudge*

THOMAS[3] SKINNER
1668-1758

Thomas[3] Skinner, was born in Malden, MA on 3 Nov 1668 and died prior to 19 May 1758 at which date his will was probated. He moved, with his parents to Colchester, CT. He later moved to that part of Norton, MA now known as West Mansfield. According to Clark's history of Norton, he married Hannah Carpenter about 1694 and had eight children. His will, on record in Taunton, Vol. 16, page 57, gives the names of his children as well as the names of various lots of land belonging to him on the "Old Collony Line" and on the Wading river. It shows him to have been very fortunate in worldly wealth.

Thomas Skinner was chosen first schoolmaster in Norton in 1719.*

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*Evidence does not really indicate which Thomas was the school teacher. Thomas[4], his son, was old enough and could have held the job.

The children of Thomas[3] & Hannah (Carpenter) Skinner:

1. *Solomon*
2. *Hannah, m John Grover*
3. *Esther, m Ebenezer Bruntnall*
4. *Benjamin*
5. ***Samuel[4], b April 1709***
6. *Joseph*
7. *Thomas*
8. *Elizabeth, m Benjamin Hall*

SAMUEL[4] SKINNER
1709- .?.

Samuel[4] Skinner was born in April 1709. He married in Norton, MA on 10 Mar 1736/7, Elizabeth Grover.

The children of Samuel[4] & Elizabeth (Grover) Skinner:

1. ***Samuel[5], b 2 Feb 1738, m Martha Grover***
2. *Amos, b 28 Aug 1739, m Elizabeth Grover*
3. *Elizabeth, b 28 Aug 1739 - (twin) - d Mansfield, MA, (a pauper) 9 May 1812, aged 73 years*

SAMUEL[5] SKINNER
1738-

Samuel[5] Skinner was born at Norton, MA on 2 Feb 1738. On 20 Aug 1761 in Norton, MA, he married Martha Grover (his first cousin), born Norton, MA 12 Jul 1738, the daughter of John & Hannah (Skinner) Grover.

Samuel moved to New Hampshire in 1778 and was one of the early settlers of Monadnock No. 6 (afterwards incorporated as Packersfield and Nelson). He practiced medicine there for many years, residing on the Charles Flood place.

The children of Samuel[5] & Martha (Grover) Skinner:

1. *Samuel, b 9 Jan 1761*
2. *Martha, b 27 Sep 1763*
3. *Hannah, b 25 Feb 1765*
4. *Joseph, b 13 Mar 1766, d 27 Dec 1767*
5. *Laban, b 30 May 1768*
6. *Luther, b 5 Jan 1770*
7. *Lurena, b 6 Jul 1771, m Amos Boorn*
8. *Pepprill, b 8 Jul 1773, m Lucy Abbott*
9. *Barbara, 26 Feb 1775*
10. ***Zuinglis[6], b 25 Jul 1777***

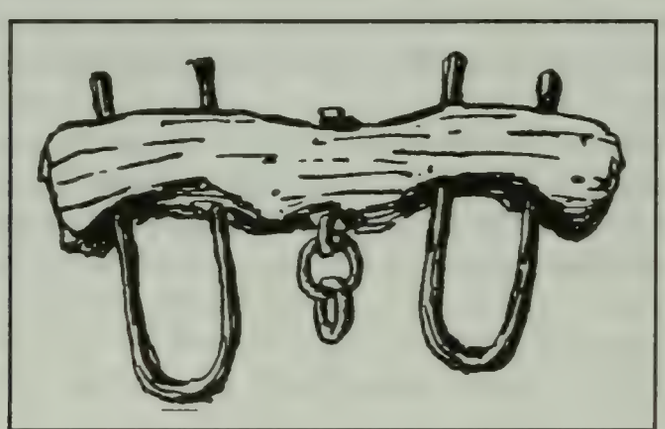
ZUINGLIS[6] SKINNER
1777-

Zuinglis[6] Skinner was born in Mansfield, MA on 25 Jul 1777. Zuinlius Skinner was listed on a roster for the War of 1812-14 as follows:

> SKINNER, ZUINLIUS Served in company of Capt. John McNeil Jr., 11 Regt.; on Pay Roll for January and February, 1813. Ref: R. & L. 1812, AGO Page 17.

The probable child of Zuinglis Skinner:

1. ***Perry Zuinless[7] Skinner***



PERRY[7] ZUINLESS SKINNER*

1820-1895

Perry Zuinless Skinner, of Leoni Township, Jackson County, Michigan, first appeared on the public records when he was twenty years old. He married Betsey Maxson (see Maxson section) of the same township on 16 Aug 1840. They were married by Harry S. Limbocker, M. G. with Roswell Maxson and Lucy Maxson as witnesses. Roswell was her brother. Lucy was probably a sister-in-law, although Betsey had a sister named Lucy. Roswell's wife was the former Lucy Eastman.

There is no doubt that Roswell had a great influence on Perry and Betsey's future life. Shortly after the wedding, they followed Roswell and his wife into the wilderness of Eaton County.

Because of this influence, a brief statement should be made about the movement of Roswell Maxson. In 1837 he had moved to Jackson County with other Maxson family members. That same year he purchased land in Chester and Roxand townships in Eaton County and intended to settle at once. His entire family was sick, however, and could not be moved from Jackson County. He had lived alone in the woods for three weeks, looking at land, and forded Grand River nine times in coming from Jackson to Eaton County. After the presidential election in 1840 [when he cast a vote for "Old Tip"], he moved with his family to his land in Chester. He had previously hired a man to cut 100 acres of timber for him, but little had been done. A small log shanty was erected, which had neither doors, windows, nor chimney, and was roofed with troughs.** To get in, it was necessary to step over a log two feet in diameter. The family lived in this shanty through the winter, which was a severe one, and built a log house the next season [1841]. When Roswell moved, there was only one family living in that part of Chester. A Leonard Boyer had settled about 1837--the same year that Roswell had purchased his wilderness land.

Roswell Maxson was an enterprising hard-working man. At various times he farmed, operated a grocery store, owned and operated a steam saw mill and was the Justice of Peace of Chester Township during 1843 and 1859.

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*Circumstances have made it almost certain that the ancestry of Perry[7] Zuinless Skinner is correct. Perry's obituary states his birth as being in Essex, Essex County, New York in 1820. His middle name of Zuinless was a natural supposition to associate with Zuinlus (sp.) Skinner who was on the 1820 U. S. Census for Essex, Essex County, NY. All other Skinners in Essex at that time had to be rejected.

**The roof slanted in only one way, and was made of troughs from small basswood trees. They were cut the right length, split in the middle and hollowed out with the ax, and laid close together; then other similar troughs were made and turned bottom up over the edges of those already laid so as to make a fairly tight roof which protected from rain; but was not prbof against snow.

Soon after his marriage, Perry Zuinless Skinner became a minister of the Free Will Baptist* faith.

In 1841 Rev. Skinner took his family into the wilderness and settled on land in Chester Township, Eaton County. He organized a Free Will Baptist church** with only four members--he, his wife, and his in-laws: Roswell and Lucy Maxson. One does wonder if he felt a little like Jesus who never had a church edifice. "Wherever two or three are gathered in my sight" constituted his church, Jesus said. The Skinners and Maxsons, as well as the other early pioneers, needed a strong religious faith to get them through disheartening lonely times. Death, disease, hard work, and few luxuries were constantly part of their lives. The Christian Religion and the teachings of Jesus was there to give them that mental capability and tranquility to accept the lot of the common man with its poverty, its forlorn, its crippled, its despondent.

Although being a preacher was his mission in life, he had to provide a living for his family. On his arrival in Chester Township, he worked for Henry A. Moyer**doing "chopping" [clearing land]. Soon after he purchased some land and remained there for eleven years.

It is probable that Perry & Betsey Skinner moved from Jackson to Eaton counties with an entourage of a ox-team, a wagon, a milk cow, household goods, and some farm tools. His tools probably included an ax, hammer, scythe, rake, shovel, hoes, forks, one-bottom plow and very little else. In all likelihood, the Skinners were able to buy sheep and swine from their new neighbors.

That part of Eaton County had been settled for two years and a pathway had been cleared following the Indian trails. Travel was not easy even in the best of weather. They had to ford the Grand River as no bridge was built until the year of 1847.

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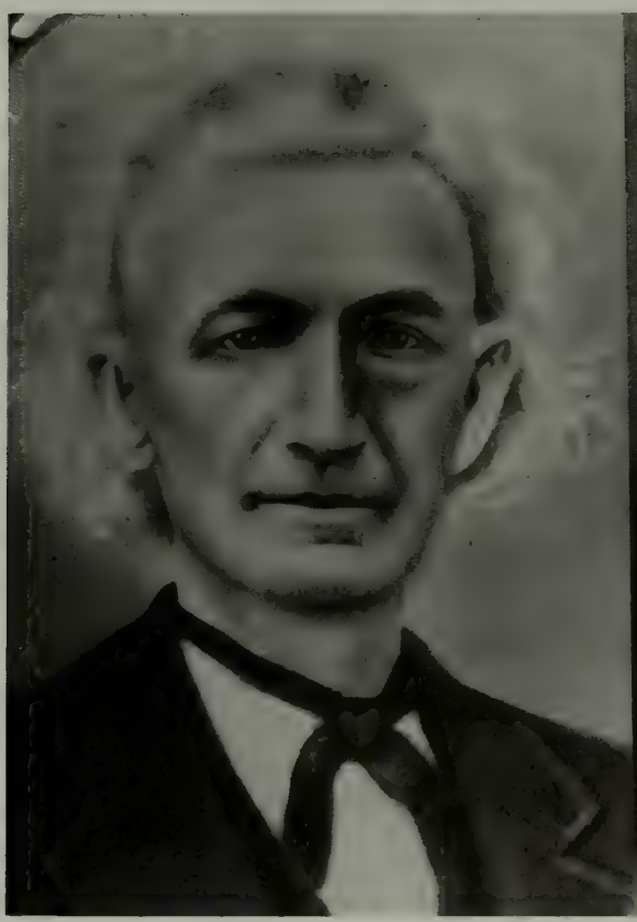
*The Free Will Baptist faith "emphasizes a free salvation and the freedom of the will, and reject the doctrine of the final perservance of the saints. They are Trinitarian, Arminian, evangelical; holding to immersion but practicing open communion; in church government Independent:-that is strictly congregational." Baptist Encyclopedia.

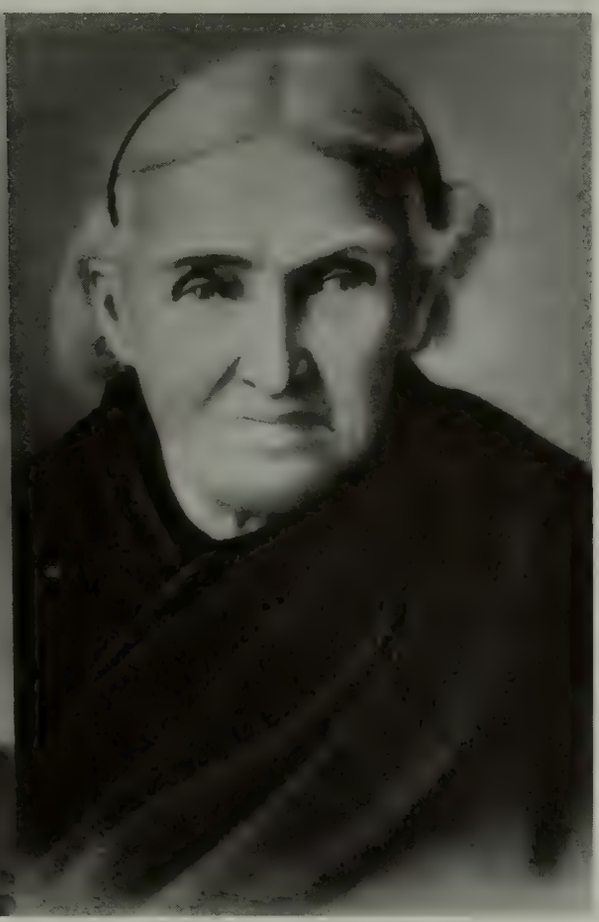
**About 1861-62 the Close-Communion Baptists commenced a frame church at Moyers' Corners, but did not finish it. It was purchased by Roswell Maxson, who moved it to a location in Chester Township half a mile East of the Corners, finished it, and prepared it for use as a church for the United Brethren, who organized about this time. This church was formed mostly by members of the old Freewill Baptist organization.

The Freewill Baptist Register of Dover, NH [in the American Baptist Historical Society, Archives Center, P.O.Box 851, Valley Forge, PA 19482] contains denominational statistics. Perry Skinner is listed in Michigan under the Grand River Quarterly Meetings at three church locations: Chester, Roxand, and Benton (postal address--Grand Ledge). Because the 1845 listing is in italics, the indication is that Rev. Skinner was licensed to preach but not yet ordained. That status changes with the 1849 entry. His obituary could have been erroneous in reporting his ordination in 1841. However, a possible explanation may be that Rev. Skinner had to present himself before another ordination council after a move West. Another possibility might have been the difficulty and delay of reporting statistics during that time period.

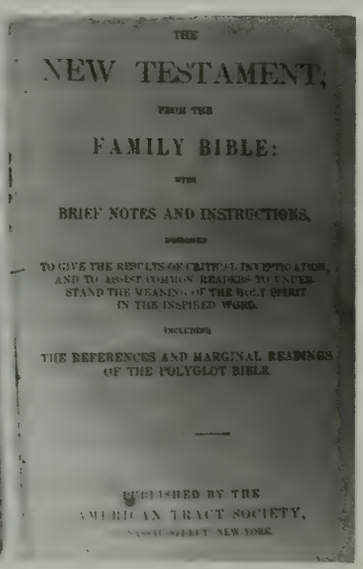
***H. A. Moyer came to Michigan in December 1839. He taught school early in life and was probably helpful in getting the log school house built and in operation that Betsey taught in when she arrived two years later.



REV. PERRY ZUINLESS SKINNER
1820-1895



ELIZABETH "BETSEY" (MAXSON) SKINNER
1816-1903



P. Z. SKINNER'S BIBLE, DATED 1862. INSCRIPTION ON INSIDE COVER: "P.Z.SKINNER BOOK ONEIDA EATON CO. MICH 'READ THIS BOOK AND PRACTIS ITS LAWS OR DIE AND GO DOWN TO RISE NO MORE.'" BIBLE NOW OWNED BY WADE C. WIGHTMAN.

REV. PERRY SKINNER'S CABIN INTERIOR COULD HAVE LOOKED LIKE THIS PICTURE OF A TYPICAL MICHIGAN CABIN INTERIOR. ***FROM THE STATE ARCHIVES OF MICHIGAN***

The first thing that Perry had to do was build a house for his family. As there were no sawmills, this meant that a log house had to be built. It is not known how large a house was built, but a typical size was twenty by thirty feet. Logs sufficient for the walls of the house were cut and drawn by his ox-team to the spot selected for the house. His neighbors and probably the Maxsons were invited to the raising. Two logs were laid parallel to each other and the right distance apart. A saddle was made with the ax on the upper end of each log and shaped like the ridge of a house. The logs were then rolled up on these ends and notches cut in them to fit the saddles on the logs below. When these logs were placed, saddles were made on the top of their ends and then other logs were rolled across. One man was stationed with an ax at each corner to make the saddles and notches as the logs were rolled up. When these walls were seven or eight feet high, hewn joists were put across to support the chamber floor. Three or four tier of logs were laid above these, then the side logs were drawn in so as to make the right slant for the roof. This was made of "shakes" or shingles, three feet long, and held in place by long poles laid across them. The floor

was made of "puncheons," or slabs split out of logs, five or six feet long and hewed on one side to smooth them and take out the "twist." A fireplace was made at one end, by pounding in next to the logs a layer of moist earth, or clay, ten or twelve inches thick to make a chimney back and protect the logs from the fire. The chimney itself was built up of sticks like laths and plastered mud. The spaces between the logs in the wall were filled as closely as possible with split sticks of basswood, and then spaces were plastered on the outside with mud. The logs were cut down for the doors. The latch was of wood--perhaps 18 inches long and so heavy it would fall of its own weight. A leather string was attached to it and passed through a hole in the door so the latch could be raised from the outside, and when the door was to be fastened for the night all that was necessary was to pull in the latch-string, and it was securely bolted. So it came about when a man wished to assure a friend that he would be welcome at his house at all times he would say, "Come when you will, you will find the latch string out."

As time went on, and more room was required, another similar house was built, standing end-to-end with this and about 12 feet distant. The intervening space was roofed over and was used for the storage of axes, hoes, scythes, rakes, forks, saddles, and harnesses, and the smaller agricultural implements. This cool hall also furnished a comfortable lounging place while taking a nap at noontime on a hot summer's day. In this way one house became the kitchen and workshop and the other the parlor and sitting room and place for social enjoyment.

Betsey was fortunate if she had a large dry-goods box that she could use for a closet and table, while she cooked the meals beside a green stump outside. The bedstead was made by putting one end of a pole between the logs and supporting the other in a forked stick, which was driven into the ground between the puncheons of the floor, and then placing other poles so one end would rest on this one, and the other inserted in the space between the logs around the corner of the room. On these were placed such other bedding as was at hand, either small brush or ticks filled with leaves or hay. There were some advantages in this primitive way of living. There was no woodwork to be cleaned and only six lights in the window to be washed. If the room was swept across the puncheons, the dirt all disappeared between the cracks in the floor. When Roswell Maxson built his sawmill, luxuries began to appear in that part of the county. Perry and Betsey could then have a tight board floor and a board table. A regular bedstead probably replaced the poles. The new posts had mortises in them and the side pieces had tenons on their ends to fit the mortises. These side pieces had holes bored through them about eight inches apart and a long "bed cord" was drawn lengthwise and then crosswise and tightened with a winch, and thus a good support was made for the bed. Underneath this was another

smaller one on castors that was drawn out at night for the children. This was the "trundle-bed." In the other back corner of the room was another bed, for the use of the school-master or any other guest. A ladder in one corner led to the one chamber above. Here were sleeping accommodations for 10 or 12 persons in beds arranged round the outside of the room. It would be quite a shock for us today to be expected to occupy the same room with both sexes, especially when it came time to undress for the night. Our forebears learned to remove modestly their shoes and stockings, collar, coat and vest in the presence of company. By setting on the edge of the bed, you could lift the corner of the bed covering and throw it over your limbs and under this protection withdraw your pants and wheel around into bed. The women would stand up in the bed and quietly slip down out of their clothing into the bed. Not many of the our pioneers in those days indulged in the luxury of night shirts. It must have been more difficult to be modest when it came time to take their weekly bath on Saturday night.

Perry and Betsey Skinner prospered. By the summer of 1850, Perry had cleared 15 acres of his thirty acre farm which made it worth $250. His farm tools were simple and probably worth about the same as when he went into the wilderness nine years before. His ax, plow, hoes, scythe, rake, wagon, ox harness, and forks retained their value of $50 that the census taker evaluated on that June day in 1850. Perry had one cow giving milk, the two oxen that did his farm work, two sheep, and fifteen pigs for a total livestock value of $57. Perry and Betsey had 95 pounds of butter on hand which was a lot for one cow to produce. They had just slaughtered some animal worth $12. Perhaps this was a cow that helped produce all of that butter. They also had the following when the census taker came by:

4 Bushels Wheat
50 Bushels Corn
6 Pounds Wool
12 Bushels Irish Potatoes
15 Bushels Buckwheat
95 Pounds Butter
3 Tons Hay
300 Pounds Maple Sugar
$10 Value of Homemade Manufacturing

No chickens were listed in the 1850 census figures. Perhaps the predators made it impossible to raise them.

The Skinner income was supplemented that first year by Betsey when she got the job of teaching in the first school in that township. In the winter of 1841 a log school house was built on the south line of the township, at Moyer's Corners. This was one of the

first schools* in the township, and if any were earlier, they were in the northwest part of the township. Betsey's salary was not much according to modern standards. The going rate at that time was $1.25 a week and board for women. Betsey probably even got less as she resided at home. A man might get as much as $2.50 a week and board. Men were hired to teach in many schools because of the more hazardous working conditions.**

In 1853 Perry and Betsey Skinner moved their family to a 30 acre farm in Section 29 of Oneida Township, Eaton County where he lived for the balance of his life. He now lived about one mile from Roswell Maxson.

Another Michigan Agricultural Census was taken in May 1854. P. Z. Skinner appeared on the roles as a "Reverend" with the personal and real estate listed on the next page:

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*This is an account of one early schoolhouse by a resident of Eaton County and could be the one Betsey taught in during her first year. "The schoolhouses were built much like the common dwelling, but differed in some respects. The floor was several inches higher in the back part of the room than it was near the fireplace, as it was thought that in this way it would be warmer there. The desks for the larger pupils were made by boring holes in the logs on the side of the room and driving in pins about a foot long, and on these a board was nailed. There was no seasoned lumber to be had, so the board was green and the plane of the carpenter left it rather rough. For a window a log was cut out nearly the whole length, and row of panes of glass was inserted in its place. A long green slab served for a seat; holes were bored in it for the legs, which for our discomfort projected about a half or three-quarters of an inch above the upper surface of the slab. The schoolhouse had no chair, and to our further annoyance the builders misjudged the height of chairs and made the benches so high that we could only touch the floor by sitting on the extreme edge of the slab. The smaller children had similar low slab seats in the middle of the room, but none of the seats had any backs to them. The school room was minus a water-pail, and when thirsty we went to the pond and cut a hole in the ice with our knives and drank our fill." Past and Present of Eaton County.

**It use to be thought that a man was not qualified to teach a winter school unless he could whip any pupil in school. The system of "boarding around" was quite interesting. It was expected that every family would board the teacher, in proportion to the number of pupils it sent to school. There was always a strong temptation to lengthen one's time in some families and to cut it short in others. A little preparation was generally made beforehand when the teacher was expected. The teacher usually stayed at the place farthest from the schoolhouse during the good weather and take those nearer in stormy weather. One teacher in Eaton county describes his experience back in the pioneer days. "My first place to stay at was two miles distant and there were six children in the family. When I arrived, I was shown the family wash basin, and then the family towel, which, presumably, was once white, but had apparently been used to wipe off the boots and shoes of the family. I made but slight use of it and finished off with my pocket handkerchief. I was seventeen years of age, but when I reached the supper-table I had lost my appetite. Being something of a philosopher, I concluded I would not eat much until I was hungry. But 'hunger is a kind of sauce,' and in the course of a week I had reached a point where I could relish anything unless it had been skimmed out of the swill-pail. There were two young women in the family, about sixteen or eighteen years of age, and the amount of news that those girls would pick up at school every day was amazing. And every evening, after the dishes were put away and the family seated, the mother would question them, to learn who had made soap, who had not finished spinning, who had been coloring yarn, who was weaving a web of cloth, and whose children had the measles, etc. When sleeping accommodations were limited, sometimes one of the juveniles would be slipped into the bed with the school-master. Of course when the children were inclined to be friendly and had the itch it was not so pleasant, but by frequent careful washing I escaped that contagion."

30 Acres taxable land
13 Acres improved
5 Acres sowed with wheat
1 Acre corn harvested previous year
50 Bushels corn raised previous year
6 Tons hay cut previous year
200 Pounds butter made previous year
1 Neat cow other than oxen cows, one year and over
2 Oxen
2 Milch cows
2 Swine over six months

Rev. P. Z Skinner, with some of his neighbors, organized the **First Free Will Baptist Society of Oneida, County of Eaton, State of Michigan** on 26 September 1863. The society held elections among the members of the church. The whole proceedings notarized, revenue stamp of five cents paid, and registered by the County Clerk on 6 May 1864.

DURING THE 1860'S, AN ENORMOUS FORTUNE WAS TO BE INHERITED BY THE SKINNERS ACCORDING TO RUMORS

During the 1860's, rumors began to circulate that a huge fortune was about to be distributed if you could prove that you were a descendant of an ancestor by the name MOSHER. Betsey Maxson was a descendant. Like anyone of the human race, Perry and Betsey began to dream of better times.

In 1870, Rev. Perry Z. Skinner was made president of the Maxson Family Descendants of Mary Mosher. This letter to his daughter and son-in-law, Adell and Hiram Corlis, relates the activity that went on at that time.

Oneida
June 11. 1870

Hi and Adell

I take my pen to drop you a line to let you know that we are all well and so is all of the folks out here, but to business we had a meeting of the heirs the 4 and it was a success meny present at rool call, and we appoint George Maxson to go to New York to get an abstrack of our property their, and prove our lineage at Albany and we raised one hundred Dollars to pay for an abstract and expenses, and your part is 30 cts which wont to be in treasure on the twentyeth day for he wont go before haying. When he gets back we have another meeting to choose an administrator to settle the estate, if the abstrack proves good we can command our thousands to help us. I cannot write much for I have so meny to write. Yours in haste More next time

P. Z. Skinner Presedent

The **thousands** that Perry and Betsey dreamed about never materialized. [See the Mosher section for the details of this bizarre tale].

Perry Skinner's obituary appeared in the Grand Ledge Independent on Friday the 3rd of May 1895. [This paper is on microfilm at the Grand Ledge Public Library and Michigan State Library.] He was buried in the cemetery next to the Needmore Community Church where he had preached for 53 years.

P. Z. SKINNER

Rev. P. Z Skinner, who passed to the higher life April 21, 1895, was born in Essex county, N. Y., July 27, 1820, making him 75 years old. He was married to Miss Betsy Maxson, Aug. 14, 1840, in Jackson county, Michigan. Nine children were born to them, five boys and four girls, six which, with a devoted companion and mother, are left to feel the loss of a kind husband and father. Mr. Skinner, with his family, moved to Eaton county in 1842 where he has since resided. He was ordained as a minister to the Free Will Baptist church in 1841, since which time he had been a faithful worker. Brother Skinner moved from Leonia, Jackson county, 53 years ago, and settled in Chester, where he resided eleven years, when he moved to this township [Oneida], where he has since resided. Forty years of his life have been passed in the regular ministry. For the last 13 years, though superannuated, he has preached more or less as health and occasion have permitted. He has lived among you a devoted Christian man and minister, has rejoiced with you at your weddings and wept with you beside your dead. He was one of the pioneers of Michigan and has contributed of his energy and force of moral powers to mould and fashion the character of this country. He enjoyed the esteem and friendship of his neighbors, and also of a very large circle of acquaintances. Always ready at the call of duty, his ear open to the cry of distress, words of encouragement to the faltering and sympathy for the erring. His life has been passed in doing what he could for the Master. His work is done, his reward is sure, his memory precious. Funeral services were held at the Needmore church April 23, Rev. B. S. Pratt, of Grand Ledge, officiating.

His death certificate said that he died from a hernia and old age.

BETSEY (MAXSON) SKINNER--OBITUARIES:

Grand Ledge Independent Friday May 8, 1903. Neighborhood Correspondence Section - Needmore. **"Mrs. Skinner, Sr. died at her home at Oneida May 4th, funeral held at Needmore Chester Church Wednesday afternoon."**

The Charlotte Republican Thursday May 7, 1903. **"Mrs. Betsey Maxson Skinner died very suddenly last Monday and was interned in the Maxson Cemetery on Wednesday last."** [She was buried beside her husband in the cemetery at the Needmore Community Church].

Her death certificate says that she died of pneumonia.

The family of Perry & Betsey (Maxson) Skinner:

1. *Valorus Perry, b 14 Aug 1841, d 9 May 1920,*
   m Adeline Eddie 30 Apr 1864
2. *Adelade Adell, b 13 Dec 1843, d 5 Jan 1926,*
   m (1) Thompson Cosad (2) Hiram Corlis on 30 Apr 1876
3. *Homer Freedom, b 20 Sep 1846, d 30 May 1884,*
   m Rebecca Stark, Child.: Ernest, Lena, Perry Zuinless (d young)
4. *Amanda Catharine, b 26 Jan 1849, d 12 Dec 1870 from Bilious Fever, unm*
5. *Gillespie Daniel, b 31 Mar 1851, d 22 Sep 1940,*
   m Ruth Sherman on 12 Jan 1881
6. *Alice Alphena, b 17 Jun 1853, d 4 Jun 1932,*
   m (1) William Fleming on 12 Jan 1877 [divorced 16 Oct 1908],
   m (2) Uriah Corlis on 4 May 1911
7. *Zuinless Alonzo, b 10 Jun 1856, d 5 Oct 1857*
8. ***Lauren Alcea Skinner**, b 22 Jun 1858, d 17 Jan 1897,*
   m (1) Samuel H. Smith on 8 Oct 1881 in Bellevue, MI [div.],
   *m (2) **Philander Bishop** on 3 Sep 1888 at Oneida, Eaton Co., MI*
9. *Varian Augustine, b 17 Feb 1861, d 3 Jan 1948,*
   m Olivia Moskle on 24 Dec 1893

LAUREN SKINNER AT THE AGE OF 18 WHEN SHE BEGAN HER TEACHING CAREER. SEE BISHOP FOR DETAILS ON HER MARRIED LIFE

The name "Zuinless/Zuinglis/Zuinlius/Zuinlus" indicates that it might be a surname of Swiss origin and perhaps originally Zwingli, after the famous religious reformer. The 1850 U. S. Census states that Perry's father was born in Vermont and his mother in New York. The U. S. Census of 1820 lists a Zuinlus Skinner in Essex, Essex County, New York. That was the year and place that Perry was born according to his obituary.

Perry and Betsey named one of their children Zuinless Alonzo Skinner. Homer Freedom Skinner, son of Perry and Betsey, named one of their children Perry Zuinless Skinner. The name "Zuinless" is important enough to carry through at least four generations. It is my guess that the name came from the maternal side of the Perry's great grandparents. The search goes on.

More details have to be uncovered about the father of Perry:-his death, his youth, other places he lived, who he married, etc.

Who came with Perry to Michigan? In every residence, he lived next door or very close to people with the name "Skinner".

In Jackson County, he lived with a mile of Harvey Searle Skinner.

In Eaton County, the relatives of Harvey S. Skinner, Oramel, John and William spread throughout the county.

All migrated west about the same time. The following account is given to indicate the westward movement of one family of Skinners. Oramel D. Skinner's heritage has been traced back to the immigrant, Thomas Skinner of Malden, MA.

A STATEMENT OF THE EMIGRATION OF THE SKINNER FAMILY FROM VERMONT TO MICHIGAN

by Shubael R. Greene

In the month of October 1829, Oramel D. Skinner and Benjamin Skinner left Moorstown, Vermont for a journey to some place. They had been drowned out by a flood in July and had lost all their crops. They took two horses, a light wagon, took a headstone for their father's grave and went to Royalton where their father was buried and set it up. They spent a few days there with friends, after which they left for the West. O. D. Skinner left his wife there with her father's family. They went through N. Y. State to Clarence Hollow, a place 9 miles east of Buffalo, and there stopped with a relative by the name of James P. Clark. After visiting with Clark for some little time and doing some cooking to increase their means of livelihood on the road, they left for the West, crossed the Niagara River and started for Detroit. They crossed the river into Michigan at Detroit.

At the hotel in Detroit they became acquainted with a man by the name of Baldwin who had settled at the village of Clinton, 52 miles west of Detroit, on what was called the Chicago Road. Mr. Baldwin urged them to go to Clinton and look at the country and examine the advantages of the place. They decided to do this and arrived on the first day of January 1830, and being suited with the place, decided to make it their home. They went to work there, took up land, built a log house, and lived as best they might. Their friends and family were still in Vermont.

In the spring of 1831, John D. Skinner, a brother yet in Vermont, started for Michigan, taking the wife and two children of O. D. Skinner, and his brother, William Porter Skinner, with their goods and effects, and after a journey of between two and three weeks they reached Clinton safely and in good health. John D. Skinner then returned to Vermont and went to work to get his matters in shape to move his own family and effects to the West and after a year spent in settling and selling he was ready, in part, to move. He left for his second journey on the 7th day of May, 1833 with part of his family only, as follows: Miss Betsy L. Skinner, Miss Polly Skinner and the infant daughter of John D. Skinner, and S. R. Greene. This company, after a journey of 16 days, as follows, arrived safely.

We went from Montpelier to Burlington, by stage, thence by steamboat to Whiteshall, thence by Canada to Buffalo, from Buffalo by Lake on steamboat to Detroit, from Detroit to Clinton by stage, came to Clinton May 23, 1833, found all friends well and glad to see us.

After the arrival of this company of the family, S. R. Greene went to work on the partly finished saw mill which Owens & Pomeroy had begun and had sold to Mr. Ed. Smith, finished it ready to run, and then went to work building houses and stores etc. until he left for Lansing in the fall of 1847.

Mr. John D. Skinner bought a lot for a shop, made a bargain with his brother Ben and S. R. Greene to build a shop for him on it for blacksmith work. In the latter part of June 1833 he returned to Vermont, expecting to get all ready in the early spring to return to Michigan with the other members of his family, but impaired health and other hindrances prevented this. He left there in June, 1834, with his young brother Horace and George S. Greene, a brother of S. R. Greene, and reached Clinton in the same month. In poor health and able to do but little work, he went to work with what strength he had and got his shop in order for his use as blacksmith, and went to work in it, which he kept up until he left Clinton for Grand River in the fall of 1837. Here he cleared a farm and occupied it until he died in Feb. 1874.

In the summer of 1834 after Mr. John D. Skinner had prepared his shop for use and got his business of black-smithing well under way he began to consider the plan of getting the other members of his family from Vermont and after much thought and correspondence it was

found necessary to either go himself or send someone acquainted with matters of his own and other members of his family who were to come with them. After a little talk with him it was decided that I should go for them, and accordingly I made ready and started for Clinton on the 13th day of August 1834. It was very sickly time then, cholera in all the cities and villages on the way made travel rather risky. I took stage to Detroit, found some cases there on the road at hotels, and when I reached Detroit I was told by reliable men that 25 persons had died there that day, among them some of their prominent men. I hurried on board a boat for Buffalo, and going across the lake there were some persons on board very much disturbed, and when we came to Buffalo.....3 A.M. I found the streets alive with men and teams with lumber getting boxes and coffins in which to bury the dead, with hearses and ambulances going in all directions, some with their bodies and some going to get them from houses to bear them to their silent homes. I left the steamboat for the hotel and washed up and when ready took the stage and left. I kept the stage night and day to Utica and there took a packet for Schenectady, and by horse car to Saratoga. From there I arrived safely at my old home in Vermont on the first day of September, in health, but very tired. After visiting a week with my own folks and answering their questions about the West, I went about my mission of looking up the scattered family of Skinner.

After gathering all together our company was made up as follows: Mrs. Hannah S. Skinner, the mother of all, Mrs. Clarissa Skinner, wife of J. D. and her infant son John, Harvey Skinner and his wife Ruth and their two daughters Sally and Nancy, Dr. James S. Skinner and Laura W. Skinner. (Dr. Skinner's wife was left behind to await his building a house and she came a year later).

The company named above all left Vermont together and arrived at Clinton the last days of September, 1834, all in good health.

[Signed]
S. R. Greene

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Wahl, Mrs. Gordon, **Descendants of Samuel Skinner and His Wife Martha Grover of Thomas Skinner of Malden, Massachusetts, privately printed, 1960.**

CUMMINGS ANCESTRY

Elijah Cummings b 1767+-

Elijah Cummings b 1802
(m.Caroline . ? . b 1810)

Hannah Cummings 1840-1911
(m Gardner Bishop 1832-1889)

Philander Bishop 1664-1954
(m Lauren Skinner 1858-1897)

Tessie Bishop 1892-1975
(m Floyd B. Wightman 1888-1973)

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949-		Robert Wightman 1933-
Gay Ann Wightman 1952-		Suzanna Wightman 1939-
Scott Wightman 1953-		David Wightman 1950-

Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m LaVerne Bailey)
	Selena Wightman 1979-	Nikki Bailey 1973-
	Nadine Wightman 1982-	

ELIJAH CUMMINGS

Elijah Cummings was born in Rhode Island in 1767. During his youth, he moved to the state of New York. As was often the case, his family moved westward with other family members. They settled in Pittsfield, Otsego County, New York. Relatives by the name of David, Thomas, Stephen, Sr. and Stephen, Jr. all appeared in a cluster on the census report.

It was probably at this place that his sons, Daniel (1798) and Elijah, Jr. (1808) were born. By 1820 Elijah, Thomas, Nod, Stephen and Levi Cummings appear at Clarence, Erie Co., NY--probably in that part which became "Erie" in 1824 and "Newstead" in 1831. In 1830 Elijah Cummings, Sr. and Jr. appear at Erie (later Newstead), Erie Co., NY on the census along with other relatives that kept moving as a group. In the 1850 U. S. Census, we can actually examine the family members by groups.

Family # 1683, vol. 19-239, page 477.
Elijah Cummings, age 83, farmer, $4250, born RI
Hannah Cummings, age 52, born NY
Rebecca D. Cummings, age 14, born NY

Family # 1682, vol. 19-238A, page 476.
Elijah Cummings, age 45, farmer, born NY [10 Oct 1802]
Caroline Cummings, age 40, born NY [19 Apr 1810]
Marvin Cummings, age 19, born NY [8 May 1831]
Stephen Cummings, age 14, born NY [10 Mar 1835]
Emily Cummings, age 12, born NY [7 Jul 1838]
Hannah Cummings, age 10, born NY [6 May 1840]
Anna Cummings, age 8, born NY [7 Aug 1842]
Henrietta, age 5, born NY [22 Nov 1846]
Manitry, age 2, born NY
Warren Cummings, age 3 mo., born NY [2 Apr 1850]

The birth dates in brackets are from family records. Elijah and Caroline also had a daughter, Betsy, born December 15, 1829, who apparently had married and left home. Family records also show that a Seymor Cummings was born to Elijah and Caroline on November 5, 1833 as well as Molly Cummings on February 10, 1848. Another child was born after the census by the name of Charles Duty Cummings on February 1, 1852.

THE CUMMINGS REUNION 1894

ONE ROW-L TO R BY COUPLES: MOLLY ROGERS; WARREN CUMMINGS; HENRIETTA "RITA" PARKER; ANNA NEEDHAM; STEPHEN CUMMINGS (single); HANNAH & GARDNER BISHOP

Molly, Henrietta, Hannah, and Anna are CUMMINGS--their husband's first names are unknown except for Hannah whose spouse is Gardner Clark Bishop. The reunion was held at the farm home of Gardner and Hannah Bishop. A large tent was put up to accommodate the large attendance and overnight guests.

Other Cummings that appeared on the 1850 U. S. Census are listed below.

Family # 1709, vol. 19-240A, page 480.
Daniel Cummings, age 26, born NY [b.1823]
Lucinda Cummings, age 23, born NY [b.1825]
Edson Cummings, age 3, born NY [b.1847]
Philo Cummings, age 1, born NY [b.1848. Others born in Newstead, NY: Janettee 1850, Catherine 1852, Adalbert 1854, Martin 1858, Rory 1860, Daniel 1863. Born in Chesaning, MI: Harriet 1868, Lincoln 1870.]

Family # 1611, vol. 19-234A, page 468.
William Cummings, age 25, born NY
Laura Cummings, age 30, born NY
Abner Cummings, age 5, born NY
Michael Cummings, age 2, born NY [b.29 Dec 1846, d.14 Nov 1934 Brant Twp., Saginaw Co., MI. He married Harriet Bishop, d/o Ira & Hannah Bishop. She was born 13 May 1842 at Newstead, Erie Co., NY. Died 4 Nov 1918 in Brant Twp., Saginaw Co., MI]
Sebia Cummings, age 8 mo., born NY

Family # 1539, vol. 19-229A.
Daniel Cumming, age 59
Betsy Cumming, age 53, b. RI

Family # 1711, vol. 19-229A.
Lucy Cumming, age 57, born NY
Horace Cumming, age 38, born NY

As the Cummings and the Bishop families had intermarried and lived in very close proximity to each other in Newstead, NY, they no doubt talked about the opportunities available in Michigan. The two familiy groups began to move westward shortly after 1860. Most became farmers, one became a mill operator, another a grocer, yet another worked on the railroad.

Hannah Cummings and Gardner Clark Bishop, our ancestors, were married in Newstead, New York. It is believed that they arrived in the Chesaning area shortly after 1862 with their children.

Chesaning had a population of 538 in 1860. In 1870, it was 1507 and in 1880 it was 2,059. Families were beginning to come into this area in a steady flow. The Cummings and the Bishops arrived at a time very similar to this account given in the Chesaning Argus of April 25, 1896 by Philanda Miller.

"In September 1854 when we arrived at Chesaning it was almost a wilderness. There was one tavern, a saw mill, and a few little houses with no roads passable in wet weather for communicating with the outside world. To go further into the wilderness was our destiny. Finding our land which we had purchased of the government, was 4 or 5 miles farther away, we followed an Indian trail part of the way, zig-zagging through the woods; finally arriving at our shanty, made of round logs, the roof partly covered with bass wood hollowed out like troughs. We flung down a few boards inside, made up our bed and had a tolerably good nights rest. [The house] had no doors cut out but we crawled through a crack between the logs so we were not afraid of bears or wolves. (There were a few in the woods.)

We had no neighbors nearer than Chesaning, that we could reach by road. We had no team to help us in clearing the land and I used to help roll up logs, pick up brush, and when planting time came, plant corn and potatoes on ground that was neither plowed nor harrowed. We hoed our corn and potatoes without cultivating the ground being covered with roots which made it hard and slow work. We had a fair crop of 2 acres that summer of 1855.

Myself and the children had the ague that summer but finally recovered, but when the corn got ripe Mr. Miller came down with it. We could not get to Chesaning to get flour or anything else, and I would pick the corn and dry it by the stove, then grind it in a coffee mill. We had a cow so we lived on mush-and-milk and "Johnny Cake" with potatoes for a number of weeks and grew fat.

In the summer of 1856, on Aug. 22, we had a hard frost which killed our corn and potatoes and all the leaves on the trees. The weather kept dry, the leaves fell from the trees and a fire got into the woods almost everywhere and burned in the ground for about 10 days, the smoke almost unendurable. We could exercise but little for fear of suffocating. We heard of some cattle dying, also the fish in the river. It was a great relief to us when the rain fell and the smoke cleared away."

"IN THE SUMMER OF 1856 ON AUGUST 22, WE HAD A HARD FROST WHICH KILLED OUR CORN AND POTATOES AND ALL THE LEAVES ON THE TREES."

Apparently the Millers arrived in Chesaning without a team of oxen or horses. They could have rented a team of horses in Corunna for this trip and then return it after taking their extra clothing, bedding, utensils, and a few farm tools to their cabin. At that time, Corunna had the nearest railroad. Mr. & Mrs. Peet arrived in Chesaning the next year in 1855. She recounted her experiences in the same edition of the Chesaning Argus of 1896.

"When my husband and I came here 38 years ago the nearest railroad station was at Corunna. On arriving there we went to a livery stable to get a conveyance to take us to Chesaning. We hired a horse-and-buggy on the condition that they were to be returned as soon as convenient.

For one accustomed to a hilly country the low swampy places of Michigan were dismal indeed. As we went bumpity bump over the logs I said to my husband: "This is the longest log bridge I ever saw. How much longer is it?" He said that the road from there to Chesaning was mostly like that - what it known as corduroy road. After riding awhile we would walk for a rest. We finally arrived at Chesaning and soon turned off the main road onto what is now known as the "Peet Road", then a wood road so narrow and wet the horse could hardly wade through. I asked my husband what he was going in there for. He replied: 'our new home is in here a mile or two ahead'. I had expected to live in the woods but near a traveled road.----After awhile we came to a little clearing within which were 2 board houses, one a neighbor's and the other our new home.

While at Corunna we went to the furniture store to get a table and some chairs and other things to keep house with. They had not furniture on hand but sent to Pontiac for the things we wanted. The furniture was so long coming I began to fear it never would come. I was so worked up when the first woman visitor came, because we had no chairs, but my husband having kept "bachelor's hall" for 2 years there was a bench and a table so we got along and really had a good visit.

At that time there was one little store in Chesaning. I went there to get a mop-stick and a broom but they were out of those articles. They told me to have my husband make them. I inquired how he could make a broom and was told to go out in the woods, cut a hickory stick, peel it, and tie a string around the small shreds to hold them firmly together. When the broom was made it looked like a large round paint brush. It was not very good to sweep out the corners but better than no broom.

We saw a good many come into the woods, make a beginning, get discouraged and move out. I saw some long lonely days that winter. My husband worked in the woods. He went away before daylight and did not come back until after dark. I did not see him by daylight only on Sundays.

When spring came the frogs and mosquitoes were something dreadful. The first thing in the morning was to make a smudge fire in a dish by the door. Mosquitoes don't like smoke. Neither did I. If a person went along the road they usually had a bush in each hand brushing mosquitoes.

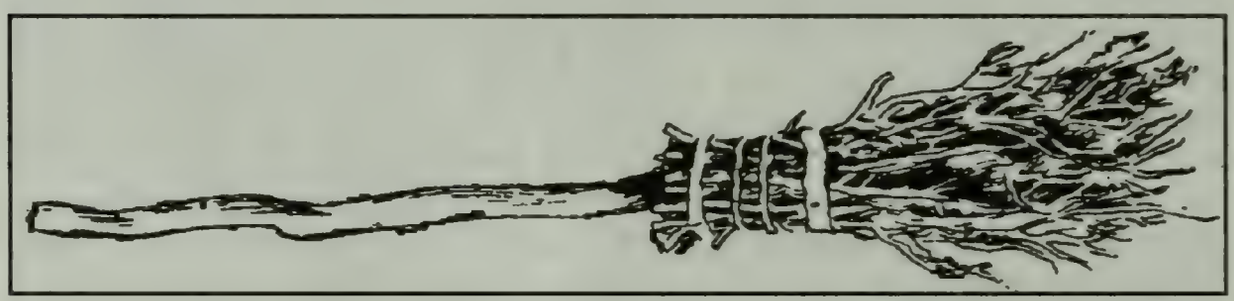
When the road was cleared, a row of logs was left on one side as a walk for people so they would not get their feet wet. The people were

friendly and kind and we took great pleasure in planning for the future. We worked hard, lived within our means and kept out of debt."

"WE WORKED HARD, LIVED WITHIN OUR MEANS AND KEPT OUT OF DEBT."

Within six or seven years after the above pioneer accounts, the Cummings and the Bishops moved into the Chesaning area to establish their homes. They had the same problems. First getting there was difficult--roads were non-existent or nearly impassable. Next they had to put up log houses and places to house their livestock--as chickens, pigs, and young cattle had to be shut up each night to keep the wolves and bears from killing them. Then, they had to provide the necessary food for their survival. Pioneer life was harsh. Family ties became close and permanent. Loneliness and the hardships were shared by family members. It made it bearable to know that someone close could be depended upon to share heavy burdens or disasters.

The Hannah (Cummings) Bishop story is continued in the Bishop section.



Sources:

Chesaning Argus, April 25, 1896

Family notes taken by Mark E. Ireland, Chesaning, MI

Family notes taken by Tessie (Bishop) Wightman

History of Saginaw County, Michigan, 1881, Chas. Chapman & Co., Chicago.

Ireland, Mark & Irma, **Place of the Big Rock--Chesaning, Michigan 1842-1950**, Price Printing, Baltimore, MD, 1966.

New England Historic Genealogical Society Research Service. 23 Jan 1988 (An exhaustive search of all sources in the New England Historic Genealogical Society library in Boston has been made. Nothing relevant has been found. The movement of the Cummings's family has been traced by census reports. There were only two "Elijahs" [an obvious father-son relationship] in New York census indexes between 1800 through 1850. All possible spellings have been checked.)

U. S. Census Reports, 1800-1850.

MARAUDING INDIANS WERE A CONSTANT THREAT TO THE MAXSONS AND OTHER COLONISTS... ESPECIALLY DURING THE PEQUOT WAR OF 1637. OUR ANCESTOR, RICHARD MAXSON, WAS SLAIN BY THE INDIANS DURING THIS CONFLICT.

MAXSON

Richard Maxson 1602-1643
|
Rev. John Maxson 1638-1720
(m.Mary Mosher)
|
Rev. John Maxson 1660-1747/8
(m.Judith Clarke)
|
John Maxson 1701-1786
(m.Thankful Randall)
|
Daniel Maxson 1739- ?
(m.Borodell Ross)
|
Daniel Maxson 1765- ?
(m.Catherine Coons 1780-1863)
|
Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)
|
Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)
|
Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)
|

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949-		Robert Wightman 1933-
Gay Ann Wightman 1952-		Suzanna Wightman 1939-
Scott Wightman 1953-		David Wightman 1950-

Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979-	Nikki Bailey 1973-
	Nadine Wightman 1982-	

We ought to keep the dead before our eyes, and honor them as if they were still living.
---Confucius, 551-479 B.C.---

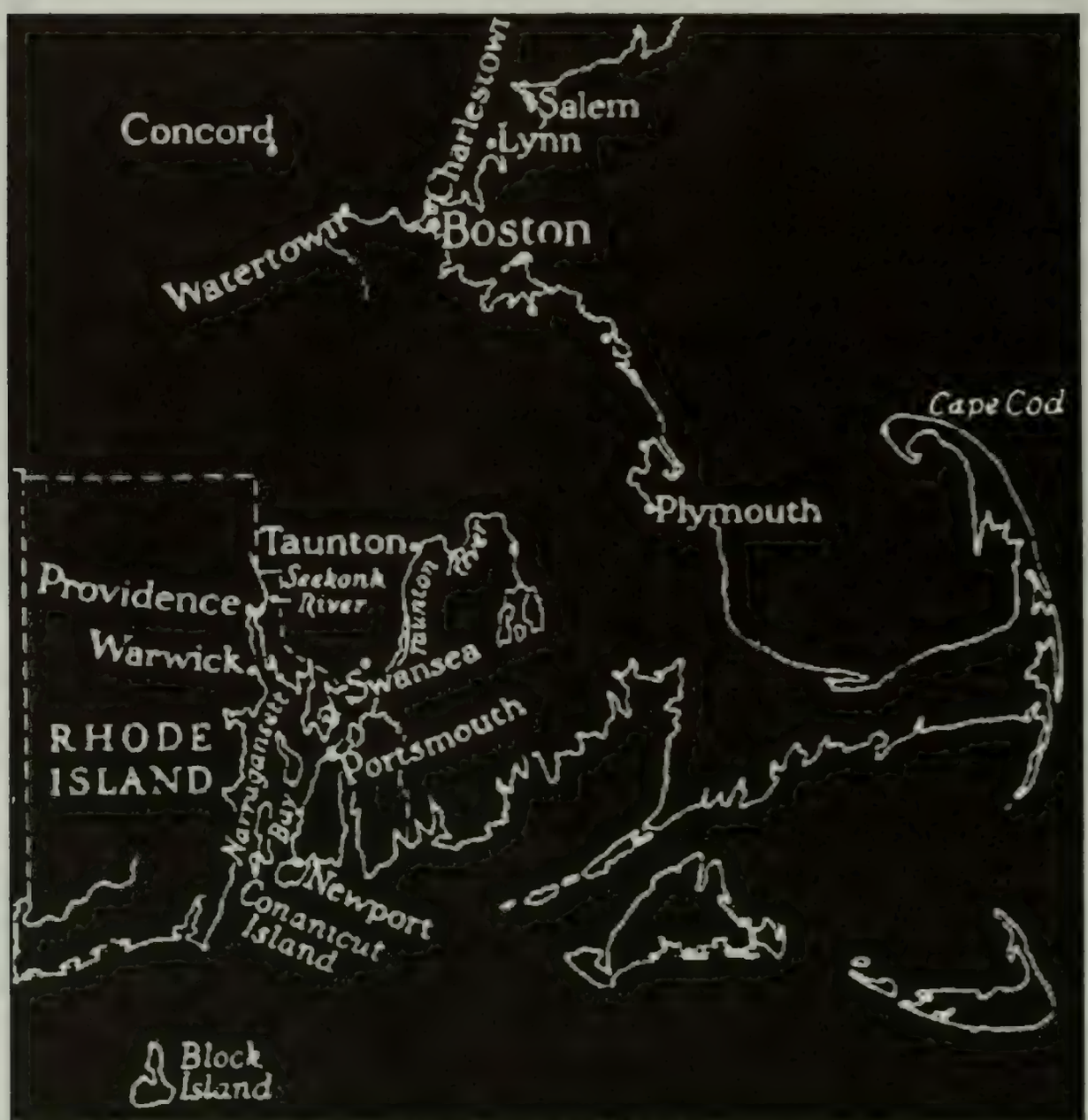
RICHARD MAXSON
1602-1643

Richard Maxson and his wife Rebecca, it is believed, came to America in the ship "Griffin" in 1634 with the Anne Hutchinson party. Because there was an apparent intimacy and closeness with the Hutchinson family, there must have been some relationship between the two families even though it might have been before they came to America. Richard Maxson and his wife, Rebecca, were admitted to the church in Boston, MA on 2 August 1634. He was a journeyman blacksmith employed by a man named James Everell, in Boston, who was a shoemaker and also had a tanyard.

IMMIGRANT

Nothing is know about his religion. However, he did move to Rhode Island which indicates that he was a free thinker. Anne Hutchinson and her family, along with the families of William Coddington, Dr. John Clarke, John Coggeshall, moved to Providence, RI during or before the year 1638. All were banished for their "pestilent heresy." Richard Maxson could have been with this group. They seem to have made their way around Cape Cod and up Narragansett Bay to the Providence area where, with the aid of Roger Williams, they purchased the Island of Aquidneck.

Richard Maxson is listed as one of the founders of Portsmouth and Newport. There he practiced his trade as a blacksmith. In those days blacksmiths were of great importance. They held a monopoly of this work that was vitally necessary, and the colony might suffer from the abuse of any power that they held. It was, therefore, a proper function of the Court to settle any grievance of excessive charges being made by the blacksmiths whom the little colony



NEW ENGLAND IN 1675

had encouraged to settle in its midst. Richard not only cared for their horses' needs but also kept their arms shipshape and in repair. Whether it was prosperity or the lack of it that went to his head, Richard Maxson became one of the first "Profiteers" when he decided to raise prices. This immediately met with popular disapproval and a complaint made by the Town Elders, dated 7 Dec 1638, was made to the Court in Portsmouth. The Court Records read as follows: "February 2, 1639--Richard Maxson, blacksmith, upon complaint made against him being convinced thereof, promised amendment and satisfaction."

William Coddington had been chosen judge at Portsmouth but the minority party headed by William Hutchinson, Anne's husband, put Mr. Coddington out and elected Hutchinson in his place. Ousted from Portsmouth, Coddington established a plantation at Newport. These men, William Coddington, Nicholas Easton, John Coggeshall, William Brenton, John Clarke, Jeremy Clarke, Thomas Hazard, Henry Buyll, all Elders, and William Dyer, Clerk, comprised all the members of the Pocasset government. They carried off the records of the colony with them.

Deprived at once of their government and their records, those left at Pocasset decided to reorganize, and two days later, April 30, 1639, they formed a new compact, binding themselves to the following written agreement:

"We whose names are underwritten, do acknowledge ourselves the legall subjects of his Majestie, King Charles, and in his name doe hereby bind ourselves into a civill body politicke and do submit unto his laws according to matter of justice."

Richard Maxson's name, as one of the founders of Poasset (Portsmouth) appeared on this compact, thus choosing to remain with Ann Hutchinson. Of the twenty nine men who signed this compact, only thirteen, including Richard Maxson, were able to sign their own names. This indicates that he had some formal schooling in England before departing for the new world. Many of these twenty-nine became ancestors of branches of the Maxson family.

Besides owning land in Portsmouth, RI, he owned land in Newport, RI. On 16 May 1639 Newport was laid out and confronted with the urgent need of a blacksmith, he was invited to join them and his name appears in the list of Freemen at the settlement of the town. He shared in the original division of the land with thirty-six acres allotted to him

and the deed to his land is recorded on page 54, Volume 1 of Land Evidence.

On October 1, 1639, Richard Maxson's name appears again in a catalog "of such persons who, by the general consent of the Company, were admitted to be inhabitants of the Island now called Aquidneck, having submitted themselves to the Government that is or shall be established, according to the work of God therein."

In 1642 William Hutchinson died and Anne moved with her family to Long Island. She later established a home on the shore of the mainland (now called Pelham Bay). She and all but one of her family were massacred by the Indians in the late summer of 1643. (See the index to see where she was involved in other branches of our family.)

In 1642 Richard Maxson sold land in Portsmouth, including his home, to William Roulston, according to Portsmouth records. Richard also went to Long Island, perhaps in the Hutchinson party, accompanied by his wife, Rebecca, his son Richard then 13, daughter Rebecca, perhaps about 11, and John whom we know was born just after the family landed on the Island of Aquidneck. The two older children must have been born in England.

RICHARD MAXSON, Sr., OUR ANCESTOR, AND HIS SON, RICHARD, Jr., WERE KILLED BY THE INDIANS IN 1643.

Most of the confusion regarding the time of Richard Maxson's death seems to have come from the statements in the diary of G. G. Richardson, Dec. 20, 1720 in the Newport Historical Society which recorded the date of death of Richard's son John. This date, Dec. 20, 1720, is correct--also the date of John's birth "soon after landing at Aquidneck" (1638). What he did was confuse that landing in Rhode Island with later landing at Throgg's Neck, NY in 1643, when Richard and his son Richard, Jr. were killed. Mrs. Bruce S. Jones (now deceased) of Cheyenne, Wyoming states that the Hartford Times (issue unknown) says "that Richard Maxon died at Throgg's Neck, NY among those who were massacred in company with the famed Anne Hutchinson." However, history states that Anne died at what is now New Rochelle, Westchester Co., NY.

Throgg's Neck spelled Frogs Neck on map.

Family tradition says that they traded with the Indians and prospered until about the time of the Pequot War. At that time the local Indians stopped trading because of the influence of the Pequots. Their excuse was that they were afraid of their unconfined dogs. The unsuspecting Colonists complied with the request that the dogs be tied or penned. The Indians then made an attack upon the settlement. The outnumbered settlers escaped to the safety of their small open boat. A portion of them landed the next day to procure more produce and provisions left behind. They were again attacked and Richard Maxson, Sr. and his son Richard, Jr. were killed. Mrs. Maxson escaped with the survivors in the shallop, and after a hazardous passage landed at Newport, which was the nearest place on the coast that had friendly Indians.

On May 20, 1644, Richard Maxson's widow, designated merely as "Goodwife" Maxson, gave Roulston a receipt acknowledging payment for the property. It is evident that he had not received cash for his home at Portsmouth when he sold it in 1642.

Several years after Richard Maxson's death, certainly after 1647, his widow Rebecca married John Harndell. There were no children from this second marriage. John Harndell's will, dated February 9, 1685 and proved in 1687, substantiates this.

The known children of Richard & Rebecca Maxson:

1. Richard, b. 1629, d. 1643

2. Rebecca, b. 1631

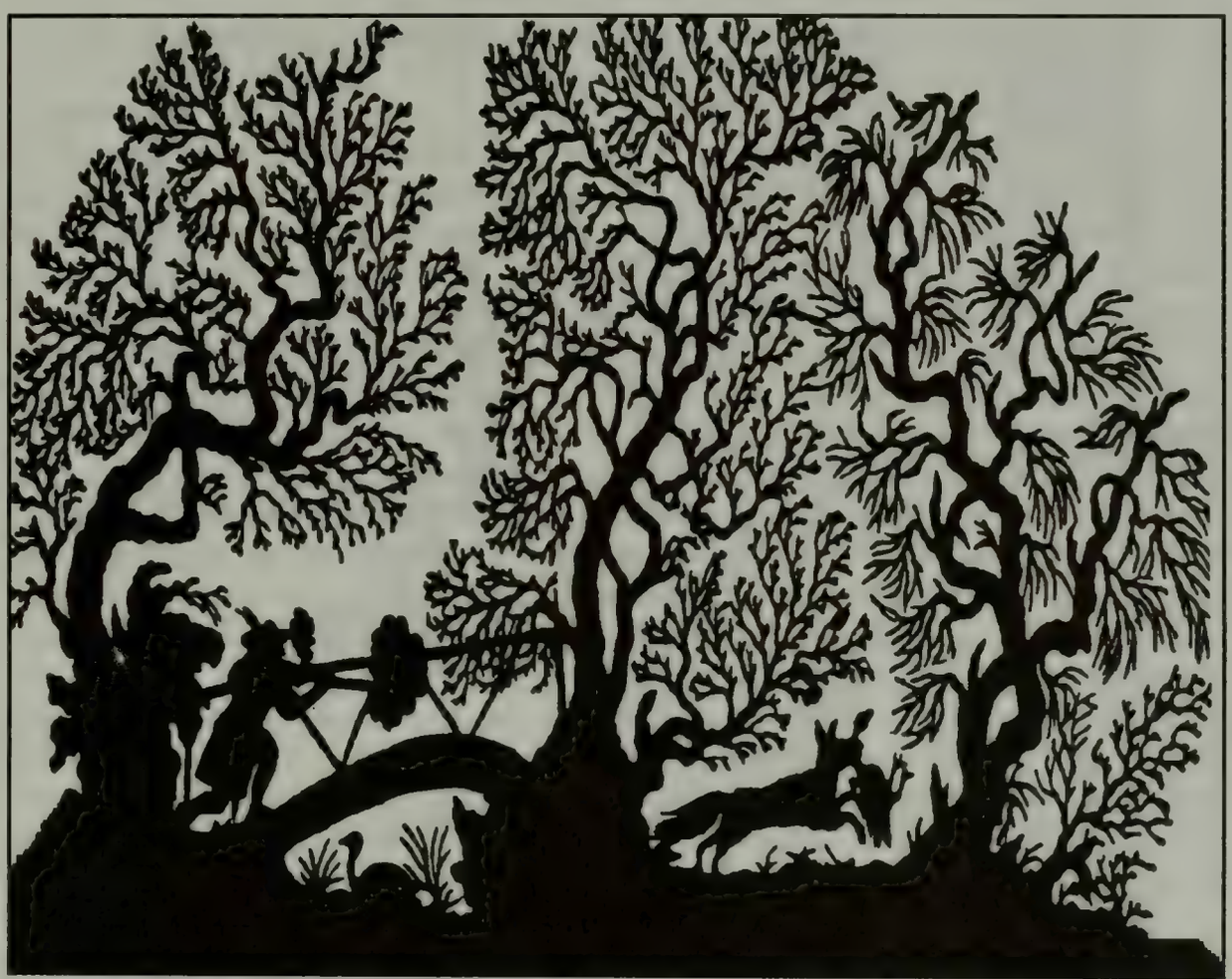
3. John Maxson, b. 24 Mar 1638 Rhode Island

JOHN MAXSON
1638-1720

John Maxson has the distinction of being the first white child to be born on the island of Rhode Island or Aquidneck, as it was then called. The island was purchased from Canonicus, the Narragansett chief, just prior to John's birth.

In 1661, John Maxson at the age of twenty-three, joined a company which was formed at New Port (Newport) for the purchase and settlement of a portion of the Narragansett country, called Misquamicut. The articles of agreement were signed on 22 March 1661. John Maxson moved to the new settlement shortly after his marriage to Mary Mosher in 1665. She was probably the daughter of Hugh Mosher, one of the original six who held the deed to Misquamicut and who also formed the land company. This territory was twenty miles in length and ten in breath located in the far western part of the Rhode Island

Colony. It was a dense forest, traversed only by trails. This rocky, hilly, thin soil, with very little bottom land, cost £42. In comparison, a 41 foot schooner built in this territory on the Pawcapuck River in 1681 cost the owners £165. The builder was also to receive one-eighth ownership in the boat and all ironwork such as nails, bolts, and spikes were to be furnished.



SO NUMEROUS WERE BEARS, FOXES, WOLVES, AND WILD CATS, THAT THE PEOPLE SOMETIMES, FOR THEIR OWN SAFETY AS WELL AS THAT OF THEIR STOCK, WOULD SET APART DAYS IN WHICH ALL THE ABLE BODIED MEN, ARMED WITH MUSKET, POUCH, AND HORN AND ACCOMPANIED WITH THEIR DOGS WOULD UNITE AND "DRIVE" THE FORESTS, HILLS, AND SWAMPS TO KILL ALL WILD ANIMALS.

Land was "dirt" cheap, however, the human suffering of loneliness, poverty, hardship and fear of the Indians was great. John and Mary Maxson, like the other settlers, had to clear the dense wilderness. Their log houses, sometimes half beneath the earth, and half above, were thatched often with slabs and bark, and rarely furnished with windows. Their furniture was made with ax, saw, and auger. In addition to these hardships, there were many unfriendly Indians and ravenous wolves and bears in the surrounding dense wilderness. For many years serious difficulties were experienced by the colonists in obtaining cattle and horses, as most of these were necessarily imported. Besides the heavy first cost, other expenses were incurred in protecting the lives of the young stock as well as the older animals. A colt or a calf was easily detected by bears and wolves from great distances. Every domestic animal had to be penned at night. The keeping of sheep was impractical for many years. In 1696, the colony paid a bounty of ten shillings per head on wolves. In 1697 the authorities of Westerly (Misquamicut) voted "twenty shillings in money to an Englishman, and ten shillings to an Indian, for every grone wolfe that is ceht or killed." So numerous were bears, foxes, wolves, and wild cats, that the people sometimes, for their own safety as well as that of their stock, would set apart days in which all the able bodied men, armed with musket, pouch, and horn and accompanied with their dogs would unite and "drive" the forests, hills, and swamps to kill all wild animals. "The baying of hounds, the sounding horns, the reports of muskets, the rallying calls from hill to valley and the shouts of pursuit, onset, and success--all would present a scene and an excitement rivaling not simply the old hunts, but the old tournaments and tales of border life in the days of chivalry and romance." These hunting days not only relieved the settlers homes of many of their enemies, but they also supplied important needs of clothing. The deer of the country furnished delicious meat as well as serviceable clothing.

Misquamicut was incorporated as a township in 1669 and named Westerly. At that time there were only thirty white families. The entire population of the colony of Rhode Island was just over 3000--all in a period of 33 years since Roger Williams settled here in 1636.

It would not be forgotten that the early settlers of this colony were considered peculiar, misguided dissidents who were not welcome in the adjacent colonies. Freedom of religion, freedom of speech, and separation of church and state just were not allowed in the other colonies.

John Maxson was one of twenty-six freemen listed in the town records when it was incorporated. He served as deputy to the General Assembly from Westerly in 1670, 1686, 1690, & 1705. He was overseer of the poor in 1687.

JOHN MAXSON, LIKE THE OTHER SETTLERS, HAD TO CLEAR THE DENSE WILDERNESS. THEIR LONG HOUSES, SOMETIMES HALF BENEATH THE EARTH, AND HALF ABOVE, WERE THATCHED OFTEN WITH SLABS AND BARK.

A branch of the Newport Seventh Day Baptist Church was established in Westerly. John Maxson was a member of this church before 1692. In 1708, the Westerly branch was made a separate church. On 20 September 1708 John Maxson was ordained to the office of Elder (pastor). He "was then an elder indeed," being seventy years of age, "ripe in judgment and good works, tried and found worthy." This was the first church organized in the town which had a population of 580 people at that time.

John Maxson died 17 December 1720 at the age of eighty-two. He was buried in the Clarke burying ground near the Pawcatuck River in view of the Hopkinton meeting house where on a blue slate there is the following inscription: "Here lieth the body of John Maxson who died Dec. 17, 1720 in the 82nd year of his age".

The children of John and Mary (Mosher) Maxson:

1. ***John Maxson, b 28 Oct 1666 Westerly, RI***
2. ***Dorothy, b 1668, d 15 Feb 1713***
3. ***Joseph, b 1672, d 1750***
4. ***Mary, b 1675, m Daniel Lewis, d 1721***
5. ***Hannah, b 1678, m Hubbard Burdick, d 1752***
6. ***Jonathan, b 1680, m Content Rogers, d 20 Nov 1732***

JOHN MAXSON
1666-1747

John Maxson, Jr. followed his father in the pastoral office of the Seventh Day Baptist Church in Westerly. He was born in 1666. In 1687 he married Judith Clarke, daughter of Joseph Clarke, one of the first settlers of Misquamicut, and a niece of John Clarke of Newport, the founder of the First Baptist Church in that place. John Maxson, Jr. and his wife joined the Seventh Day Baptist Church in Newport on 30 July 1692. In 1710 the church invited him to assist his father in the church services. He was ordained a deacon on 21 August 1712 and an elder at the meeting house in Westerly on 5 July 1719. He succeeded his father in the pastorate. In 1739 his brother, Joseph Maxson, was appointed to the office of elder to assist him.

John Maxson, Jr. "died in July 1747, in the 81st year of his age."

The public records show that he was an extensive land holder in Westerly, Rhode Island. He was granted 100 acres of land on the south side of the Pacawtuck River. He had a portion of the Maxson purchase of 2,684 acres. In 1709 he was granted an extra 100 acres.

He was also a popular and respected civil servant.

A chronology of John Maxson's life:

1690, 13 Feb. Admitted Freeman.
1694, 2 Jul. Chosen surveyor.
1695-1698. Councilman.
1698, 2 Oct. Chosen with James Babcock to make a list of people of the town and the males between the ages of 16 to 60.
1699. Chosen deputy to the General Assembly at Newport.
1699, 18 Aug. Chosen Fence Viewer.
1699, 18 Aug. Chosen Grand Juryman.
1799, 25 Jul. Chosen 2nd Constable.
1700, 29 Jun. Chosen Fence Viewer.
1700, 14 Oct. Chosen First Deputy to General Assembly at Providence.
1703, 21 Oct. Chosen 2nd Deputy to General Assembly at Warwick.
1704, 28 Jun. Was Town Councilman (here called Ensign).
1708, 28 Jun. Was 3nd Rate Maker.
1713. Moderator.
1715 and again 1716. Was Councilman.
1718. Was Moderator but declined to serve, claiming the meeting was illegal (the meeting was dissolved).

The children of John and Judith (Clarke) Maxson:

1. ***Judith, b 23 Sep 1689 Westerly, RI, m Samuel Burdick***
2. ***Mary, b 26 Oct 1691 Westerly, RI, d 16 Mar 1692***
3. ***Bethia, b 31 Jul 1693, Westerly, RI, m Joseph Maxson 1715***
4. ***Elizabeth, b 7 Nov 1695, Westerly, RI, m Rev. John Davis 1715, d Apr 1751***
5. ***Hannah, b 13 Jun 1698, Westerly, RI, m Capt. John Maxson 1717***
6. ***John III, b 21 Apr 1701, Westerly, RI***
7. ***Dorothy, b 20 Oct 1703, Westerly, RI, m Thomas Burdick 1724***
8. ***Susannah, b 19 Oct 1706, Westerly, RI, m Zaccheus Reynolds***
9. ***Joseph, b Dec 1709, Westerly, RI, d 1710***
10. ***Avis, b 27 Dec 1712, Westerly, RI, m Capt. Samuel Burdick, 5 Nov 1731***

All the early Maxsons were prolific, religious and stubborn and a great many of them were ministers. On the Ministers' Monument in the Church Cemetery of the Seventh Day Baptist Church at Hopkinton, RI is the following inscription:

This monument is a Memorial
To the early pastors of this
Second Seventh Day Baptist
Church in America
Whose remains lie buried
within the enclosing circle
They were stalwart men
and sound preachers
They "fought a good fight"
and "Kept the Faith."
Upon this spot stood the house of
Worship from 1680-1852.

On the other sides are listed the names:

John Maxson
1638-1720
John Maxson, Jr.
1666-1767
Joseph Clark
1670-1767
Thomas Clark
1686-1767
Joshua Clark
1717-1793
Daniel Coon
1792-1858

Joseph Maxson
1672-1750
Thomas Hiscox
1686-1773
John Maxson
1732-1802
Abram Coon
1763-1813
Matthew Stillman
1770-1838

JOHN MAXSON III
1701-1786

John Maxson was born in 1701; married Thankful Randall on 26 September 1724. They had ten children during their lifetime. One son, Matthew, was a captain in the Revolutionary War. Joel was a private in the expedition against Havana, Cuba, in 1762. David was appointed Deputy to the General Assembly in 1775 to procure bullets, powder, lead, and flint. David was killed about 1786 when he was 50 years of age with a pitch fork while feeding cattle at a hay stack. The fork entered his body between his ribs. He survived but a few minutes. John Maxson III was at the funeral of his son, however, he survived him but a short time. He died about the year 1785 or 1786 at the age of 84 or 85.

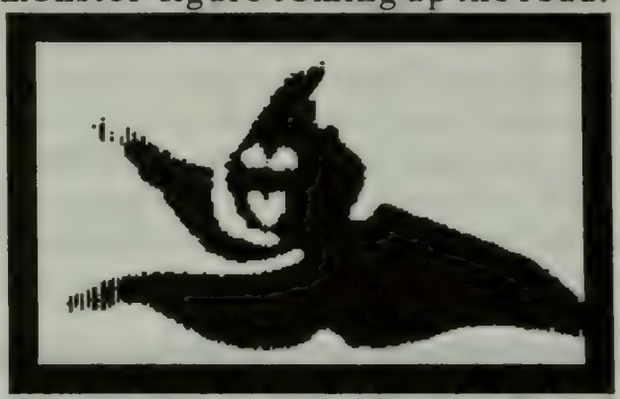
"IF YOU RAN A STICK THROUGH THREE TOADS, AND, AFTER HAVING DRIED THEM IN THE SUN, APPLY THEM TO ANY PESTILENT TUMORS, THEY DRAW OUT ALL THE POISON."

During the latter part of John Maxson's life, there was an event that took place during the Revolutionary War that showed the superstitions of that time. The persons involved were relatives of John Maxson and our ancestorial cousins. Their imaginations might have been a little more intense than ours, but there are many today that claim that they have seen ghosts, have had their fortunes told, read the horoscope in the daily newspapers, have seen space ships from other planets, and even wear brass bracelets to ward off arthritis. Even Martin Luther, the great religious reformer, said, "Experience has proved the toad to be endowed with valuable qualities. If you ran a stick through three toads, and, after having dried them in the sun, apply them to any pestilent tumors, they draw out all the poison, and the malady will disappear." King James of England believed in witchcraft, and the Puritans cast out devils by hanging.

The following item was printed in the Narragansett Weekly in November 1860. Dea. William H. Porter of Groton, Connecticut, formerly of Westerly was the author. The Maxsons, Cottrels, and Clarkes were all related by marriage. All were distant cousins of ours.

"During the Revolutionary War, Hannah Maxson and Comfort Cottrell (Comfort was then a name for females) two girls then staying at the house of Esquire Clarke, of Westerly, were trying their fortunes, and endeavoring to bring their beaus, by throwing each her ball of yarn into the well, and winding them off while they severally repeated a verse from the Scriptures, backwards. They completed their charm

about dusk, and went to the front door of the house, and were there standing, awaiting the arrival of their sweethearts, or the result of their incantations, possible a little conscience-smitten at their abuse of the verse of Scripture, but still in high spirits, and bent on an innocent frolic. Mrs. Clarke, the wife of the Squire, was sick in a bed in one of the rooms. But while the thoughtless girls were standing in suspense, but in high glee, lo! they both saw a monster-figure coming up the road. It was some eight or ten feet high, and marched with a stately step, but with eyes, as they said, 'as big as saucers,' and breathing flames from his distended jaws. They saw it turn from the street and approach the house. In consternation, they fled frantically, and with loud screams, into the room where Mrs. Clarke lay, and threw themselves upon the bed behind the sick woman, more dead then alive. Esquire Clarke, who was a pious man, and not easily frightened, came in at the back door the moment the monster had mounted the front door-step, and was glaring steadily into the house through the panes of glass over the front door. The steady, unmistakable gaze of the demon, for such they believed him to be, convinced Mr. Clarke at once that spiritual weapons were alone adequate to combat such an adversary. He immediately went to prayer, and the devil, meantime, left, never again reappearing to trouble the good man's house or the terror-stricken girls. Both became serious. One or both of them soon after found relief in a strictly religious life. The story was told through all the region with the most decisive effects. Gainsayers went to inquire only to be confounded. Inquiries were made to find human agencies that might have tricked the family. The result of every investigation was only to confirm the belief of the good Squire and his hapless guests, that Satan had indeed come in answer to their impious charms and sacrilegious use of Holy Writ, and this belief came to be the settled conviction of young and old for miles around, and for years put a stop to any such vain incantations by the maidens of Westerly and Hopkinton. But then it had the effect, also in some minds, to create a superstitious belief in the appearance of spirits, and it doubtless confirmed many of the ghost and witch stories which were rife before and after. Among pious people, of well-balanced minds, for two generations, it was regarded as a rebuke from another world, standing alone and unaccountable, not necessarily confirming, or being in any way connected with, ordinary witch and spirit stories. The veracity, piety, and cool temperament of the



THE MONSTER GLARED STEADILY INTO THE HOUSE THROUGH THE PANES OF GLASS. . . IT WAS SEEN THAT SPIRITUAL PRAYER WAS THE ONLY WEAPON TO COMBAT THIS DEVIL

excellent Squire, who himself met the gaze of the arch enemy, and laid the wicked spirit by prayer; the testimony, and then the altered conduct of the girls, before correct, perhaps, but trifling, ever after serious and deeply affected by any allusion to the occurrence; and, possibly, more than all, the death of Mrs. Clarke, which, I think, took place soon after,--these, together with the utter failure of all attempts to account for or explain the phantom as any earthly illusion or trick of human inception, gave this story precedence over all others of similar character, and made it unquestioned for almost three generations.

"It is quite certain that no explanation of the origin of this terrible illusion was ever known or permitted to go forth for at least seventy years after the transaction; and not till all the parties and their contemporaries were dead. The explanation, though simple, and such as would naturally occur to any one nowadays, was canvassed and rejected at the time, on account of the entire absence, as was supposed, of any possible agents in the neighborhood. The bringing to light the full explanation, seventy years after the occurrence, was as curious as the story itself.

"Ebenezer Brown was visiting at the house of the widow of the late Daniel Rogers, of Newport, and heard Mrs. R. relate the story as it had occurred, and as her guest had often heard it at home. She paused, and after a little, resuming the subject, said she had a secret to unfold which would forever solve the mystery, and felt bound to do so to one whom she knew would make a judicious use of her revelation, then, I think, for the first time communicated to a third party. Mrs. Rogers said her husband, Mr. Daniel Rogers, of Newport, was the author of the deception. He was so alarmed at the extent of the mischief he had made that he had immediately after left that part of the country, and returned to Newport, where, marrying soon after, he had not revealed his secret to any one, except late in life, to his wife, who was enjoined not to make it known till after his death, as it would subject him to great annoyance to make explanations upon a subject so painful to recall. It seems Esquire Clarke's, where the phantom appeared, was situated about a mile below Potter Hill, on the opposite side of the road from the present handsome mansion of Mr. Gordon Hiscox. The house has been some fifty or sixty years gone. In the old red house now occupied by Clark Hiscox, Esq., the Rogers family were then temporarily residing while the British overran the Island of Rhode Island. They were exiles from their pleasant home in Newport. Daniel Rogers and his brother William were youths together belonging to this family. William Rogers, afterwards the distinguished divine, scholar, physician, and collegiate professor in Philadelphia, was of a quiet and modest demeanor. Daniel was much beloved, but liked fun. So dressing himself up as a tantrabogus of huge dimensions, with a mammoth pumpkin moonshine for a head, he had thought to play an innocent trick, to

scare the girls and then discover himself. But the extreme terror of the girls, the voice of the man in prayer, and more than that, the death of the sick woman of whose illness he had not probably been previously aware, made him speechless, and he determined to leave for Newport at once. I may be incorrect about the death of the sick woman, but my impression is she died so soon as, in the minds of many, to connect her death with the fright. If so, this would account for his long silence, and the manner of his revealing it."

The children of John and Thankful (Randall) Maxson:

1. *John, b 27 Aug 1725, m (1) Sarah Burdick (2) Darcis Niles Davis*
2. *Matthew, b 27 Apr 1727, m Martha Potter*
3. *David, b 24 Jul 1729, m Abigail Greenman, d about 1786*
4. *Joseph Jesse, b 23 Mar 1731, m Keturah Randall, d 15 Jan 1790*
5. *Benjamin, b 21 Feb 1733, m Eunice Reynolds, d 1822*
6. *Stephen, b 3 May 1735, m Martha Stewart, d 29 Apr 1794*
7. *Thankful, b 16 Jul 1737, m Nathan Barber*
8. ***Daniel Maxson**, b 23 Sep 1739*
9. *Joel, b 28 May 1742, d 5 Sep 1762*
10. *Elinor, b 24 Jan 1749, m Capt. Wm. Bliven*

DANIEL MAXSON, SR.

1739-..?..

Daniel Maxson, Sr. was born on 23 September 1739 in Westerly, RI. He married (1) on 31 Mar 1762 Borodell Ross, the daughter of Isaac & Isabel (Bliven) Ross and (2) Anne. . .

The children of Daniel and Borodell (Ross) Maxson:

1. *Joel, b 1 Jan 1763 Westerly, RI*
2. ***Daniel Maxson**, b 10 Jun 1765 Westerly, RI*
3. *Elias, b 13 Feb 1770 Westerly, RI, m Hannah Coons, d 9 Aug 1849*
4. *Isaac, b 13 Feb 1770 Westerly, RI m Wealthy Coggeshall*
5. *James*
6. *Joseph*
7. *(a daughter)*
8. *Joshua, b 1780, m Theresa Smith, d Ohio*

DANIEL MAXSON, JR.
1765- ?

Daniel Maxson, Jr. was born 10 June 1765. His birth was not recorded. His older brother Joel and younger brother Elias were born in Westerly, Rhode Island. It is probable that his birthplace was also Westerly. He married Prudence Crandall in 1790. As there is no further record of Prudence, it is probable that she died. Five years later he married Catherine Coons on 12 January 1795 when she was only 14 years old. Daniel was 29 years and 7 months old, or more than twice her age. She was baptized at the Center Brunswick Lutheran Church, then located at Haynerville, Rensselaer County, New York, and this interesting and valuable record reads as follows: "Baptized Jan. 14, 1781, Catharina, born Dec. 23, 1780, child of Abraham Kuntz and wife Anna. Sponsors Simon Ostrum and Catharina Hegerman." Catharina Hegerman seems to have been her mother's sister and she was apparently named after this aunt Catharina as well as after her aunt Catharina Coons.

DANIEL'S AGE AT THE TIME OF HIS MARRIAGE WAS MORE THAN DOUBLE THAT OF HIS WIFE'S AGE OF 14 YEARS.

Daniel had a brother Elias Maxson who later married Catherine's sister Hannah Coons. These Maxson brothers were living near Berlin when they met and married the Coon sisters and merged their New England blood with the German-Dutch stock of the Hudson Valley. This latter stock proved very prolific in this particular family. Catherine and her two sisters had 16, 17, and 18 children, while her two brothers had 12 and 13, making a total of 76. One can only wonder how many grandchildren there might have been, if Abraham's children had been as numerous as those of his daughters Maria and Catherine. Catherine's 11 children brought her 106 grandchildren.

At a very early period, probably during 1806-1809, Daniel and Catherine moved to what was then the far west and settled in what is now the southeastern part of the town of Bennington, Wyoming County, New York, probably about six miles southwest of Attica and a mile or two northwest of Earls. This region was than a genuine Wild West country in which they were among the earliest settlers. This entire area, consisting of over 3,300,000 acres, was just opened for settlement by some rich Dutch land speculators that had formed the Holland Land Company. They offered this land for an average of $2.00 per acre and often waived all advance payment by actual settlers. The Maxson brothers, Daniel, Joel, and Elias, all took advantage of the Holland offer to own farms even though the price was higher than

other virgin lands in the West. No down payment and many years of credit probably was the reason for purchase of this land.

The Erie Canal was not built until 1825 so the brothers had to come overland by ox team and wagons and bring all their tools to successfully start a pioneer life in an untamed wilderness. Just a short time after they had 'taken' up their land (as few had paid for them) the War of 1812 broke out with England. This was an unpopular war that the United States was ill prepared to fight. England was at war with France and both nations prevented neutrals from trading with the other. The blockades that followed aroused the political leadership of the United States against the English, so war was declared in 1812. Canada saw the war as a defensive war and chose to continue their allegiance to England and to maintain their own boundaries. They had only one half of a million residents, mostly non-English speaking French. They had 4000 trained soldiers. The U. S. had eight million persons with 7000 poorly equipped soldiers that were called on to fight from Detroit, Niagara, Hudson Valley, Washington, D. C., to New Orleans. The fighting was merciless. This part of the frontier was particularly hit. The English with their allied Indians came out of Canada and burned Buffalo and then advanced to the settlements to destroy them. The whole section was terrified.

THE ENGLISH WITH THEIR ALLIED INDIANS CAME OUT OF CANADA AND DESTROYED THE SETTLEMENTS

. . .women and children had to flee on foot, wading in the snow. Entire backwoods neighborhoods were deserted . . . abandoned cattle and sheep, lowing and bleating, famishing for the lack of fodder were left to subsist for themselves

A local account says:

'The citizens commenced their flight soon after the repulse of our troops at Black Rock; but few lingered until after daylight. After putting in requisition all the available means of conveyance, even to the last oxen and sled, many of the women and children were under the necessity of flight on foot, wading in the snow. From the start upon the frontier the first and second day, the throngs were constantly increasing by addition of families along the roads, that would hastily pile a few of their household goods upon sleighs, horse and hand sleds, and join in the flight. Entire backwoods neighborhoods were deserted, hundreds of log cabins were desolate, and the signs and sounds of life were mostly the deserted cattle and sheep, lowing and bleating, famishing for the lack of fodder there were none left to deal out to them.'

The War of 1812 lasted two years and brought a lot of hardship to the frontier settlers.

The Maxsons had difficulty in getting a good market for their farm produce. Trade was in its infancy. Anything that was grown in surplus on the farm had to be traded to the local storekeeper in payment for goods. They paid for their land with horses and cattle. Immigrants to this new frontier often bought some of these horses and cattle; others were sent in droves to the more settled areas such as Geneva and Niagara. Many of the farmers considered raising livestock as the most profitable as well as easier than any other way of farming.

The Maxsons received the following prices for the crops that they sold around 1810: Wheat, from 62 cents to $1 a bushel; corn, from 37 to 50 cents a bushel; rye, from 50 to 62 cents a bushel; hay, from $5 to $12 a ton; butter and cheese, from 10 to 16 cents a pound; a yoke of oxen, $50 to $80; milk cows, $16 to $25, cattle for driving, $3 to $4 a hundred pounds; a pair of good working horses, $100 to $125; sheep, from $2 to $4; pork, fresh killed, in winter, $4 to $6 a hundred, and salted, in spring, $8 to $10; whiskey, from 50 to 75 cents a gallon; salt, $1 a bushel, weighing 56 pounds; field ashes, 4 to 9 cents a bushel;--600 bushels may be manufactured into a ton of pot or pearl ash, which has been sold at market at $125 to $150, and some persons, by saving their ashes or by manufacturing them, have nearly cleared the cost of improving land.

They had to pay the wages of a laborer, $10 to $15 a month and board; a suit of clothes cost $4 to $5; a pair of shoes, $1.75 to $2.50. Store goods were sold at a very moderate price, as the transportation costs were very cheap.

Following the War of 1812, there was a depression. Prices for their crops went down and there was no market for much of the produce. This was a difficult time for our ancestors in that part of New York state. It included the Wightmans, the Derrs, the Westcotts, the Skinners, and the Maxsons. Most of them owed money on their land. The Holland Land Company was in most instances quite generous with the farmers that owed them money. Cattle were accepted in many cases for payment on the mortgage. Some pioneers didn't pay on the mortgage for ten years. These often paid a penalty which amounted to double the purchase cost. Government land was foreclosed in five years if the land was not paid for and then sold. Both remedies were severe for the unlucky few that refused or couldn't pay. Daniel Maxson was young, strong and hard working. He and his brothers prospered and were able to pay for their farms.

However, the dense forests were cut down, the bears and wolves were no longer a problem, the Indians had learned to accept the whites. The country had become too tame for Daniel and his wife Catherine, and about 1835 they moved on to a new Wild West near Leoni, in the county of Jackson in the Michigan Territory.

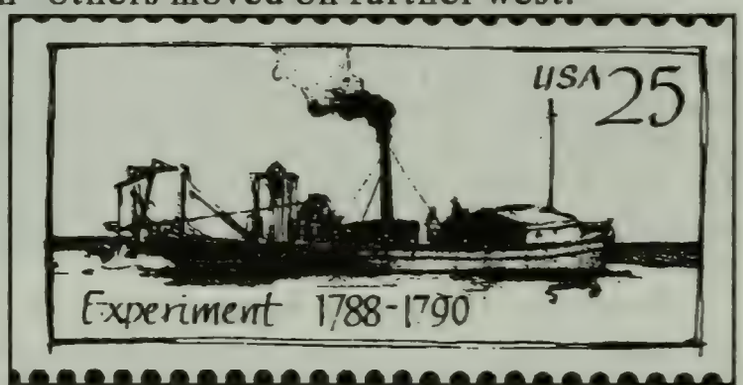
The Erie Canal opened the Michigan Territory in 1825 for settlement. Restless Easterners began trickling through to begin farming. Others were buying up vast lands to speculate. The first resident in Jackson County settled in 1829. Word was spread back East that Edward Tiffin, Surveyor General for the Michigan Territory in 1815, had not really given an accurate report when he stated that "the entire territory is comprised of bogs and barren land...not more than one acre in each thousand would permit cultivation."

. . . "the entire territory [Michigan Territory in 1815] is comprised of bogs and barren land . . . not more than one acre in each thousand would permit cultivation."

It wasn't until the 1830's that this area became the new frontier and instilled in many a desire for new lands, a hope for adventure, and a restless urge to go West. Throughout New York and the New England states, it was a popular topic of conversation. Letters were received from settlers that there was rich farming land available. The great Michigan land boom of the Thirties was on. The speculators and landgrabbers crawled over the land buying up the better lands for $1.75 per acre.

It is not known for sure why Daniel and Catherine joined in the great Michigan land boom of the Thirties. Daniel was 71 years old and his farming days were about over. Probably it was a family decision in order to provide opportunities for the younger members. Most of the Maxson family moved to Michigan as a group--from Abraham who was about 38 years old to Paulina who was 12 years old. A few of the older children that married in New York did not follow their father's route west. Those that were known to go with him were Abraham, Roswell, Betsey, Joseph, Lucy, Julia, and Paulina. The letters sent back to the ones left behind had a great influence on their future. Many grandchildren later came to Michigan--others moved on further west.

No state in the Union has ever been settled faster than Michigan. The Maxsons joined this migration by taking a steamer at Buffalo, New York and arriving at Detroit less than twenty-four hours later. They found that a steamboat left every day and sometimes twice a day, at nine o'clock in the morning



THIS STEAMER SAILED BETWEEN BUFFALO AND DETROIT DURING THE EARLY 1800's. THE MAXSONS COULD HAVE TAKEN THIS STEAMBOAT.

and at six o'clock in the evening. It is probable that they took steerage where the rate was from $1.50 to $2.50 per person. It was considerable cheaper than that charged the more affluent first-class cabin passenger whose fare was between $4.00 and $6.00. Space was also provided for horses, stock, and farm tools that they would need to begin their new life. They also had to provide provisions for themselves as well as for their livestock.

Daniel and Catherine bought an eighty acre farm located in the West half of the Southeast quarter of Section 20 in Leoni Township inJackson County. Their son Joseph D. Maxson bought the farm in January of 1840 for $1200. Daniel was 75 years old at the time of the sale. His daughter, Lucy, soon married and moved to Eaton county. His son, Roswell, also moved to Eaton county. Both became prosperous farmers. Betsey, our ancestor, married the Rev. Perry Zuinless Skinner in 1840 and also moved to Eaton county.

The children of Daniel and Catherina (Coons) Maxson:

1. ***Daniel III, b 15 Jan 1796, d 15 Mar 1802***
2. ***Abraham, b 17 Oct 1797, m Diana Matterson d 4 Apr 1876***
3. ***Hannah, b 31 Aug 1799 Coxsackie, NY, m (1) John Vaughn (2) Isaac Burchance, d Apr 1856***
4. ***John, b 22 Jan 1801, m (1) Luna Tompkins (2) Harriet Eastman d 13 Oct 1883***
5. ***Katherine, b 29 May 1803 Rensselaer, NY, m Checkley Palmer, d 21 Aug 1855***
6. ***James, b 8 May 1805, d 17 Apr 1806***
7. ***Roswell, b 2 Jan 1808, m (1) Lucia Eastman (2) Mary A. Eldred Bouton, d 23 Feb 1882***
8. ***George, b 22 July 1810, d 28 May 1814***
9. ***Maria, b 25 May 1812, m (1) Alan Matterson (2) ....Hayner***
10. ***Henry, b 28 May 1814, d 15 Dec 1818***
11. ***Elizabeth (Betsey) Maxson, b 13 Oct 1816, m Perry Z. Skinner 16 Aug 1840, d 4 May 1903 Eaton Co., MI***
12. ***Daniel, b 13 Oct 1816, m Elizabeth Varnsdale, d Jan 1877***
13. ***Lucia (Lucy), b 5 May 1819, m John McCarger, d 8 Jan 1888***
14. ***Julia Ann, b 18 Oct 1821, m John Ludwick, d 21 Mar 1898***
15. ***Paulina, b 28 Aug 1824, m Cyrus Ludwick 4 Jul 1843, d 11 Sep 1903***

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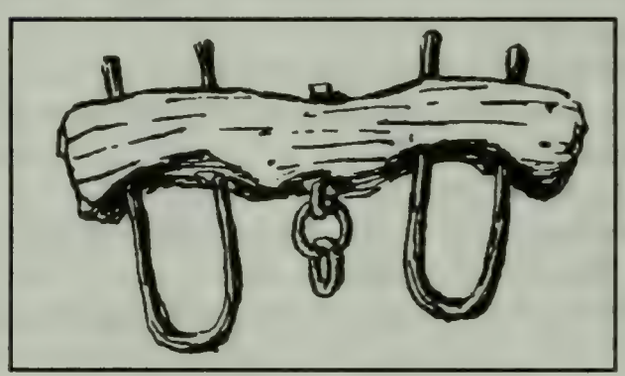

Connecticut's founding fathers erected their system of government on the proposition that the mass of mankind, the non Elect, was evil, corrupt, and hardly fit for political participation. The leaders held that "the making of rulers of the lower sort of people will issue in contempt, let the opinion be what it will." One sermon held that government by common man "directly tends at once to destroy both the Rectitude and Success of Government. If the common sort should gain political control, government would 'sinke into the mire of popular confusion.'" Barriers were erected by the leaders to avoid mass participation. To participate in town affairs, one had to be an 'admitted inhabitant', an adult male, possessing a freehold estate rated at fifty shillings a year or forty pounds in the common list, of 'honest conservation' and regarded as acceptable by a majority of the town's voters.

To be a Freeman and serve in and vote for colony-wide office, one had to meet property qualifications of a freehold estate of forty shillings or forty pounds personal, be of 'Quiet and Peaceable Behavior and Civil Conservation,' and be approved by the town's Freemen and Selectmen.

In the early years of the colony an individual's chances of becoming either an admitted inhabitant or a Freeman were nonexistent if he was not a member of the Congregation Church. Thus Connecticut's Puritan Fathers not only excluded from political participation, all women, children, apprentices, indentured servants, slaves, blacks, and Indians, but a good portion also of the white adult male population.

THE OATH OF A FREEMAN IN COLONIAL CONNECTICUT

"I, Wade Wightman being by the Providence of God an Inhabitant within the Jurisdition of Connectecott, doe acknowledge myselfe to be subjecte to the Government, thereof, and doe sweare by the great and Fearfull name of the ever-living God, to be true and FaythFul vnto the same, and doe submit boath my prson and estate, thereunto, according to all the holsome laws and orders that there are, or hereafter shall be there made, and extablished by lawful authority, and that I will neither plott nor practice any evell aft the same, nor consent to any that shall so doe, but will tymely discover the same to lawfull authority there established; and that I will, as I am in duty bownd, mayntayne the honner of the same and of the lawfull magestratts thereof, prmoting the publike good of yt, whilst I shall soe continue an inhabitant there; and whensoeur I shall glue my voate or suffrage touching any matter wch consarns this comon welth being cauled thereunto, will give yt as in my conscience I shall judge, may conduct to the best good of the same, without respect of prsons or favor of any man. Soe help me God in or Lord Jesus Christe."

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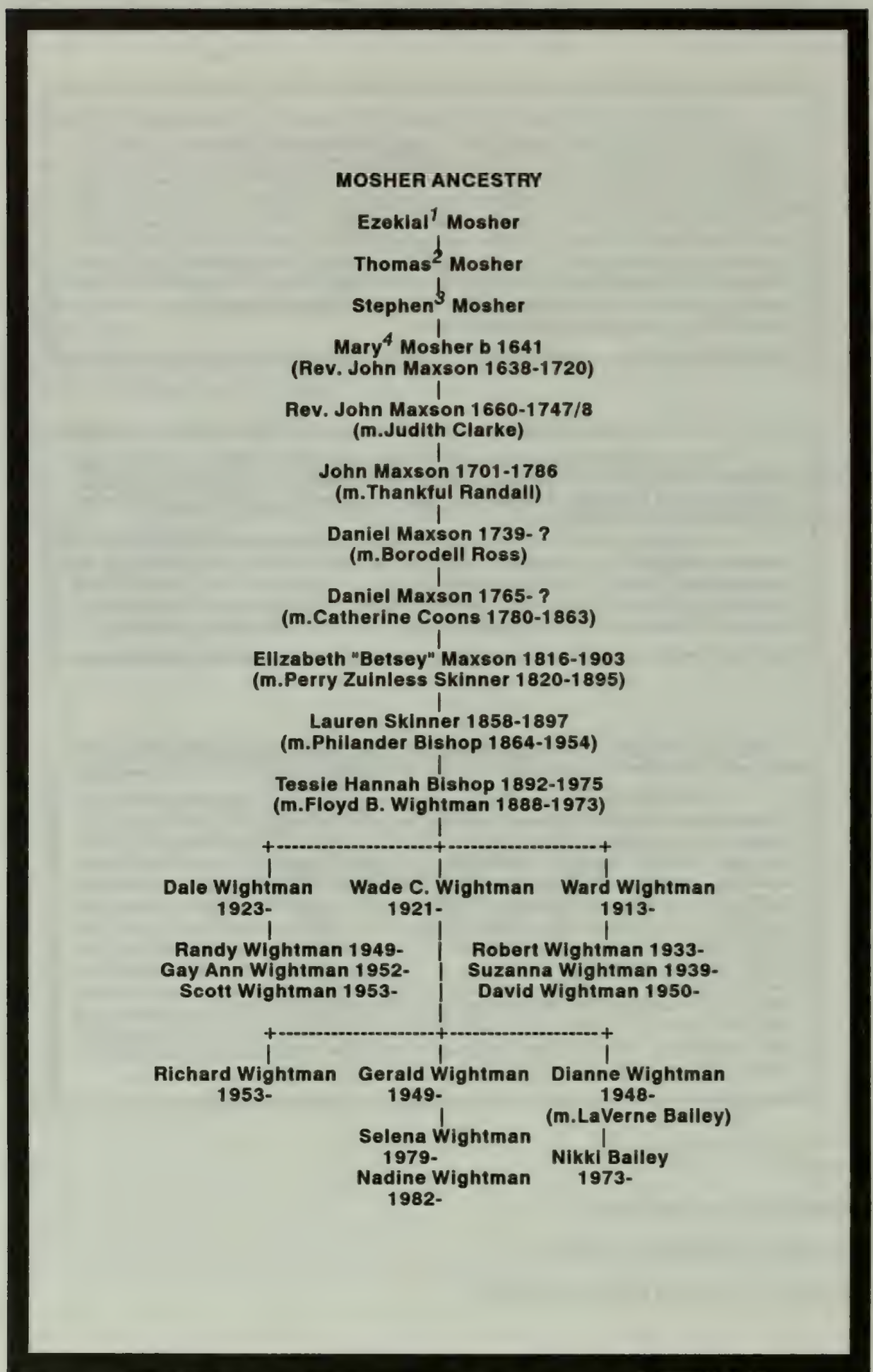
MOSHER ANCESTRY
Ezekial[1] Mosher
Thomas[2] Mosher
Stephen[3] Mosher
Mary[4] Mosher b 1641
(Rev. John Maxson 1638-1720)
Rev. John Maxson 1660-1747/8
(m.Judith Clarke)
John Maxson 1701-1786
(m.Thankful Randall)
Daniel Maxson 1739- ?
(m.Borodell Ross)
Daniel Maxson 1765- ?
(m.Catherine Coons 1780-1863)
Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)
Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)
Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)
Dale Wightman 1923-
Wade C. Wightman 1921-
Ward Wightman 1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman 1953-
Gerald Wightman 1949-
Dianne Wightman 1948-
(m.LaVerne Bailey)
Selena Wightman 1979-
Nadine Wightman 1982-
Nikki Bailey 1973-

EZEKIAL[1] MOSHER*

Ezekial Mosher immigrated to England from Alsace, a region and former province of France along the Rhine border of Germany.**

The known children of Ezekial Mosher:

1. ***Thomas[2] Mosher, m Tomasine . ? .***
2. *Ezekial Mosher, Jr., recorded in some sources as the father of Hugh Mosher of Casco, Maine.*

THOMAS[2] MOSHER

Thomas Mosher resided in both Manchester and London, England with his family. According to some data, he came to England with his father from Alsace. His occupation was silk-weaver.

The family of Thomas & Tomasine (. ? .) Mosher:

1. ***William[3] Mosher.*** *The middle name of this son has been recorded as "Chapman". In Old English, this means merchant or trader and probably denotes his profession rather than indicates his middle name. His will was recorded and proven in Manchester, England during 1621. During 1614, his occupation was a silk-weaver. He was appointed as road overseer in Manchester in 1616. He is listed with the title of "gentleman" in 1619. Children: (i)* ***Mary[4] Mosher,*** *b 1616 (ii) John Mosher, b 1618 (iii) Samuel Mosher.*
2. ***John[3] Mosher*** *is credited with a son* ***Hugh Mosher*** *who is recorded as having gone to India and amassed a huge fortune.*
3. ***Thomas[3] Mosher,*** *thought to have been the father of the* ***Hugh Mosher*** *who settled in Casco, Maine. According to this theory, this Hugh would be the first cousin of the Hugh, who supposedly married* ***Lydia Maxson.***
4. ***Stephen[3] Mosher,*** *resided at Manchester (Somerset Co.), England in the Parish of Chucklington. Perhaps the father of the* ***Hugh Mosher*** *who was in Boston during 1636. His son,* ***Hugh Mosher, m Lydia Maxson.***

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*The early history of the Mosher family was shared by Lois Colette Dorsey Bennington from her book, Grandparents are Great!, Vol. II, 1985.

**Alsace-Lorraine, a disputed border region between NE France and SW Germany; ceded to Germany in 1871, regained by France in 1919, annexed by Germany in 1940, regained by France in 1945.

5. George Mosher
6. Daughter (name unknown), m Thomas Rode
7. Anne Mosher, m . ? . Ranny

HUGH[4] MOSHER*

Hugh[4] Mosher was born about 1610 in England. He came to New England on the ship "Jane" from Falmouth, England to Boston, MA, arriving in the year of 1632. His marriage to Lydia Maxson, possibly sister to Richard Maxson, is repeated again and again in Mosher papers and genealogies. However, this repetition does not constitute the fact that this marriage took place.

IMMIGRANT

The family of Hugh[4] & Lydia (Maxson) Mosher:
1. Hugh Mosher, b 1633, m Rebecca Maxson
2. James Mosher, b 1638
3. John Mosher, b 1640, m Elizabeth Lane
4. Mary Mosher, b 1641, d 2 Feb 1718, m John Maxson

The following charts show how the relationship may have developed if Lydia Maxson was mother of Hugh Mosher, b abt 1633, and her brother was the father of Rebecca Maxson. It also shows how Mary Mosher was the wife of John Maxson, and how Richard Maxson was the father of John and Hugh Mosher, Jr., the brother of Mary.

LYDIA MAXSON M HUGH OR EZEKIAL MOSHER	Sister & Brother	RICHARD MAXSON M REBECCA .?.
HUGH MOSHER M REBECCA MAXSON	First Cousins	REBECCA MAXSON M HUGH MOSHER

*****

MARY MOSHER M JOHN MAXSON	First Cousins	JOHN MAXSON M MARY MOSHER

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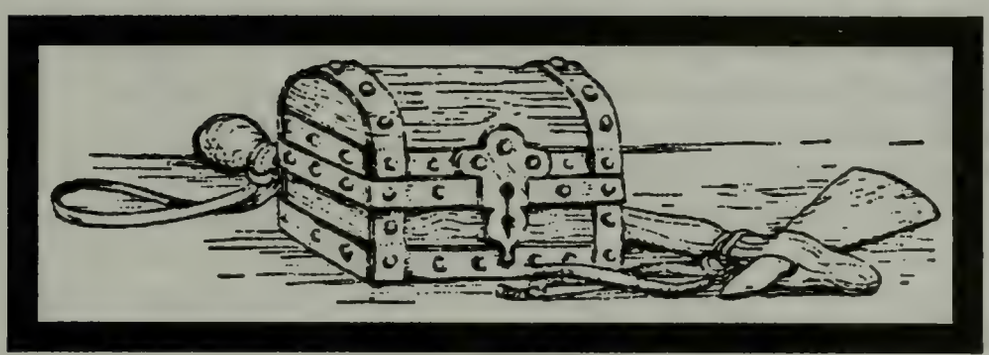
*Note: This ancestry is not proven.



A FORTUNE MIGHT BE YOURS

Hundreds of millions of dollars in our ancestor's estate has never been disbursed.

MARY MOSHER
1641-1718

As a descendant of Mary Mosher who married about 1665 John Maxson (1638-1720), you might fantasize about sharing a fabulous fortune left by a Sir Hugh Mosher of the British East India Company who died without any children. It is reported that the English government advertised for heirs in the United States in 1830 to settle his estate. Another family tradition is recorded that Ezekiel Mosher was the one who left $132,000,000 in Manchester, England. Some say the portion of his estate that went to his son Hugh Mosher was not to be settled until the youngest member of the third generation was of age, because the children of Hugh Mosher disapproved of his wife. This was the reason given for the long delay in the settlement of the estate. Another version is that Ezekial had three sons, John, Hugh and Daniel who came to New England in the early 1600s. Their father followed and died in America without returning to England to see about his affairs there. In 1636 Daniel and his family and John a bachelor were slaughtered by the Indians. Hugh than became the sole heir to the estate but never returned to Manchester, England to claim his heritage before his death in 1660. His children also passed up the opportunity to their inheritance even though they knew of the vast wealth. Finally, in 1737, the English government assumed control and leased the property for 90 years. Later the real estate was sold at public auction. The proceeds were deposited in the Bank of England with other monies deposited by Ezekial Mosher. The English government advertised in this country for heirs. This was noticed by Stephen Concklin, whose wife was a descendant of Hugh Mosher. He called a meeting of the heirs and an attorney was hired to go to England with a power-of-attorney to make an inquiry. The lawyer never returned. Some feel that he got hold of some of the money and property and disappeared. When President Fillmore made a tour abroad, the Moshers commissioned him to find the will. Fillmore was successful in getting a copy of Ezekial's will; however, it has since been lost. During 1979, a search was made among the papers of President Fillmore at the Aurora Historical Society, the Buffalo and Erie County Historical Society, and the State University College in Oswego without success.

Up to the present time (1990), the Mosher fortune has eluded his descendants.

Mary Mosher was the daughter of Hugh Mosher (1610-1694) according to several sources. He was ordained in the Baptist Church in 1674. He married Lydia Maxson in 1632. Mary is believed to be the sister of Hugh Mosher, Jr. (1633-1713) who had large land investments in Westerly, Rhode Island in the middle 1600's. There are many contradictions and errors in the present Mosher literature which makes the ancestry of Mary uncertain. Whoever the ancestors of Hugh Mosher and Mary (Mosher) Maxson may be, their legacy has shaped the hopes and dreams of many of their descendants.

In 1870, Rev. Perry Z. Skinner, the husband of Betsey (Maxson) Skinner, was made president of the Maxson Family Descendants of Mary Mosher. This letter to his daughter and son-in-law, Adell and Hiram Corlis, relates the activity that went on at that time. Perry Z. Skinner was an ordained Free Will Baptist minister and farmer at Oneida, Eaton County, Michigan.

Oneida
June 11, 1870

Hi and Adell

I take my pen to drop you a line to let you know that we are all well and so is all of the folks out here, but to business we had a meeting of the heirs the 4 and it was a success meny present at rool call, and we appoint George Maxson to go to New York to get an abstrack of our property their, and prove our lineage at Albany and we raised one hundred Dollars to pay for an abstract and expenses, and your part is 30 cts which wont to be in treasure on the twentyeth day for he wont go before haying. When he gets back we have another meeting to choose an administrator to settle the estate, if the abstrack proves good we can command our thousands to help us. I cannot write much for I have so meny to write. Yours in haste More next time

P. Z. Skinner
Presedent

Nineteen years later on 20 October 1889, Lauren (Skinner) Bishop wrote the following to her parents Perry Z. and Betsey (Maxson) Skinner.

"I understand Dug is trying to hire money to go to Albany to look after business. If he is a committee to settle the estate why don't he bear his own expenses and when he gets the wad let each one pay his share of the expense. That is his business, as I look at it. Of course if nothing comes of it he is as able to be the loser as any one else. It has been a query in my mind if he would not be the only one that would get much out of it. 'Enough of this"'*

During the Great Depression of the 1930's, someone came to my mother's house, Tessie (Bishop) Wightman, to solicit $20.00 to settle the estate. As door-to-door con men were after any easy money, she was skeptical about the possibility of any inheritance and there was also the fact that there just wasn't any money available to risk on something like this. She turned him down. Her twin sister, however, was able to scrape $20.00 together. Nothing was ever heard from the solicitor.

The Mosher fortune is a tantalizing mystery that has endured for centuries. Was there really a huge amount of money willed to future generations? Did anyone inherit money from this ancestor or did the legal system consume the entire estate? Did lawyers revitalize the story of the fortune periodically in order to fleece the hopeful and gullible descendants?

It is a most bizarre case, one where there can be no doubt about the outcome. However, one does wonder if this will be the decade when someone will reopen this legacy. Maybe, just maybe, there might be someone out there looking for you to give you a fortune!!!

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*Dug McCargar was a well-to-do farmer and first cousin of Lauren (Skinner) Bishop and a Maxson-Mosher descendant.]

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"However humble may have been the condition of those who fled to New England in its primeval and savage state, to found a land for freedom of thought and action, their names will occupy a proud place in the history which is yet to be written. And grateful must be that descendant of those founders who will not, in some way, aid to rescue their names from oblivion that they may be engraven upon the tablets of enduring annals."

Samuel Drake from
THE FOUNDERS OF NEW ENGLAND

COONS

(KUNTZ)(CUNTZ)(KOENS)(KOONS)

Johann Nickel Cuntz, 1626-1694
(m.Maria Clara . ? .)

Matthias Kuntz, b.1665-1716+
(m.Anna Margaretha Lucken, d.1704)
(m.Anna Margareth Spitz)

Georg Nicholas Kuntz, bpt.1700
(m.Anna Hagedorn)
(m. Buck)

Christoffer Kuhn b.1724+-2
(m.Maria Hotaling)

Abraham Coon 1752-1841
[Corporal in Revolutionary War]
(m.Anna Hagerman)

Catherine Coon 1780-1863
(m.Daniel Maxson)

Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)

Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)

Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)

Dale Wightman 1923-

Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-

Wade C. Wightman 1921-

Ward Wightman 1913-

Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-

Richard Wightman 1953-

Gerald Wightman 1949-

Selena Wightman 1979-
Nadine Wightman

Dianne Wightman 1948-
(m.LaVerne Bailey)

Nikki Bailey 1973-

THE COONS FAMILY

The sufferings of our German ancestors, the **Coons**, approached martyrdom. They lived, experienced, and survived one of the most cruel periods in world history. The Thirty Years War had ended in 1648 and it had devastated the Palitinate* where our ancestors lived. Then in 1674 and 1675 the French invaded the Rhineland. Again from 1688 to 1697 the War of the Palitinate occurred and the French General, Melac, laid waste to the whole area making it almost uninhabitable. In 1689 Mainz, Mannheim, Speyer, and Heidelberg were burned. People were driven from their homes in the dead of winter. Other places besides the Palitinate were ravaged. The people were tortured and slain. Many armies, both German and foes, were unpaid. The soldiers devoured whatever the residents possessed. In addition, the people were taxed excessively so that the German princes could emulate the French Court by building palaces and gardens. The religious persecutions took many forms. The rulers of the Palitinate changed their religion four times in as many reigns. With each change the people were expected to follow their ruler. An extremely cold winter in 1709 brought much more suffering and wide-spread starvation to the peasants. It was the final straw for many. In desperation, thousands of peasants fled down the Rhine toward Holland seeking asylum in a friendly England. An estimate of 15,000 refugees, over half of the Palatinate, were forced to depart. Over 13,000 reached England.

JOHANN NICKEL CUNTZ

1626-1694

Johann Nichel Cuntz, the father of our immigrant ancestor, was born in 1626 during The Thirty Years War of 1618 to 1648. This war was partly a Catholic-Protestant religious conflict and a political and territorial struggle by France, Austria, Sweden, Germany, Spain, Denmark, and Italy. Much of the struggle occurred in western Germany where Johann Cuntz [Coons] lived. Troops pillaged the local farms and caused much misery for the inhabitants. There was always a shortage of supplies due to the requisitioning of the various troop units in the area. He died at the time General Melac and his French army devastated the area where he lived. Johann was buried 23 Feb 1694, aged 68 years. The wife of Johann, the mother of our immigrant ancestor, was Maria Clara

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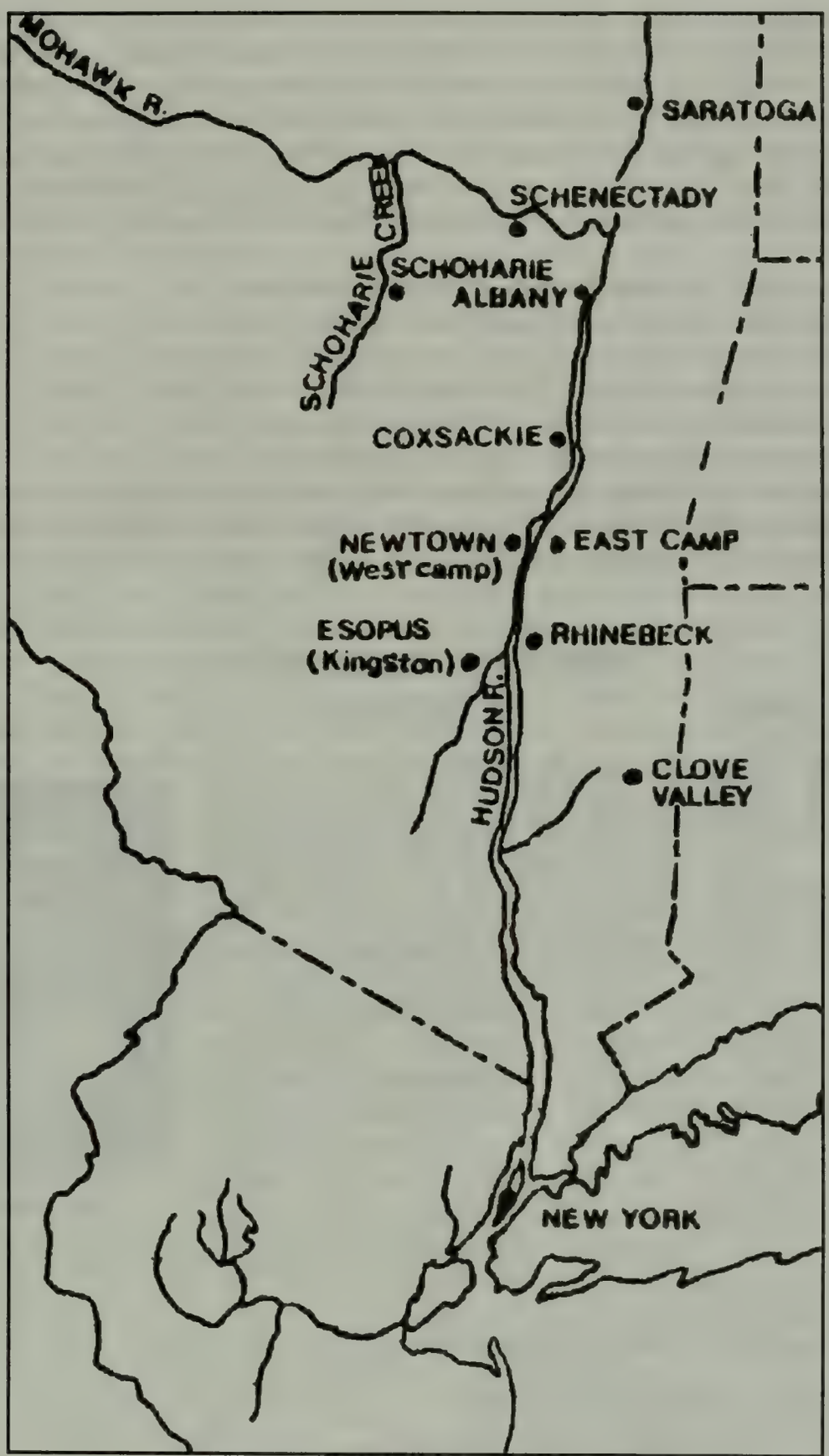
*The Palitinate is a district along the Rhine River in Germany. The people were called Palatines.

PALATINATE DISTRICT WHERE THE COONS RESIDED



THE NEW WORK RESIDENCE OF THE COONS

who was buried four days later on 27 Feb 1694 at the age of 57 years. One can only wonder as to what the circumstances were when they died within a week of each other. Was it from an epidemic, starvation, or maybe as a result of the war? (She was listed as being married for 43 years so her age at death was probably 68 years old.) The ancestorial home of the Coon family was at 6601 Bischmisheim which was three kilometers east of Sarrbrucken in the Palatinate section of Germany.

The children of Johann Nickel & Maria Clara Cuntz:

1. ***Matthias Kuntz, confirmed 1681, aged 16 yrs.***
2. ***Han Jacob, confirmed 1682, aged 14 yrs.,***
   m Anna Eva Wolff 28 Apr 1697, buried 1701
3. ***Anna Maria, confirmed 1685, aged nearly 13 yrs.***
4. ***Johann George, confirmed 1690, aged 14-1/2 yrs.***
5. ***Johann Nikolaus (?), confirmed with no father named in 1696.***
6. ***Johann Bartholomaus (?), confirmed in 1696 with no father named.***
7. ***Johann Leonhardt, called brother to Matthias in 1688.***

MATTHIAS KUNTZ

1665-1716+

Matthias Kuntz was born in Bischmisheim, Germany during a relatively peaceful period. The Thirty Years War had just ended and it was before the French invaded the Palatinate in 1674-5. In spite of difficult times, he married on 26 Jan 1687 Anna Margaretha, the daughter of Johann Lucken of Gerichtsmann and Brudermeister, Germany. Johann Lucken was buried on 20 Dec 1693 at the age of 76 years. Anna Margaretha died in the year 1704 and was buried on February 2nd. Matthias then married on 1 Oct 1704, Anna Margareth Spitz from Frankfurt. During the War of the Spanish Succession, Marshal Villars of France crossed the Rhine unexpectedly in May 1707, terrorized southwestern Germany, plundering and requisitioning freely on the Palatinate. Then, at the end of 1708 came one of the worst winters in a century. As early as the first week of October deep winter came to add to their misery. The cold was so extreme that wine and spirits froze into solid blocks of ice. Flying birds would drop from the

IMMIGRANT

THE COLD WAS SO EXTREME THAT FLYING BIRDS WOULD DROP FROM THE SKY DEAD.

sky dead. Firewood would not burn in the open air. When anyone would spit, the saliva would freeze before it could reach the ground. Even the salt sea froze along the coast to a thickness to hold heavily laden carts. Several men froze to death in many countries. Fruit trees were killed and the grape vines were destroyed. This Arctic weather lasted well into April of 1709.

By the summer of 1709, conditions had become so intolerable, the people of the Palatinate would grasp any offer that showed a way out of their dilemma. England was friendly to the suffering Protestants and seemed to have that lifesaving means for survival.

Books and papers with Queen Anne's picture and gilded printing on the title page were widely circulated throughout the Palatinate encouraging them to come to England in order to be sent to the New World to settle there. Even though there were no definite promises, the Queen's picture and the golden print was enough to convince the Coons and 15,000 others to prepare for their trek down the Rhine River to Rotterdam and passage to England and the New World.

Matthias Kuntz first had to get a certificate of good character from the Mayor and the clerks of the court. He than gathered his family and what few possessions he had and booked passage down the Rhine to Holland which took from four to six weeks. There were many delays and annoyances. Fees and tolls were demanded of all passengers. Envious countrymen often gave them food and clothing for their journey as they went down the river. Our ancestors, the Coons, became involved with one of the greatest fiascos in history which contributed to their miserable existence that went on and on for years.

Rotterdam could not handle the thousand or so Germans that came each week to seek passage. All through the month of June there were always over 6000 people waiting for their chance to get transportation to Utopia. As most of the Palatines were quite poor, they encamped outside Rotterdam in the most miserable conditions. Shacks covered with reeds were all the shelter they had from the weather. The English government was not totally committed. They didn't really want them, especially the unanticipated horde of hungry destitute families. Ships were not there in the early summer of 1709 to transport this massive amount of people. England assumed the initial expense, but were worried about the total cost. They were also concerned about the rumor that "the whole Palatinate is ready to follow them poor and rich." Finally, the English restricted the emigrants to Protestants only. All

. . .THERE WERE ALWAYS OVER 6000 PEOPLE WAITING FOR THEIR CHANCE TO GET TRANSPORTATION TO UTOPIA. SHACKS COVERED WITH REEDS WERE ALL THE SHELTER THEY HAD FROM THE WEATHER.

Catholics were turned back. Even some Catholics that had reached England were returned unless they converted. Thousands enroute down the Rhine River were stopped and told to go back. Others, however, travelled overland and reached Rotterdam.

When the exodus of 13,146 registered and several hundred unregistered people reached England in 1709, there were no facilities, camps, or housing. The government was overwhelmed with the problem. More than 3,000 Roman Catholics were shipped back to the Netherlands. The Queen had no compassion for them and it was a way to reduce the dilemma. A few others chose to go back on their own. All of those returning home were given five guilders by the government as a departing gift.

OUR ANCESTORS WERE DUMPED ON THE OUTSKIRTS OF LONDON WITH OVER 11,000 OTHER REFUGEES

Food and shelter were scarce. Disease spread, thousands died. English mobs stormed the camps with axes, hammers, and scythes to wreck havoc.

Matthias expected his family to be immediately dispatched across the sea to a new life in the New World as soon as they arrived in England. Instead they were dumped on the outskirts of London with over 11,000 other refugees. Food and shelter were scarce. The government issued 1,300 tents. Barns, cheap houses, warehouses, and large rope-houses were rented. A few were taken in by charitable persons. All shelters were crowded full in unhealthy conditions. Disease began to spread. Even though the government was spending £80 a day on the refugees, it was not enough.

At that time in history, London was comparatively small. Several large encampment of tents were located on the Thames outside of town only two miles from St. Paul's Cathedral and near the Tower. Perhaps there never were a people that received more kindly treatment and such lavish generosity as the first few thousands of the Palatines. The English Queen and her subjects competed in their efforts to provide for their necessities. These camps became a source of amazement to the London residents. It was a great Sunday's entertainment to come out and see these poor German Protestants when they first set up the camps. However, their attitude changed in only a few weeks. The cost of their upkeep was a burden on the government. The cost of bread and other food started to rise. The Germans would work for very little money--thereby driving the wage scale down. The German wives were constantly on the streets begging for food and clothing which was a great nuisance to the local people. Besides, the local beggars were having a rough time because of the competition.

The ill feeling got so bad that the encampments were imperiled by London mobs. On one occasion about 2000 outraged Englishmen stormed the camp with axes, scythes, and hammers to wreak havoc on the hapless refugees. The government tried to relocate some people and riots broke out in the proposed locations. Smallpox and other contagious diseases were blamed on the influx of these foreigners. Even the rich began to fear and resent them. Actually the Germans had fallen prey to fevers and the plagues and nearly a thousand died.

Finally the Palatines got to be in such dire straits that something had to be done. Many were starving; others were almost naked. They were "pakt up in such great numbers, we have found very often 20 or 30 men and women together with their children in one room." The government explored many possibilities to get them settled. Some were sent to work in the mines, others to work on farms, to Wales, to Portugal, to Jamaica. Some ideas were tried and partially successful --most failed or the plans never got out of the planning stage. It was finally determined to send them to Ireland, Carolina and New York.

Matthias and his family joined the group to New York. He signed an agreement which would allow him passage to America, a plot of land, and subsistence until he got established. In return he would produce naval stores for the Queen's Navy and also provide England a colonist that she desired. The Matthias family, with 2,807 other people boarded eleven boats in December.

400 PASSENGERS DIED ON THE TRIP OVER AND 250 DIED DURING THE FIRST SUMMER AFTER LANDING

The entire trip to New York was a continuation of the fiasco that began when they left on their trip down the Rhine. The passengers waited and waited for the sailing date. However the ships hung around England all through the long winter.

In those days travel, by land or sea, was difficult and with many hardships; the movement of large bodies of people was slow. The voyage across the Atlantic took from three to five months, and was made in ships without any of the comforts which the modern traveller considers a necessity. The records show that 470 passengers died on the trip over and 250 died during the first summer after landing. Children, whose parents died on the way over, were bound out. John Peter Zender, later renowned for his fight for freedom of the press, was one of these orphans. In some cases, Governor Hunter simply took children from the families that were in debt and apprenticed them. This was the case with Hans Valentine Coons, probably a cousin of ours. There was even talk about "white slavery," but the sold Palatines were not without rights. However, as a result of the sales, families were often separated.

Finally they set sail and in June and July of 1710 nearly three thousand of these people landed in New York. Although they sailed from England at the same time, stormy weather separated the vessels so that they arrived over a five-week period. The people that lived in New York City at that time were amazed, then shocked, then resentful of this "invasion" of Germans. A census taken in 1712 showed that they had 4846 free inhabitants and 970 slaves. They couldn't begin to take care of these new arrivals. Matthias Kuntz and his family with the others were packed on Governors Island where they had to camp until autumn. This isolation was mainly due to the health of the new arrivals. Many had contagious diseases. Another 256 men, women, and children died from exhaustion and disease after arrival.

Matthias Kuntz made his first appearance on the Register on 4 Jul 1710 with four persons over ten years of age and one person under ten years. The family was recorded with six persons over ten on 4 Oct 1710, four over ten years and two under ten on 24 Jun 1711, two over ten and two under ten on 25 Mar 1712. It appears very likely that nearly all of the five little children of Matthias under twelve years of age, except our ancestor George Nicholas, may have been among those who perished on this terrible journey from Rotterdam to New York. There is no reference to them in American records.

The Kuntz family, with the others, were herded into camps called East and West Camp situated 120 miles north of New York City. West Camp still retains its original name. It is located North of Kingstown, in Ulster County. East Camp is now called Germantown. Matthias was put in the Queensbert settlement. Here he built a rude hut to shelter his family and was expected to clear and cultivate a small tract of land for his support, after having first repaid the Government for its expense in his behalf.

The officer who was to handle the Palatine settlement in America was a crook. He embezzled the money intended to feed and house the immigrants. The fiasco continued. The subsistence rations were insufficient, the housing was poor, and the land given the emigrants was inadequate. The project to produce naval stores from pine pitch was a failure since the variety of pine tree could not be used for pitch. On July 16, 1711, Matthias Kuntz, probably to get extra supplies or money, volunteered for service in a military expedition against the French at Quebec, Canada. This expedition seems to have left Albany in August or early September, and after an unsuccessful trip was reported on October 1st as retreating toward Albany, the last of the troops reaching there on October 2nd. Some of them were still there as late as December 24, 1711.* If money was the reason for joining this

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*A list with his name on it exists in the Documentary History of New York and provides documentation for those who wish to join such societies as the Daughters of Colonial Wars.

expedition, he was again disillusioned. It was revealed in 1717 in a petition that was sent to the Lords of Trade by the three hundred Palatines that were hired for this campaign, that not one penny of the £5 promised, was ever paid to them. Despite disappointments, Matthias and his family did survive with a small degree of subsistence from the English.

By the end of 1712, however, the government had to admit defeat and Governor Hunter of New York told the Palatines to shift for themselves. All funds were cut off and the Governor told them that he could not help them any more.

THEIR SUFFERING WAS PITIFUL. REV. HAEGER WROTE, "THEY BOIL GRASS AND THE CHILDREN EAT THE LEAVES OF THE TREES . . ."

Many of the Palatines scattered and tried to get work to buy food for the coming winter. Others stayed and tried to survive. Their suffering was pitiful. A minister, Rev. Haeger, wrote on 6 Jul 1713, that "they boil grass and the children eat the leaves of the trees. I have seen old men and women cry that it should almost have moved a stone. [Several] have for a whole week together had nothing but welsh turnips which they did only scrape and eat without any salt or fat and bread."

Matthias remained in Germantown, although he may have gone to Rhinebeck after 1716. He is mentioned in the marriage record of his son Jacob in November of 1714 and on January 17, 1716 he was naturalized at Albany together with his son-in-law Nicholas Bonesteel. The latest known reference to him is found in the marriage record of his son Philip Henry Kuntz on June 25, 1716, when he was still living at Queensberg near Germantown. If he ever joined the Rhinebeck Colony near the present village of Lower Red Hook where his daughter, Anna Margaretha Bonesteel and his son G. Nicholas Kuntz were living at a very early date, he did not become a taxpayer there. It appears very likely that he died not long after 1716.

The known children of Matthias & Anna Margaretha (Lucken) Kuntz born in Bischmischeim, Germany:

1. ***Johann Leonhardt, b 4 Jan 1688. Could have stayed in Germany or died on the way to America. No record.***
2. ***Anna Margaretha, b 31 Mar 1689, m in NY, Nicolaus Bohnenstiehl [Bonesteel].***
3. ***Hans Jacob, bpt 16 Apr 1690, m on 2 Nov 1714 West Camp, NY, Susanna Michel Maussenheim, d 1722+- near Germantown, NY.***
4. ***Hans Georg, bpt 4 Nov 1691, m 9 Oct 1739 in NY Anna Margaretha Buck.***

5. Philip Henrich, bpt 31 May 1693, d 1769, Aneram, N.Y.
m (1) 1716, West Camp, NY, Maria Elisabetha Manngen
m (2) Anna ..?..
6. Eva Catharina, bpt 8 Dec 1697.
7. Hans Wilhelm, bpt 23 Feb 1698.
8. George Nicolaus Kuntz, bpt as Georg Michel 21 Mar 1700. He was called "Jurgen Niclaes Kuhns" in the N.Y.L. records and lived near Rhinebeck and Clove Valley, Dutchess Co., NY.
9. Hans Peter, bpt 16 Jul 1702, buried 23 Jul 1708.

Known children of Matthias Kuntz with his 2nd wife Anna Margaretha Spitz:
10. Anna Barbara, bpt 29 Aug 1706.
11. Anna Catharina, bpt 1708.
12. Johann David, bpt 24 Jun 1711, m Catharina Hagedorn.

GEORGE NICOLAUS KUNTZ

1700-1763+-

(Family name now Coons, Kuntz, Koens and Koon)

George "Nicolaus" Kuntz was baptized as Georg Michel Kuntz on 2 Mar 1700. His sponsors in the Lutheran Church were "Hans Nickel Wolflinger and me, George Albrecht Beltzer - the Pastor here, and Anna Elisab. Scherer - single woman." He came to America with his father in the great Palatine Migration that arrived in New York in 1710. He was ten years old at the time. George married (1) Anna Hagedorn, (2) Agnes Catharina Buck in New York.

IMMIGRANT

Soon after 1716 Nicholas at least, and possibly other members of the family, followed their sister Anna Margaretha Bonesteel to the Rhinebeck colony, where this sister of Nicholas located near Lower Red Hook. He may have married his first wife as early as 1720. This first wife probably died before June, 1727, for during 1727-29 Nicholas was mentioned five times as a sponsor without his wife, serving on four of these occasions with other young women.

At some time after May, 1730, and before 1732, Nicholas married his second wife, Agnesa (Agnes) Catharina Buck, a daughter of his neighbor Martin Buck, and moved from Rhinebeck to the Clove valley near Poughquag in Beekman's Precinct. He lived there until his death during 1763-74, for his wife was called a widow on June 1st, 1774.

"George Nicholas Koens" was naturalized at Kingston, by taking the oath published by act of the Assembly of New York Colony on October 29, 1730, instead of the oaths of allegiance and supremacy.

The George Nicholas Koen family were Lutherans. On the 10 Sep 1749, Col. Henry Beekman deeded the Lutheran church lot near Poughquag, with church-building, cemetery, etc., to Nicoll Koens and others as trustees for the Lutheran Congregation in that Precinct. This church was about 1-1/2 miles northerly from Poughquag. Nothing remains except a few stones in the old cemetery now covered with trees and bushes.

The children of George and Anna (Hagedorn) Kuntz:

1. Johan Nicol Koens, b 1724+-

2. Christoffer or Stoffel Kuntz or Coons, b 1724+-2, m Maria Hotaling or Hooghteeling.

The children of George Nicolaus and Agnes C. (Buck) Kuntz:

3. Matthias, b 29 Aug 1732, m Agnes C. Buck.

4. Christina, b 13 Jan 1735.

5. Martinus, b 1 Apr 1739.

6. Nicolaus, b 26 May 1742.

7. Gertraud, b 11 Sep 1745, m Peter Emigh.

8. Adam, b after 1745

9. William (or Wilhelm), b after 1746.

CHRISTOPHER KUNTZ

(Coons, Coens)

Christopher Kuntz was born about the year 1724 in New York and also was know by the name Stoffel Kuntz and with his last name spelled in various ways. It is believed that he was named after his mother's brother, Christoffel Hagedorn. He was a farmer and belonged to the Lutheran Church. He married before 1745 to Maria Hotaling. The spelling of her last name was also listed as Hochtelin and Hooghteeling. She was probably the daughter of Jacob and Jannetze (Van Nostrand) Hotaling. Maria's death occurred after 1787. He bought his first farm in Rhinebeck at the time of his marriage. About 1765 Christopher moved to Rensselaerwyck, Now Rensselaer Co., and located on a large farm of about 288 acres on the Wynantskill extending from one to two miles southeast of West Sandlake.

He built his home in the northeast part of his farm and a mile or so southeast of West Sandlake on an old road now nearly abandoned. The house stood on high ground some 500 to 800 feet slightly north from a point below where a bridge crosses it near an old schoolhouse and the

mouth of a little brook entering it from the east. This dirt road runs northward to the improved main highway between West Sandlake and Averill Park. Christopher was one of the early settlers of West Sandlake.

The number of Christopher's children is not definitely known, but there are records for four of them and satisfactory evidence that there were at least two or three others. All of them adopted the form "Coons" in spelling the family name.

The children of Christopher and Maria (Hotaling) Kuntz:

1. ***Catharina Kuntz (or Coons), bpt 9 Aug 1750, m David Still.***
2. ***Abraham Kuntz (or Coons), b 3 May 1752, m (1) Annatje (or Anna) Hegerman (2) Elisabeth Reichard.***
3. ***Christina, bpt 6 Feb 1757, m James Harrington***
4. ***Jacob, b 25 Apr 1751, m Eva Minich (or Mennig)***
5. ***Mary, b 11 Feb 1766, m Capt. Abraham Harrington***
6. ***Rebecca, m (1) Joseph Hegerman (2) Jacob Morris***
7. ***Margaret, lived in Rens. Co., NY, 11 miles from Albany, on 20 Aug 1769 when her marriage banns were published.***

ABRAHAM COONS

1752-1841

Abraham Kuntz was born 3 May 1752 and was baptized 3 June 1752 in the Dutch Lutheran Church of Athens, N.Y. He married about 1772, (1) Annatje (or Anna) Hegerman, the daughter of John and Magdalena (Drake) Hegerman (2) Elisabeth Reichard. He died at Richmondville, NY on 24 Jul 1841 at the age of 89. He was a farmer. He served as a corporal during the Revolutionary War.

Anna Hegerman belonged to one of the oldest Dutch families in America, for we learn from Riker's Revised History of Harlem that "Jan Hegerman" was one of five Dutch laborers in a house attacked by Indians on March 6, 1644. Her parents came from Dutchess County. There is a family tradition in our Maxson family line that she was descended from Anneke Jans Bogardus through her son Wm. Bogardus and certain Brower and Drake families.

Abraham Coons probably occupied the southern part of his fathers old farm soon after his marriage.

ABRAHAM COONS WAS AN ARDENT PATRIOT AND SERVED IN THE REVOLUTIONARY WAR

All through the **Revolutionary War** Abraham was an ardent patriot and served in the 6th Regiment of Albany County militia as private and 1st

Corporal, under Co. Henry K. Van Rensselaer and Captains Shaw, DeForest, Sharp, etc. Each year during 1776-81, he volunteered for such militia duty, spending an average of about five months in active service, mostly between May 1st and some time in December, to the great neglect and injury of his business as a farmer. He fought in the battles of Oriskany, Stone Arabia, Johnstown, Saratoga, etc. and when Col. Van Rensselaer fell seriously wounded at Saratoga, he was one of those who helped to pick him up in order to carry him from the field, and who heard him say as they did so, **"I AM A DEAD MAN, LET ME ALONE, FIGHT ON."** In his military services during these six terrible years, he marched hundreds of miles, and one of his almost incredible war stories was to the effect that he once traveled on foot from the fort in Utica to the Hudson River crossing at Albany between sunrise and sunset of the same day. When asked how he ever did it, he replied that "he trotted up hill, and on the down grade or level he ran like the Devil." When he ran from Utica to Albany, he had been serving as a scout and was returning home on a furlough accompanied by a man named Minick. He thus finished this wonderful day by going about 10 miles further after sunset to his home near West Sandlake.

"I AM A DEAD MAN, LET ME ALONE, FIGHT ON."

From manuscript volumes of U. S. treasury certificates, destroyed in the Capitol fire at Albany in 1911, we had previously found that "Abram. Coens, Corporal" received on September 16, 1781, for militia service in the war, 18 shillings, 11 pence; also on October 24, 1781, "Abrm. Coens" received £1:9s:2p; and on November 15, 1781, he ended his service (for the season?) and received £1:3s:7p.

At the close of the war and some time during 1781-1788, Abraham married his second wife, Elisabeth Reichard. Reliable data concerning this change in his family is lacking. It is believed that the last two children were with his second wife.

Abraham continued working his part of the original Coons farm until Nov. 2, 1804, when it was leased to himself and his son John at a rental of **12 and 33/60 bushels of wheat, 4 fat hens and 1 day's service.** This rent was due Jan. 1, 1805, and was paid that year on Feb 21 and 23, value £10:18s:9p. This farm continued in their names for many years and even after Abraham became too old for such labor and after both had left Rensselaer Co. About 1831 Abraham moved to the vicinity of Canajoharie, Montgomery Co., and his son John accompanied or followed him, both moving eventually to Richmondville, Schoharie Co. On May 14, 1833, while still living at Canajoharie, he applied for a pension as a soldier of the Revolution. In his lengthy and most

interesting affidavit concerning his war services (see pensioner No. S-15051), which document space forbids our reproducing in full, he claimed that he was born in Livingston Manor in 1748 and was then 85 years old. But in a census of Revolutionary War pensioners, taken June 1, 1840, while he was living with his son John at Richmondville, he reported that he was then 94 years old. He thus made himself 9 years older in 7 years time, and proved that he did not really know his correct age, which was then actually 88 years.

Family stories have been handed down that in his old age, Abraham fell and broke his left thigh bone near the hip. He refused to have it set and thus became a cripple. His son John tells us in his affidavit for his father's pension in August 1833, that Abraham "has been a cripple on account of an injury in the hip, for the space of about two years now past." Hence, this injury occurred about 1831, and John tells that he suffered so much from it that it was long doubtful whether he would ever recover.

Abraham Coons died at the home of his son John in Richmondville, NY, July 24, 1841, at 89 years old, and his only property at that time consisted of about $25.00 worth of pension money due him from the Government. His pension was $54.55 per year dating from March 4, 1831. He was buried without any tombstone in the old cemetery back of the M. E. church, long abandoned and overgrown with trees and bushes.

Abraham is known to have had eight children, five of whom reached maturity and had such large families that he had 76 grandchildren.

The children of Abraham and Anna (Hegerman) Kuntz:

1. ***Christoffer (or Christopher), b 27 Dec 1773.***
2. ***John, b 1774+-, m Lucy Knowlton, d 9 Nov 1852 at Charlotteville, NY.***
3. ***Maria, b 20 Sep 1777, m 13 Oct 1796 to George Cyperley (or Cipperly) at West Sandlake, NY, 17 children.***
4. ***Jacob, b 1779+-, m 23 Jan 1805 to Polly Rowley at Sandlake, NY, d 13 Oct 1860.***
5. ***Catherine Coons, b 23 Dec 1780, bpt at Center Brunnswick Lutheran Church in Haynerville, Rens. Co., NY, m. 1794+- to Daniel Maxson at the age of 14 years. They had 11 children and 106 grandchildren. She died 1863. (See Maxson in index)***
6. ***Anna (or Hannah), b 22 Mar 1785, m 11 Sep 1803 to Elias Maxson, d 29 Oct 1854 Earls, NY.***

The children of Abraham and Elisabeth (Reichard) Kuntz:

7. ***Michael, b 6 Nov 1788 at West Sandlake, NY, probably died in infancy.***
8. ***Elizabeth, b 15 Sep 1791, died in infancy.***

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"Some people are your relatives but others are your ancestors, and you choose the ones you want to have as ancestors. You create yourself out of those values."

---Ralph Ellison

OUR BARKER ANCESTRY

John Barker
(m.Elizabeth Hill)

Edward Barker

Rowland Barker

James Barker d 1634

James Barker b abt 1617-1702
(m.Barbara Dungan)

Peter Barker ? -1725
(m.Freelove Bliss 1672-1708+)

Freelove Barker 1698- ?
(m.Edward Bliven 1694- ?)

Isabel Bliven 1723- ?
(m.Isaac Ross 1722- ?)

Borredell [Borodell] Ross 1744- ?
(m.Daniel Maxson 1739- ?)

Daniel Maxson 1765-
(m.Catherine Coons 1780-1863)

Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)

Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)

Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949-		Robert Wightman 1933-
Gay Ann Wightman 1952-		Suzanna Wightman 1939-
Scott Wightman 1953-		David Wightman 1950-
Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979-	Nikki Bailey 1973-
	Nadine Wightman 1982-	

BARKER

The name BARKER is supposed to come from the Anglo-Saxon word Beorc or the Anglo-French Berquier, meaning Shepherd. Some say the first to use the name was a tanner who used the bark of trees in his trade. The **Dictionary of Family Names** lists BARKER as a tanner. The Barker lineage is recorded back to **John Barker** who lived at the beginning of the 1500s. He married **Elizabeth,** the daughter of **Thomas Hill.** She was the sister of Sir Rowland Hill, the first Protestant Lord Mayor of London in 1549. **John and Elizabeth (Hill) Barker** had a son **Edward**[2], whose son was **Rowland**[3], to whom a coat-of-arms was granted as is recorded in a family manuscript. The "coat-of-arms, **five escallop shells in a cross**, was conferred by Robert Cooke, 17th Dec., 1582, in the reign of Queen Elizabeth, to **Rowland Barker**, of Wollerton, in the county of Salop, son and heir of **Edward Barker**, eldest son of John Barker and Elizabeth, his wife, sister and co-heir to Sir Rowland Hill, Lord Mayor of London." There are some 20 or more coats-of-arms and 10 or 11 crests of different Barker families in England, but the one just alluded to is distinctive in this, that it was **conferred** by the King's appointed "clarencieux," Robert Cooke, on one of his regular "visitations." Such coats-of-arms are registered in an official book, as are the Herald's Visitations, and the principal hereditary coats-of-arms are born under authority of these records. The last visitation to confirm and endow coat-of-arms was about 1683. Robert Cooke's jurisdiction was over the southeastern and western part of England. Wollerton, alluded to as the home of Rowland Barker, is a hamlet one mile from Hodnet and quite near "Hawkstone Park," where live the Hills as before stated.

The known child of Rowland Barker:
1. James[4]

JAMES[4] BARKER

James Barker of Harwich, County Essex, England died in 1634 on the ship Mary and John as he was sailing, with his son James, to New England where his daughter, Christianna had arrived in 1630. The ship Mary and John, of London, Robert Sayres, master, left Southampton, March 24, 1634, for New England. Aboard ship were also Nicholas Easton with his two sons, Peter and John, who were to play an

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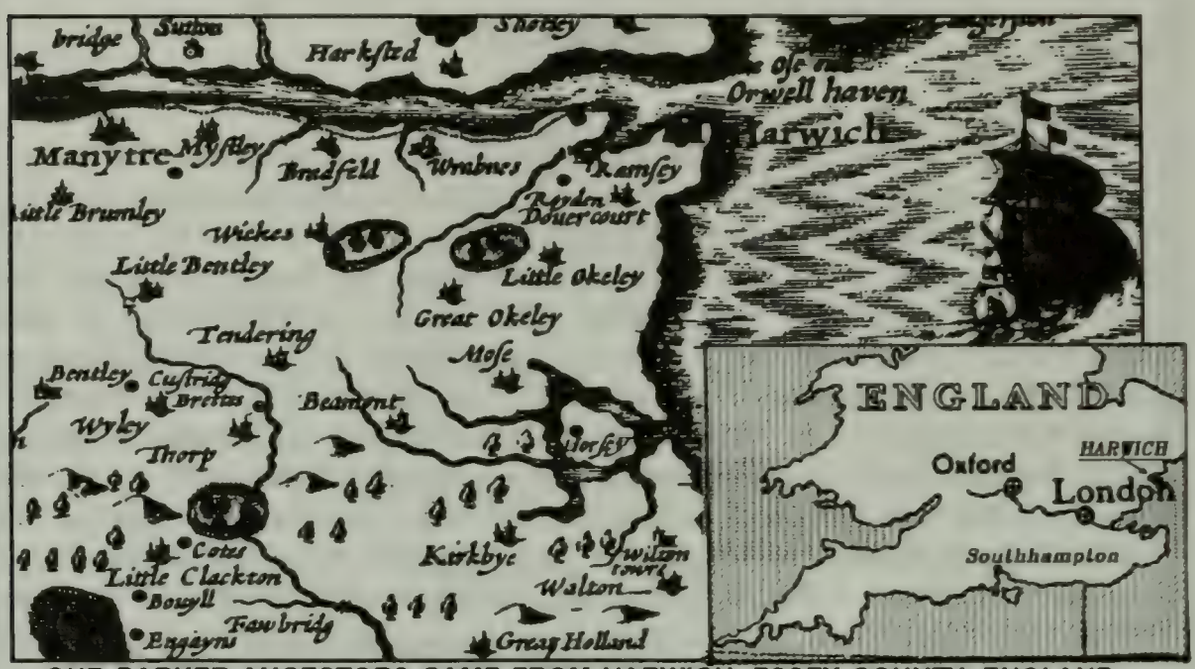


OUR BARKER ANCESTORS CAME FROM HARWICH, ESSEX COUNTY, ENGLAND

Map taken from **JOHN SPEED'S ENGLAND** printed in 1611.

WHERE THE BARKERS SETTLED IN THE NEW WORLD

important part in the Barker family. Christianna had come with her husband Thomas Beecher. She had previously been married to Thomas Cooper of Wapping, England who left her a freehold estate in Harwich, England. After Beecher's death, she for the third time married, in 1638, Nicholas Easton as his second wife. She died February 20, 1665.

The known children of James[4] Barker:

1. Christianna, m William Phillips, d 20 Feb 1665

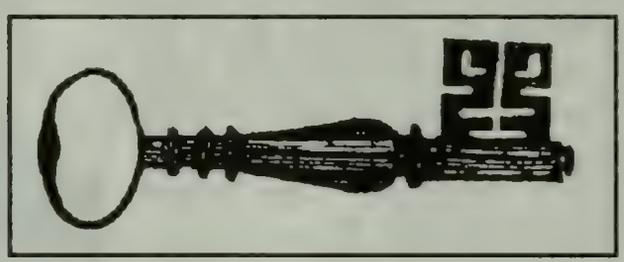
2. James[5]

JAMES[5] BARKER

James Barker was born about 1617. His mother died about three years later in 1620. He married about 1644 **Barbara**, daughter of **Thomas and Frances (Latham) Dungan** and the granddaughter of **Lewis Latham**, Falconer to King Charles I of England. James' mother having died about 1620, it was natural for the father (also James by name) to plan to join his eldest daughter in America. On 24 Mar 1634, father and son sailed from Southampton, England on the ship Mary & John, Robert Sayres, Master. The father died on the voyage and James, Jr. was taken in charge by a passenger, Nicholas Easton, who was instructed to deliver him to the boy's aunt Christianna, then wife of Thomas Beecher. [This Thomas Beecher had been captain of the Talbot in 1629, bringing passengers to America. The next year he came with his wife Christianna to Charlestown, MA. He was a freeman in 1632, one of the first selectmen of Charlestown, Representative to first Gen. Court of Massachusetts, and for seven following sessions, "Captain of the Castle," 1635, died 1637, inventory, 405 pounds, 16 shillings.] Apparently a close friendship developed between Nicholas Easton and the Beechers. Nicholas married Christianna in 1638, so James was again associated with the Eastons. Their movements were probably his, and by the notes found on the margin of a copy of "Morton's Memorial" owned by Peter Easton (and who made the notes), we trace his movements as follows: He says, "Came ashore in New England, 14th of May. 1634; wintered at Ipswich; thence Newbury in 1635; Hampton, 1638, and built there first English

IMMIGRANT

house." From here, in consequence of the Antinomian* controversy, they removed to Pocasset [Portsmouth] R.I." and about this time it must have been that James rejoined them, "1639, 1st of May, in the morning." Peter Easton says, "Gave the name, 'Coaster's Harbor Island,' when on the way by boat from Portsmouth to Newport." He speaks of building the first windmill, 1663, and says, 1645, "came to live at east end of beach." It is probable that James Barker was with the Easton family until he attained adulthood. The family manuscript lists him first in the care of Thomas Beecher and then of Nicholas Easton until he came of age, which was about 1638, when his sister married Nicholas Easton. The Peter Easton from whom we have quoted, died 12 Dec 1693, 71 years old, leaving a large estate and numerous descendants. Two of his children married two of James Barker's children. Doubtless Peter and his brother John, who was Governor for a time, were intimately associated through life with James Barker, being almost the same age and brought together as a family at an early age. The Eastons and Coddingtons became Quakers, while James Barker and John Clarke were Baptists. A manuscript calls James Barker, "a teaching brother amongst the Baptists many years."



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*The leading subjects of discussion in and about Salem, throughout the thinly settled Colony of Massachusetts Bay, extending into other colonies, in those days were the church and the different phases of theology and church doctrines and practice. Indeed, these things came with the men and women from Plymouth and Leyden, beyond the seas in old England.

It is to be noted that the migration of the Pilgrims to the rocky New England shores was to escape the persecutions of the church at the old homes.

Not to reflect on our "Pilgrim Fathers" unjustly or too severely, it may be said that the religious freedom, which they sought and established in the Pilgrim Colony, was to worship God after the forms in the ceremonies as they established them by law, or take the consequences.

As in almost any group of people, there are always a few that do not go along with the majority. It seems that almost 100% of our ancestors had done some thinking on their own and what they found in their new country somewhat disturbed them. It seems fair to say that the legal rigidity of the established church in the Massachusetts Colony disappointed them. Their inclination was to change some of the doctrines and practices. They had no desire to keep silent in the middle of these religious discussions. You might call them dissidents, rabble rousers, nonconformists, trouble makers, etc. So warm did the discussions grow about the teachings and practices of the established church as the months and years went by, our ancestors decided to look elsewhere for a place of residence. In fact the civil magistrates and the church leaders forced many to leave in a hurry. The majority moved to Rhode Island.

A chronology of his adult years is as follows:

1644. "James Barker, Corporall," in a list of officers for Newport. Same Date, "ordered that island called Aquethneck henceforth be called Isle of Rhodes or Rhode Island."
1648. Ensign
1648. Member of General Court of Elections, Newport.
1653, May 18. "Two men sent to demand of Mr. Coddington ye statue books," &c.; "ye messengers, Mr. James Barker and Mr. Richard Knight."
1655."The Roule of ye Freemen of ye Colonie of every town;"in the Newport list appears the name of James Barker.(Newport had 83, Portsmouth 52, Providence 42, Warwick 38.)
1655, 1661, 1663. Member of Court of Commissioners.
1661. One of a committee to receive contributions as free will offerings to the amount of £200 for the agents to England. These agents were Roger Williams and John Clarke. Their visit to England was in relation to the charter. "Of the towne of Newport are appointed and desired our honored President, [Wm. Brenton]; as also Benedict Arnold, Capt. John Cranston, Mr. James Barker, Joseph Torrey, Mr. Richard Tew." (Williams, Clarke, Arnold, and Barker are our ancestors. w.w.)
1661. James Barker and others petition regarding taking up a tract of land in "furdest or remotest corner of the colonie's jurisdiction," called Assonicut (also Misquamicut), what is now Westerly. Forty proprietors divided it into 18 shares. James Barker had 1/2 share. Not many proprietors actually made settlement there. "Ordered that all the affairs of Misquamicut be left to a committee of Trustees--one of them James Barker.
1663. Royal Charter from King Charles II. Named in the charter--Gov. Benedict Arnold, Deputy Governor Wm. Brenton; Assistants--William Balston, John Porter, Roger Williams, Thomas Olney, John Smith, John Green, John Coggeshall, James Barker, William Field, Joseph Clarke.
1663-4-5-6. Assistant.
1669. Deputy.
1670, June 20th. A commission was give to "Mr. James Barker, Joseph Torrey, Mr. Caleb Carr, and Richard Bailey in regard to an entrance made into our jurisdiction by some of Conecticot, and of their carrying away some of its inhabitants prisoners." June 30th, "there is allowed to Mr. James Barker for his voyage to Narragansett to the Conecticot commissioners, 4 s."

1674, Sep. 29. He and Caleb Carr, Sr., bought for £60, of Awansuck, squaw sachem of Seaconnet, and her husband Wawceyonit and son Amos, "all our lands lying and being at Seaconnet," &c.

1676-7, Deputy.

1676, April 4th. Voted, "that in the troublous times and straits in this Collony [King Philip's war], the Assembly desiringe to have the advice and concurence of the most juditious inhabitants, if it may be had for the good of the whole, doe desire at their next sittynge, the company and counsel of Mr. Benedict Arnold, Mr. John Clarke, Mr. James Barker [then follow 13 names], and the Generall Sargeant, to inform the several persons the Assembly's desire therein."

1678. Assistant.

1678-1679. Deputy Governor after death of Gov.Coddington

1681-3-4-5-6. Deputy.

1690, 1696. Deputy (possibly this was the son of James, as he was now old enough).

1690. He assisted in the ordination of Rev. Richard Dingley, the records of the First Baptist Church stating that it was performed by Mr. Thomas Skinner, of Boston and "James Barker, a ministering brother belonging to this church." This Thomas Skinner is probably the ancestor of our Rev. Perry Zuinless Skinner of Eaton Co., MI.

1696, May 17. James Barker, Thomas Ward, and Philip Edes made oath to inventory of Rev. John Clarke's estate as £1080 12 shillings.

The children of James and Frances (Dungan) Barker:

1. *Elizabeth, m. Nicholas Easton, son of Peter and Ann (Coggeshall) Easton, she d 5 Jul 1676. Children: Nicholas, Elizabeth, Freelove, Patience*
2. *James, b 1648, m Sarah, d/o Wm. & Mary (Gould) Jefferay. He was born 1673, d Dec 1722. Children: James, William, Nicholas, Mary, Abigail, Pricilla, Jane, Jeremiah*
3. *Mary, m (1) Elisha Smith (2) Israel Arnold on 16 Apr 1677. Children by 2nd husband: Israel, Mary, William, Stephen, Elisha, James, Sarah, Josiah, Joseph, Barbara; d 19 Sep 1723*
4. *Sarah, unm*
5. *Joseph, d. 1725+, m. Sarah Read*
6. *Peter[b], m (1) Freelove, d/o Major. John & Damaris (Arnold) Bliss (2) Susanna, d/o John Peckham*
7. *Christianna, m William, son of Michael & Barbara ( ) Phillips*
8. *William, b 1662, d 1741, m Elizabeth, daughter of Peter & Ann (Coggeshall) Easton. Children: Ann, Elizabeth, James, Patience, Peter, Mary, William, Frances, Wait, Joshua, Abigail*

PETER[6] BARKER

Peter Barker was born in Newport, RI and resided there until he moved his family to Westerly, RI between 1712 and 1718. He married Freelove Bliss in 1692. He died in Westerly, RI in the year 1725. Peter and his wife belonged to the Seventh Day Baptist Church.

A chronology of his adult life follows:

1692. He and his wife Freelove, and her mother, Damaris, were members of the church at Newport.
1712, Feb. 15. He sold to Jeremiah Clarke 10 acres situated at Newport, RI for £80.
1718. He and his wife Susanna were members of the Westerly church.
1725, Dec. 7. Will proved. Peter had bondsmen for the administration of his estate. Bondsmen (for inventory) Edward Bliven and Joseph Barker.

Inventory:
"£902, 5s. 2d
Wearing apparel £14, 8s
Pair of oxen, 4 cows, 3 two year 4 yearlings
3 calves, mare, horse, colt, 3 sheep, 3 shoats
Cider mill, 2 spinning wheels, warming pan
2 guns, sword and belt - £16, 8s.
3 bibles and other books - £1, 15s.
Old kettle, farm and housing - £700"

His widow, Susanna, also had bondsmen for the administration of husband's estate, viz; her brothers Edward and Stephen Saunders.

The children of Peter and Freelove (Bliss) Barker:
1. Penelope, b 1698
2. Freelove, b 1698, m Edward Bliven 1719 (see Bliven history)
3. Peter, b 1701
4. Thomas, b 31 Dec 1703
5. Hannah

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Beaman, Alden, comp., **Washington Co., R.I. Births from Probate Records 1685-1860**, p.27.

Boston Evening Transcript, 26 Sep 1923.

Genealogies of Rhode Island Families, "The Barker Ancestry", pp.108-115.

One Hundred and Sixty Allied Families, p.26.

Carve your name on hearts, and not on marble.

BLIVEN

Joshua Bliven

Edward Bliven
(m.Isabell Macoone) d/o John Macoone

Edward Bliven 1694- ?
(m.Freelove Barker)

Isabel Bliven 1723- ?
(m.Isaac Ross 1722- ?)

Borredell Ross 1744- ?
(m.Daniel Maxson 1739- ?)

Daniel Maxson 1765- ?
(m.Catherine Coons 1780-1863)

Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)

Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)

Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949- Gay Ann Wightman 1952- Scott Wightman 1953-		Robert Wightman 1933- Suzanna Wightman 1939- David Wightman 1950-

Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979- Nadine Wightman 1982-	Nikki Bailey 1973-

Family is the glue that holds society together.

BLIVEN

Joshua Bliven came from England to Salem, Massachusetts some time before 1650 with his brothers, James and Edward. Some members of the family claim that the Blivens were descended from Welsh nobility, but there is more probability that the family came from the German family of Bliven, several of whom were men of fame--one a musician of great note, and another an explorer of Iceland, reaching a point then farthest north. To each was granted the prefix "Von."

IMMIGRANT

The earliest record of the family in America is the conveyance of property by James Bliven to his wife Bridget Oliver, at Salem, where the original parchment is displayed (1908) upon the wall at Essex Institute.

Joshua Bliven, our ancestor, was of Newport in 1669 as master of the ship "Polly."

The children of Joshua Bliven:

1. ***Edward Bliven, m Isabell Macoone** [Maccoon, McCoon]*
2. ***James***

EDWARD BLIVEN
ISABELL MACOONE

The children of Edward and Isabell (Macoone) Bliven:

1. ***Jane, b 1 May 1692***
2. ***Edward, b 5 Aug 1694, m Freelove Barker***
3. ***Rachel, b 19 Mar 1697***
4. ***James, b 27 Oct 1702***
5. ***John, b 22 Jan 1707***

EDWARD BLIVEN
FREELOVE BARKER

The children of Edward and Freelove (Barker) Bliven:

1. *Freelove, b 20 Dec 1719, m Joshua Saunders on 25 Oct 1739*
2. *Edward, b 30 May 1722, m Ann Ross on 30 May 1743*
3. ***Isabel**, b 22 Oct 1723, m **Isaac Ross** (see Ross section)*
4. *Patience, 2 Jun 1725*
5. *John, b 22 Sep 1730, m Elizabeth Hern on 3 Jan 1753*
6. *Nathan, b 20 Nov 1732, m Elizabeth Lewis on 15 Mar 1755*
7. *Mary, b 16 Feb 1734, m Joseph Lewis on 20 Sep 1752*
8. *Sarah, b 26 May 1736, m Wait Lewis on 2 Oct 1754*

Sources:

Representative Men and Old Families of RI, Vol. II, Part II, J. H. Beers & Co., Chicago, 1908, pp.1094-5.

Rhode Island Vital Records, Vol. 4, by A. G. Beaman, Princeton, MA, 1978, p.31.

Will of Edward[2] Bliven: dated 22 Aug 1716, proved 30 Apr 1718.

Will of Edward[3] Bliven: dated 29 Oct 1772, proved 24 Apr 1775.

Vital Records of R.I.--Westerly Births, p.80.

Vital Records of R.I.--Westerly Marriages, p.11.

"American Indians were doing fine until we got here. Their problem was they had lax 'immigration laws' that allowed too many pale-faces to move in. And it was us, the enlightened whites, who taught the peaceable Indians how to use guns and how to make firewater.

Before they knew it, we had corralled them like cattle and confined them to 'reservations' as desolate as any in Siberia.

Nor have our subsequent efforts to help them been much help."

Paul Harvey

MACOONE

John[1] Macoone
(m.Deborah Bush)
(m.Sarah Wood)
(m.Mary . ? .)

Isabell Macoone d.1753
(m.Edward Bliven d. 1718)

Edward Bliven 1694- ?
(m.Freelove Barker)

Isabel Bliven 1723- ?
(m.Isaac Ross 1722- ?)

Borredell Ross 1744- ?
(m.Daniel Maxson 1739- ?)

Daniel Maxson 1765- ?
(m.Catherine Coons 1780-1863)

Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)

Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)

Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949- Gay Ann Wightman 1952- Scott Wightman 1953-		Robert Wightman 1933- Suzanna Wightman 1939- David Wightman 1950-

Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979- Nadine Wightman 1982-	Nikki Bailey 1973-

MACOONE

(McCoon, Mackoon, Macoune)

John[1] Macoone came from Aberdeenshire, Scotland. He served in the Scottish army under David Leslie, was defeated by Cromwell in September of 1650. As a prisoner he was sent to the colonies, arriving in Cambridge on the John and Sarah, 11 Nov 1651. He took the Oath of Allegiance 18 May 1669. The date of his birth is believed to be in 1630 in Aberdeenshire, Scotland. His will is registered at 1705 East Cambridge, Middlesex, MA. He settled in Westerly, RI and was listed as a resident on May 18, 1669. He took the oath of allegiance on September 17, 1679 and was selected as a Juryman in 1681.

IMMIGRANT

He married on 8 November 1654, Deborah Bush, probably d/o Randall Bush of Cambridge. She died 20 February 1665. John married for the second time on 14 June 1665 **Sarah Wood**, possible the d/o John Wood. (Most researchers give Sarah Wood [possibly Sarah Ford], widow of John Wood, as second wife. Some believe that he had only two wives:-that is Deborah Bush and Mary (last name unknown). Positive proof is needed.

The children of John & Deborah (Bush) Macoone:

1. Hannah, b 31 October 1659
2. Deborah, b 31 December 1661
3. Elizabeth, b 32 January 1663, d at one year
4. Sarah, b 15 February 1664

The children of John & Sarah (Wood) Macoone:

5. John, b 14 Jun 1666, m Anne .?., d 1733, his wife d 1732+. He was granted 100 acres on two occasions--1692 and 1709. He and his wife deeded most of this land to their eldest two sons in 1724. His will was proved on 15 Dec 1732. John willed to his wife "a third of movables, and a third profits of farm where I dwell, also a feather bed, two cows, a mare, ten sheep, and best room in house, all for life, while widow, and provisions in the house. To eldest son John, two year old beast and 10 acres land. To second son Daniel, £5 and a two year old beast and certain land," &c. Inventory, £392:3s, viz:- horses, mares, sheep, a pair of oxen, 5 cows, 5 two year old, 5 yearlings, 3 calves, 2 linen wheels, pewter, warming pan, beds, &c.

6. Daniel, b 18 Feb 1669, m 1705 Sarah Cooke (widow of George) d/o Enoch and Sarah ( ) Place. He died in 1746. His wife died in 1747. On 11 Feb 1706 he gave a bond for £480, to pay the two daughters of his wife by her former husband, £114:6s each at age, viz: to Sarah and Phebe Cooke. His will was proved 18 Nov 1746. He gave to his wife, Sarah, for life, certain land, dwelling house, firewood, two feather beds, and other household goods needful (except thirteen silver spoons of which she is to have use for life, and then to granddaughters.) To wife also three cows, a riding horse, ten sheep, three hogs and use of negro Peg for life. To son-in-law Thomas Steadman and my daughter Hannah his wife, for life, use of land which son-in-law improves, and at his death to grandson Enoch Steadman. Provision was also made for grandsons James, John, Samuel, Daniel and Thomas Steadman, in lands, &c. To granddaughter Hannah Steadman, a silver porringer. To grandson John Steadman, a silver tankard. To grandson Thomas, certain land and grist-mill at age, and a gun. To daughter Abigail Hazard, if she became a widow, the use of land given Thomas Hazard. To grandson McCoon Williams, at age, land and a saw mill and gun. To son-in-law Thomas Williams and daughter Thankful Williams, improvement for life of certain land. Provision was made for grandsons Joshua, Henry and Thomas Williams. To granddaughter Phebe, daughter of Thankful Williams, £300 a great bible and silver porringer at eighteen. To granddaughter Susannah Hazard, a silver porringer. To three eldest granddaughters Hannah, Susannah and Phebe, all my silver spoons. To granddaughters Sarah Steadman, Sarah Hazard and Sarah Williams, at death of wife, all personal estate given wife. The personal estate to be sold and put at interest, and said interest with rent of certain land to be for grandchildren who have no land.

The children of John & Mary ( ) Macoone:

7. Elizabeth, b 17 Jan 1669
8. Margaret, b 20 Feb 1671
9. Peter, b 21 Feb 1673
10. Samuel, b 1675, d 20 Mar 1759
11. William, b 1677
13. Isabel Macoone, 1675-79, d 1753, m 2 Oct, 1691
Edward Bliven who d in 1718. [See BLIVEN section].
14. Mercy/Mary, b 1681, m 2 Sep 1703 Samuel Foster of Boxford, MA
15. Joseph

The following inventory of Daniel Macoone was taken at the time of his death in 1746. It shows our cousin to be a man of wealth with lots of clothes, household conveniences, silver, gold, land, six negro slaves, and people that owed him money. Compare the following items with his brother John's inventory of £392 (which wasn't bad for those times). Inventory, £3,778:16s:6d, viz:- 5 suits of apparel, horse and bridle £135 :12s, silver tankard £60, 3 porringers £91:10s, silver cup £2:10s, 4 pieces of eight, silver buttons, pair of gold buttons £5:10s, book debts £156:10s:5d, bonds, £214:8s:5d, gun, desk, warming pan, hour glass, 2 fat oxen, 8 fat cattle, 4 fat cows, yearling bull, 140 sheep, 60 lambs, 3 yokes of oxen, pair of steers, 12 yearlings, 11 calves, 6 two years, mare, colt, 2 horses, 2 colts, old mare, 7 hogs, a sow, cider mill, cane, half a canoe, books £2, woolen wheel, 2 foot wheels, 11 turkeys, 17 geese, 7 cheese fats, negro man "Will" £40, negro Fisherman £140, Peg £100, Rose £90, Scipio £90, Dinah £90.

12 Jan 1747. Administration on widow Sarah McCoon's estate to daughter Thankful Williams, widow. Inventory, £22:17s. Note the name, **MACOONE**, has been changed to **McCoon.**

Sources:

Austin, **Genealogical Dictionary of Rhode Island.**

Cambridge, MA Vital Records.

Hartford Times 19 Oct 1941

Lines, Maxine Phelps, 1842 E. Lynwood, Mesa, AZ 85203.

N.E.G.R., Vol. 14, p.168.

NYGB, Vol. 5, pp.19-23.

Oyster Bay Town Records, Vo. 5, pp.177, 733.

Powers-Banks ancestry, p.129.

Savage, James, **A Genealogical Dictionary of the First Settlers of New England, Showing Three Generations,** Vol. III, Genealogical Publishing Co., Baltimore, MD, 1965.

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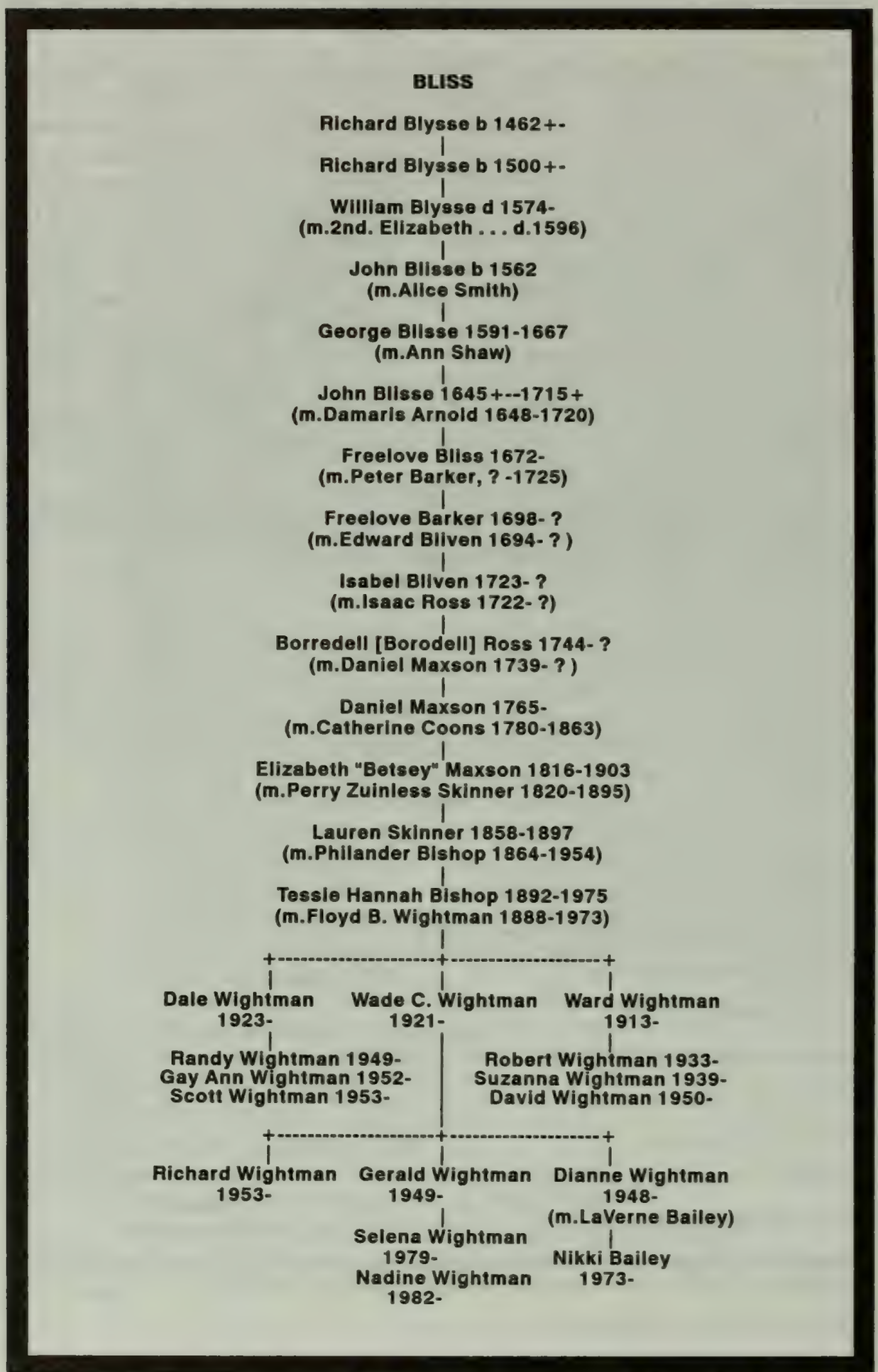
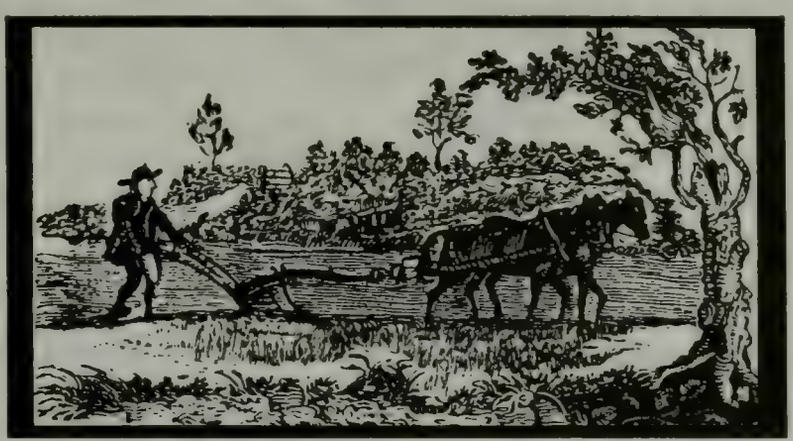

BLISS
Richard Blysse b 1462+-
Richard Blysse b 1500+-
William Blysse d 1574-
(m.2nd. Elizabeth . . . d.1596)
John Blisse b 1562
(m.Alice Smith)
George Blisse 1591-1667
(m.Ann Shaw)
John Blisse 1645+--1715+
(m.Damaris Arnold 1648-1720)
Freelove Bliss 1672-
(m.Peter Barker, ? -1725)
Freelove Barker 1698- ?
(m.Edward Bliven 1694- ?)
Isabel Bliven 1723- ?
(m.Isaac Ross 1722- ?)
Borredell [Borodell] Ross 1744- ?
(m.Daniel Maxson 1739- ?)
Daniel Maxson 1765-
(m.Catherine Coons 1780-1863)
Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)
Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)
Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)
Dale Wightman
1923-
Wade C. Wightman
1921-
Ward Wightman
1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman
1953-
Gerald Wightman
1949-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Selena Wightman
1979-
Nadine Wightman
1982-
Nikki Bailey
1973-

BLISS ANCESTRY

The Bliss settlers of the New World were common people who came from the cottage, not the castle or the court. They arose directly from the soil, not from the money market. The name Bliss had its beginning after the year 1200 when surnames became the custom. Some acquired their name from the locality, such as Hill, Ridgeway, or Marsh. Some got their name from their trade, such as Baker, Cook, Butcher, or Shoemaker. You might have received your surname from a nickname, such as Doolittle, Sly, Trash, Crumpe (crooked), or Bliss. Likely enough the first man or youth nicknamed Bliss had been called by some other name, as also his brothers and their father,--each known by a different name. Bliss was the name that stuck to this particular son, and not to any one else of his generation. We may now, for convenience, call him John Bliss and as living around 1200. The name Bliss stuck to this man because he had that blissful state of mind. It was his predominant trait, his chief characteristic, in fact, his personality. Of all the thousands of so-called personal surnames, that of Bliss is, perhaps, the very choicest, as we now behold it. Our first Bliss ancestor, lowly as was his earthly status, was perhaps one of the happiest of men! He may have seen and felt "infinite riches in little room." He might have asked:--

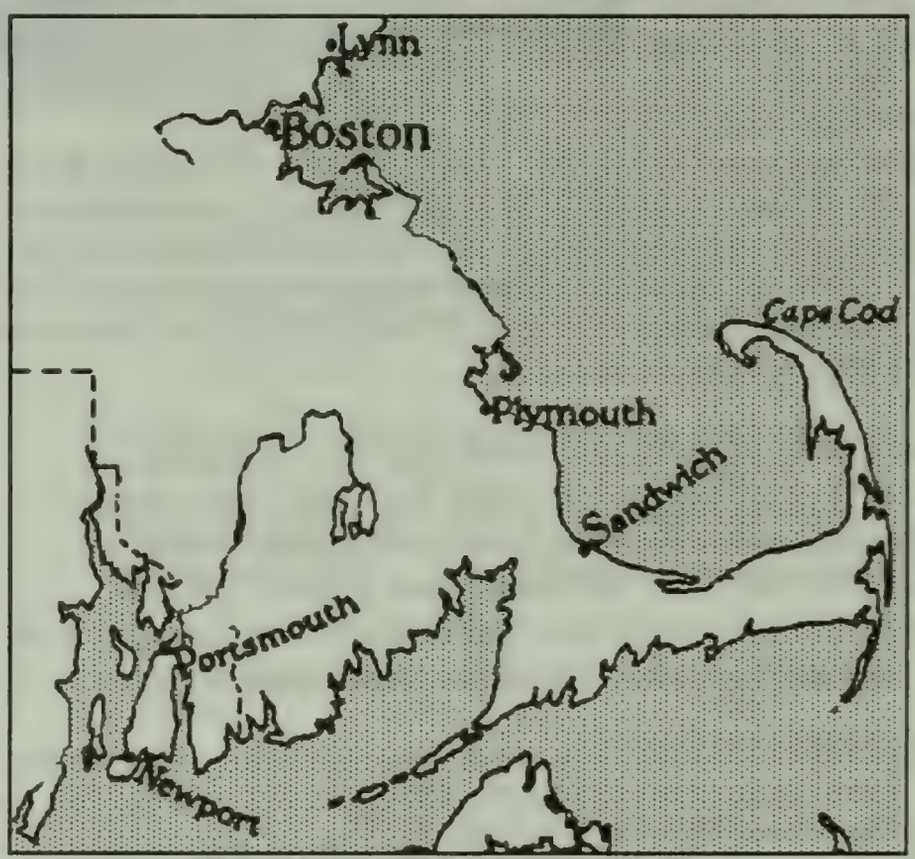


THEY AROSE DIRECTLY FROM THE SOIL

> "Hath not old custom made this life more sweet
> Than that of painted pomp? Are not these woods
> More free from peril than the envious court?
> And this our life, exempt from public haunts,
> Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

This John Bliss lived in the southern midlands. The social status of the first John Bliss was not high. He owned no land. He owned no important business. He was not a skilled man in any important craft. He was simply a man who sold his labor, and for his labor, he received no

WHERE THE BLISS FAMILY RESIDED IN ENGLAND DURING THE 1600'S



THE BLISS FAMILY SETTLED IN LYNN
& SANDWICH, MA AND NEWPORT, RI

money. At the best it was merely for the use of a cottage and a bit of land around it that he labored. Like two-thirds the population of England before 1300, he was a serf. It should be understood that up to this period, the people had been in a state of bondage since the Romans conquered England in the year 43 A.D., as did the Saxons in the sixth century, the Danes in 1002, and the Normans in 1066. During this long stretch of history, the titles to our English ancestors's lands were taken from them, and they themselves reduced to the status of tenants, sub-tenants, and servants.

In the year 1272, King Edward of England, on his return from the Seventh Crusade to the Holy Land, ordered an inquiry into all lands in the country to find out what belonged to the crown. This great sweeping inquiry all over England into the minute particulars of the tenure of land, and the specification of the very names of the baronial holders, of the lords of the manors and of the actual tillers of the soil, reveals the names of but two Blisses. It is doubtful that in the year 1272 that there were more than a dozen Blisses alive including men, women and children. The family developed slowly. In fact, it had just about perpetuated itself and no more in its first few generations since acquiring a surname.

In the feudal system of land tenure, one of the first Blisses had to pay the lord of the manor, who administered the land for King Edward, six shillings for the use of six acres. The other Bliss had to pay yearly to his lord three shillings and three pence. Both had to pay more if they wanted to be excused from military duty.

"The little smiling cottage! where at eve
He met his rosy children at the door,
Prattling their welcomes, and his honest wife."

These two records reveal the social position of the two Blisses. They lived in a low, thatched, and small cottage. They worked the meager acres of rented ground during a long day of toil. They had a cow or two, with some poultry. They were subservient in all things to the lord of the manor who (in a way) owned the land, and to whom they had sworn loyalty and obedience for all of their mortal days.

Of all the tenants on the manor, there were six who ranked above John Bliss in the value of their allotments, there were twenty the same, there were ten who held inferior positions. The sons of the latter group were bondsmen (a form of slave) to the lord of the manor. Then there were a number of laborers (slaves), holding nothing, who were required to labor for the lord. The lord had 120 acres of his own that John Bliss and the others had to help work.

The following is the type of work that John Bliss had to perform for his lord. The manor-roll records for Tyringham are not now in existence. This is a similar case of Richard Lammasse in the next manor who had one acre more of land, viz.:-- Year 1272, Hundred Rolls, II, p.461. Cambridgeshire.

JOHN BLISS WAS A BONDSMAN AND HAD TO WORK FOR HIS LORD AS A SLAVE

"In a sworn return made as to Stanton in this county, the jury return that Richard Lammasse holds in villenage in Stanton 5 acres of land and meadow from Nicholas de Cheney, paying him 3s. yearly for the same. Also Richard will plough every Friday from Michelmas to Christmas one ridge, and each work is worth 1d. Item he will drive to the lord's hall all the sheep he has from Michelmas to Christmas, value (of this service) unknown; Item, he will thresh at Michelmas in his lord's barn 1 trave of corn, worth 1/2d. Item, he will harrow for one day with one horse at the winter sowing, worth 1/2d. Item, at Christmas will give to his said lord one hen, worth 1d. Item, he will plough one ridge every Friday from the Feast of the Purification to Easter, each work worth 1d. Item, he will harrow for one day with one horse at Lent sowing, worth 1/2d., and at Easter he will give his lord 10 eggs, worth 1d. Item, he will plough one ridge every Friday from Hokeday to the Nativity of St. John the Baptist, and each work is worth 1d. Item, he will hoe the lord's corn for one day with one man, the work being worth 3/4d. Item, he will mow, turn, cock, and carry the lord's grass. Item, he will reap his lord's corn for four days with two men all day, food supplied on two days by the lord, and not supplied on two days, and on the food days each man will receive for his food bread worth 1/2d., and for his meal worth 1/2d., to wit, on one day fish and cheese without ale, and on the other day bread and

meat and cheese with ale; and these works are worth 8d. Item, he will carry his lord's corn for one day, he himself with one of his associates, with one cart, receiving sufficient food from the lord, and this worth 1d. Item, he will work when he may be called upon, provided he is able to return to his dinner. Item, in return for these works, he with his eleven associates [fellow tenants] will receive from the lord one quarter of corn and one sheep worth 12 d., and half an acre of meadow called Denhalvaker."

Such was the burden that was upon the actual tillers of the soil. They had no rights, except that the lord might not kill or maim them, or attack the females. They could acquire or hold no property against their lord's will. They were obliged to perform all the menial services he demanded. The cottages and plots of land they occupied were held merely at his will. They were in view of the law annexed to the soil, belonging to a manor as fixtures, passing with it when it was conveyed or inherited, and they could not be sold or transferred as persons separate from the land. At times, when the lord of the manor was short of money, the serfs could purchase the bondage of their children from the lord. This was the case of John Bliss of Tyringham. He thus saved his children from bondage, however, they still had to assume the obligations of their father. At least their lot was not cast as slaves for the balance of their lives.

These two men, with the surname Bliss, are undoubtedly the founder of the Bliss family. The name and blood of Bliss have continued for seven hundred years in this vicinity of England. The materials are too scant to fill in the period between 1272 and about 1500. Bliss records appear in probate courts in 1472 and parish records began in 1538.

BLISS FAMILY OF DAVENTRY, ENGLAND

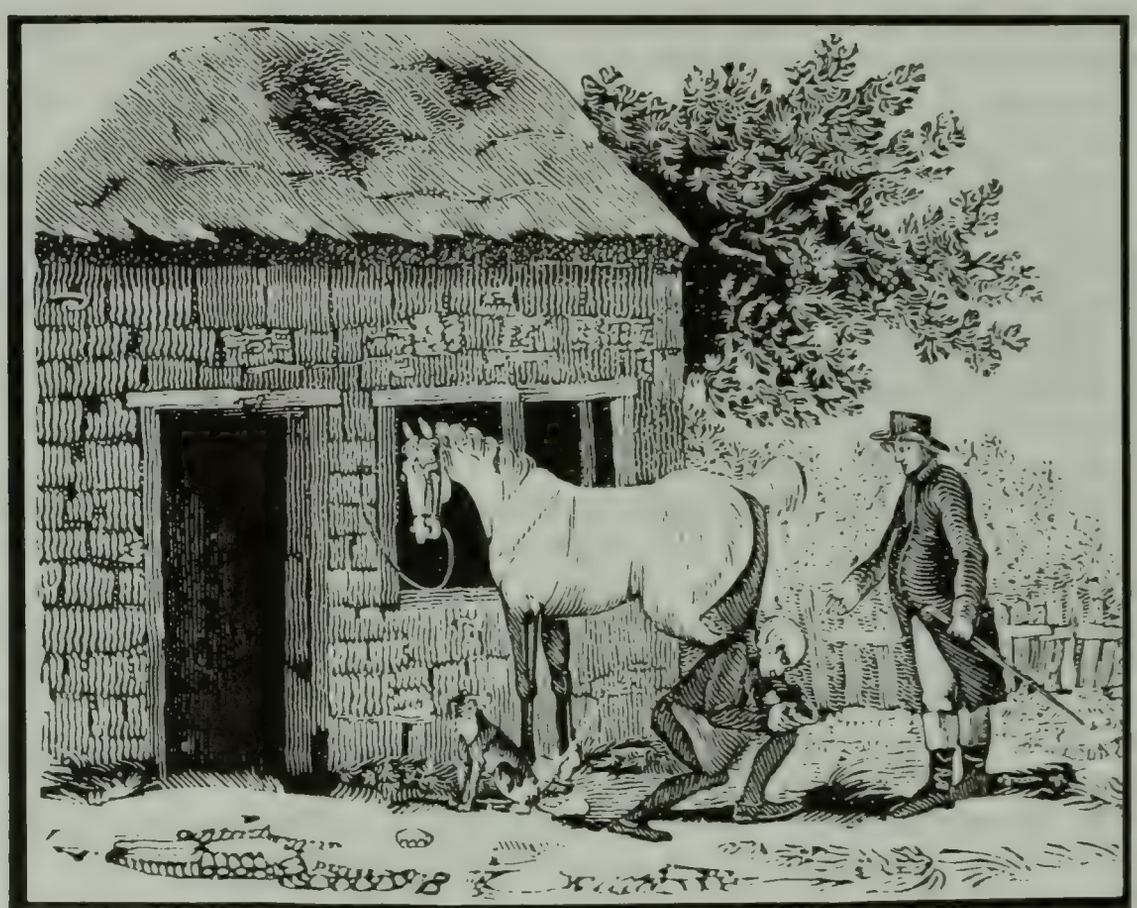
Our ancestors, the Bliss family of Daventry, England, go back to **Richard[1] Blysse** who conceived **Richard[2]**, Henry, and Thomas.

Richard[2] Blysse had three known children: **William[3] Blysse**, the blacksmith, Robert Blysse of Oadby, and Henry Blysse, the linen draper of Daventry.

William[3] Blysse, the blacksmith of Daventry, was the grandfather of the three Blisses who came to the New World, circa 1635. The records of his life are few. His second marriage, the baptisms and the burials of three of his eight children, his will, and his own burial are the only recorded items that now remain. He was first married when quite young, about 1550, and had by his first wife, before 1561, sons George, Nicholas, and William, the daughter Joyce, and possibly Jone. The first wife died before September 1561. There is no record of her name or burial. The Twelfth entry in the first column of the first page of the

first register book of the parish church of Holy Cross at Daventry (which register begins in 1560) is the record of William Blysse's second marriage, viz:--

A true Regyster of the churche
Maryges——
1561. Willm smith Blisse
Elizabeth his wiffe the XXth of Septe



WILLIAM BLYSSE, THE BLACKSMITH, HAD TWO SONS THAT FOLLOWED HIM IN HIS TRADE. HE ALSO HAD GRAND- AND GREAT-GRANDCHILDREN THAT FOLLOWED HIM IN THE TRADE IN AMERICA AND ENGLAND.

The parchment page bearing this entry is blotted and stained with the brown discoloration of time, and the ink is brown and pale. The word "smith," with a line drawn through it, was the clerk's intention to state the man's business, obviously and erroneously written before instead of after the surname. The family names of brides were not recorded in this book for the first few years.

Sixteen and a half months after the marriage of William and Elizabeth Blysse there was baptized their son, **John**[4], who became the father of the brothers, Thomas and **George**[5] Blisse, the emigrants, circa

1635, to Hartford, Connecticut, and Newport, Rhode Island, respectively.

The children of William Blysse:
First Wife, name unknown
1. George
2. Nicholas
3. William
4. Joyce, buried 17 Aug 1574
5. Jone
Second Wife--Elizabeth. ? .
6. John[4], bpt 2 Feb 1562
7. Agnes, bpt 15 Mar 1564, buried 10 May 1592
8. Anne, bpt 19 Jul 1573

Twenty-eight days before the burial of his daughter, Joyce, William was buried on 10 Jul 1574. His second wife, Elizabeth, outlived her husband twenty-two years. Her burial, as well as the others are recorded in the Register of Holy Cross Church, Daventry. Her record is recorded as "ye iiij of Sept 1596."

The last will and testament of William Blysse was written on the day before he died and is recorded at the Probate Registry, Peterborough:-

Archdeaconry Court of Northampton. Liber 4. folio 230 (abstract)
19 July 1574 Willm Blysse of Daventry Northton, black smythe. Body to be buried in the churche yarde of Daventry
I doo owe as folloithe ffyrst to Henrye Blisse xliiij s xi d.
To Nicolas Sherwood xx s: to Alice Deakes xii s viii d; to Lawraunce batte xiii s iiiid
Deptts owinge unto me as thes: John Gardiner x s x d harrye Rop ix s iii d. John batman vi s vi d Henry warwicke v s vi d John hurlies ii s iiii d and a loode carriage of fyrres [coal] from farthingstone, Willm hychis v s ix d Robt. Cooke iii s ii d boddington of Newman, iiii s v d, Cheton of byfyld ii s Richard batte of buckebye x d. Thomas Clarke & John Walson of Daventrye v s vi d Richard Iswell xvi d
To Nicholas blysse my second sonne the lease of my house in - daventrye in consideracon that my wife shall have her fyndinge in the same howse so long as she kepythe her selfe wydow.
To sayd Nicholas all the shoppe tooles yt I have at Stavton ii fayre hammers excepted wch I doo gyve unto my sonne John.
To my sonne Willm my third sonne all my tooles & all things that p'taynes to my forge at Daventry.

My son John shall serve & be prentys wth my sonne Nicolas untyll he shalbe xxti [20] yeres old; that Nicholas shall teache hym his occupacon and at thend when he shalbe at his full age then Nicolas shalpaye unto hym vii
To my wife a browne cowe
To Jone blysse a blacke cowe
To Anne my daughter a heffer.
To Joyce my daughter a heffer.
To Jone my dau. a trusse bed & a mattris, & ii payre of sheets.
To Agnes blisse xx s
To Joys blisse xx s
To Jone blysse ij platters a sawser & posenet.
To my eldiste daughter the great panne so that she shall paye unto her syster Jone x s
To Agnes my daughter a towe bed & a payre of shetes
The rest of my goods not bequethed, my debtts being payd & my bodye honesly broughte to the earthe, I doo gyve and bequethe unto my wife & to my sonne Nicholas, executores.
Phillipe steven & harrye [Henry] blisse overseers.
In wittes, George blysse Robert Grene, gylbrt Rive, Thomas Chyles.
Probated v Feb. 1574. [No inventory preserved.]

Our ancestor did an unusual thing of specifying his debts in a will a few hours before his death and before he named his creditors or the ones that he wanted to receive his property. William Blysse, the testator, was a freeman of the Borough of Daventry and a member of "The Companye of the Shoemakers, Tanners, Whittawars, Glovers and Smithes" one of the two merchant companies or tradesmen's guilds which controlled the general business of the borough. These combinations formed by the masters of trades were for mutual protection, the governing of apprentices, the control of competition, etc. William Blysse was the head of his profession. He had started a blacksmith shop in the neighboring town of Staverton. There was ample work for two or three men in his two shops. His sons were his assistants.

The absence from the will of the customary bequest to the parish church suggests that he had stronger inclinations towards Puritanism than did the majority of his fellow freemen. This idea may gain strength perhaps from the fact that several who must have been his grandchildren were not presented, after birth, for baptism at the parish church between the years 1588 and 1612. The absence of Blysse names also could have been explained by lack of births in the family or they might have been excommunicated.

One year, five months, and thirteen days after the burial of William Blysse, in 1574, his second son, Nicholas, to whom he had bequeathed

the shop in Staverton and the dwelling in Daventry, died unmarried.

George, William, and **John**[4] **Blysse**, the three brothers of Nicholas, succeeded their father and brother at the forge in Daventry and Staverton. George and William lived in Daventry and assumed the obligations and rights of the deceased Nicholas. **John**, their youngest brother, after being taught the trade, as stipulated by his father's will, set up business for himself at the forge in Preston Parva, a hamlet of four or five houses, six miles southward from Daventry.

The home of John Blisse, where our emigrant ancestor George Blisse spent his childhood, might have looked like this.

An old place, full of many a lovely brood,
Tall trees, green hedges, and ground flowers in flocks
And wild rose tip-toe upon hawthorn stocks.

There is no record of his first marriage; however, at St. Peter's Church in Preston Capes, a small town about a mile from Preston Parva, there is recorded his second marriage to Alice Smith, the baptism of his last child, his own burial, the burial of his second wife, and the marriages of two of his children. Also, it was here that he wrote his will that names all of his seven sons and daughters. Particularly named therein are his two eldest sons, Thomas and **George**[5], the now famous and well-known emigrants to Hartford, CT and Newport, RI. It was here that Thomas and **George** grew to manhood. Here they served the customary apprenticeship of seven years at the forge. It was here that Thomas, and several of their neighbors were excommunicated by the church and the rite of baptism denied to some of their children. The beautiful rolling countryside and the well kept farms meant nothing to our Puritan ancestor. George and his brother were unhappy here. They were insensible to any view but the heavenly vision of the Puritan faith. Lord Macaulay called the Puritans "the remarkable body of men, perhaps, which the world has ever produced ... They went through the world mingling with human beings, but having neither part nor lot in

human infirmities, insensible to fatigue, to pleasure, to pain, not to be pierced by any weapon, not to be withstood by any barrier. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. They recognized no title to superiority but His favor; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. . . On the rich and the elegant, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language--nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. They were not men of letters, they were, as a body, unpopular."

Several things are certain. John Blisse was not excommunicated, nor was his wife Alice. Both were buried in "consecrated ground" at the edge of the Danish entrenchment, in heroic soil, in the town in which they lived and died and within the shadow of the church that they both loved in one way or another. He died in the fifty-fifth year of his life, and she died eight years after.

[Register of St. Peter's Church, Preston Capes]

Burials 1617 John Blisse, blacksmith, buried the 8th of September
1625 Alice Blisse was widdow buried the xxvith day of March
Marriages 1614 John Blisse was married to Alice Smith August 1st
Baptism 1615 John Blisse, sonne of John Blisse & Alice, his wife,
March 17th, 1615[1616].

The Will of John[4] Blisse:--

The original of this will is on file at the Probate Registry, Northampton.

Archdeaconry Court of Northamptonshire, Q. 20.

In the name of God Amen. The eight day of Septebr in the yeare of or Lord God 1617 I John Blisse of Preston parva in the county of Norhampton, blacksmith beinge sick in body yett of good and pfect remembrance praysed be god doe make this my last will and testament in manner of forme followinge, ffirst, I doe comend my soule into the hands of Almighty god my creator and maker hopinge assuredly for salvation by the only merit and mediation of Jesus Christ my only saviour and redemer. And for my temporal goods I do dispose of them as followeth--ffirst I do bequeath unto every one of my children, viz, Thomas, George, Agnes, Joane, Constance, Elizabeth and John, six pence a

peece, And the rest of all my goods and cattell [chattels] my debts being payd and my funerall expenses discharged I doe give wholly unto Alice my wife whome I do make my sole executrix of this my last will and testament. And to see the same pformed accordinge to my will I do appoint my overseers Peter Smith my wiffe's brother and Thomas Blisse my sonne. In witnes hereof I have sette my marke the daye & yeare above written.

(The mark of John Blisse)

11 Octobris 1617. Probated before Mr. Edward Reede and Surrogate by Alice relict and executrix.

Total Inventory of estate £54:9s:4d

This document shows the quiet, order-loving Christian citizen, dependent entirely upon his daily labor. Undoubtedly he was in some sympathy with the radical religious Puritanism of his two sons, **George** and Thomas; otherwise, he would not have included them in his will.

GEORGE BLISSE[5]

George Blisse, the second son of John, secured employment in Daventry, where doubtless he further added to his blacksmith skills that in Rhode Island in 1650 caused him to be one of the men appointed "to mend and make all the arms in Newport." The last news of him in England is the record of his marriage to a young English-woman who, when she placed her hand in his as both knelt before the chancel of the Daventry church, well knew that she would soon be called upon to go with her husband on a journey the length of which was entirely beyond her comprehension.

IMMIGRANT

1635 George Blisse & Ann Shaw both of this parish mar. Maye 30

[Register of Holy Cross Church, Daventry.]

As George and his wife Ann lived five or six miles from Thomas, his brother, they did not attend the same church. They did, however, hold similar religious Puritan views and they no doubt visited each other and discussed the established church and the "dumb ministers that did no preaching." There is no indication that George was asked to leave the

church. Thomas, however, told the churchmen his Puritan thoughts and they excommunicated him. The hierarchy of the church excommunicated nearly one half of the adults in Preston Capes parish between 1607 and 1633. This did not mean imprisonment. Chiefly it excluded the dissenters from the privileges of marriage and burial at the parish church, and denied them the rite of baptism for their children. It was launched against them by the diocese of Peterborough, not by the civil or criminal courts of the shire. There are no Blisses on the rolls before the king's privy council. That process was somewhat reserved for dissenting clergymen and large offenders.

"THE MEANEST PEASANT FELT HIMSELF ENNOBLED AS A CHILD OF GOD."

Why did the Blisses go away? They were not banished. They did not have to go. Changes brought reforms some years later. Human happiness has been as full here as anywhere in England. There is no doubt that religion had a contributing factor. The whole shire [county] was a hotbed of nonconformists. "The meanest peasant felt himself ennobled as a child of God." [Macaulay.] During a twenty year period there was a great exodus of fifty thousand people. Maybe George and Thomas Blisse just got caught up in the crowd and decided to follow. Maybe they thought that there was an equal opportunity for all. Maybe they could have as much as the ruling class who had so long lorded over them. No one will ever know what was in our ancestors' minds.

No one knows in what ship the Blisses sailed for America. The three nearest ports were London, Ipswich, and Maldon. The lists of passengers embarking at London for America in 1635 are largely preserved. The Blisses did not take the oath of allegiance and supremacy in that year in London. 1635 may have been the year of their departure from England; if so, the probabilities are that they sailed from Ipswich in Suffolk.

George Bliss purchased a house in Lynn, on the north of Boston Bay, where he lived two years. He sold it in the autumn of 1637 and moved to the town of Sandwich, Massachusetts on the southwest side of Cape Cod Bay. George was about forty-four years old when he came to America, and being a man of sound judgment sold his place to a new settler to very good advantage, and then moved to Sandwich where he was granted 1-1/4 acres on 16 Apr 1640. After living on this place for twelve years, and making great improvements and planting an orchard, he sold out again in 1649, being at that time about fifty-eight years old. He sold this place in the same manner as he did at Lynn. With quite a fortune for a new country, he moved to Newport, Rhode Island. On May 23, 1650 he and five others were appointed to mend and make all

arms presented to them by the inhabitants of any of the towns. Apparently his apprenticeship and training as a blacksmith was a reason for his employment. In 1655 he became a freeman.

Troubles ensued in the year 1662. Court records show that not all of his business dealings or neighborly contacts were congenial. He was brought into court on *"An action of uniust detaynuer. Entered by Mr william Brenton marchant against george Blise blacksmith Damadg six hundred pound*

COURT RECORDS SHOW THAT NOT ALL BUSINESS DEALINGS AND NEIGHBORLY CONTACTS OF OUR GEORGE BLISS WERE CONGENIAL.

The verdict of the Jury

first Consearning land we find for the Defendant
secondly Consearning sheepe we find for the Defendant Thirdly consearning Debt we find for the plaintiffe Debt and Damedge sixtye one pound ten shillings and Cost of Court

Mr Brenton atornyes pleading for an arest of Judgment the Court orders as folloeth
Ther being A Case Commetted to the Jury which Consearning Mr william Brenton and george Blise and the Jury having ben sent forth after their first Comminge three times because the Court could not accept of the verdict and they refuseing to goe forth any more the Court are forced to proceed to other business for the presant and to wave that the Jury profesing they Could doe noe otherwise as the matter was stated therfore the Court Doth Suspend Judgment.

This, however, didn't finish the problem between William Brenton and George Bliss. They again appeared in court the next year to have arbitrators appointed to settle their problem. We don't know what connection William Brenton had with Benedict Arnold [our ancestor], but George Bliss [our ancestor] could have had a decided advantage. Their children, John Bliss and Damaris Arnold could have been seeing each other at this time as they were married within a period of three years. The court records show *"Att a gennerall Court of Triall held in his maiestys name for this Collony of Rhod Iland and providence plantations at nuport the 8 of march 1663 : 64 so Called*

Mr William Brendon Deputy governor and george Blis black Smith having Chosen Mr John Coggeshall and Mr william Vahan for arbitrators to

End all Defferances between them and Mr Benidict arnold governor to be the third man or umpiar in Case the two aforesayd arbitrators agree not they doe both heare by these presance in open Court acknowlidge an assumsitt of Judgment and give full and ample power to the sayd arbitrators or one of them and the umpiour aforesayd to take out of Either of ther Estate to the value of five hundred pounds Starling in lands goods and Chattles for the leviing of ther award and Judgments unto the full parformance of the premises. They bind themselves ther heires Exececors adminesterators proved that the arbitrators finnish the manner by giving ther award and Exicuting the Judgment betweene this present 14 day and the last day of this present first month Called march in the Sixteenth year of the Raygne of our soveraigne Lord king Charles the second &c.

William Brenton george Blise
George blisse subscribed in the presance of us
Roger Williames John Easton

The outcome of this arbitration did not become a part of the court records. We have no idea if our George won or lost. However, I would guess that the Bliss family won as it certainly did not affect the marriage of John and Damaris in January 1666.

George Bliss named his only known child after his father, John of Preston Parva. George Blisse was born about 1591 according to a statement made by him "in a court at Newport, R. I." He died at that beautiful place August 31, 1667, aged 76 years.

JOHN BLISS[6]

John Bliss was born in 1645+- in Newport, RI. He married on 24 January 1666 Damaris Arnold, the daughter of Gov. Benedict & Damaris (Westcott) Arnold. [see Arnold and Westcott section] She was born 23 Feb 1648 and died in 1720.

A chronology of John Bliss[6] follows:

1667 Ensign.
1667, May 13. He and three others were directed to go forthwith from house to house throughout Newport, the villages and precincts thereof, to take a precise and exact account of all the arms, ammunition and weapons of war each person is furnished with.
1668, Oct. 28. Freeman
1671, Jun 7. Juryman.

1671, May 3. His fine of 20s., for not attending court as juryman was remitted, his excuse being "because his wife was near her time of being delivered of a child."
1677. His wife was given "a parcel of land in the precincts of Newport" in the will of her father, Gov. Benedict Arnold, of the Rhode Island Colony.
1679-82-83-95. Deputy.
1680. Taxed £3, 4s, 2d.
1689 & 1690. Member of Town Council
1692. His wife was a member of the Seventh Day Baptist Church.
1693. "Capt." John Bliss (and three others) "was authorized to view what ammunition is needed for the guns, and to provide such that is wanting for them and other users, out of ye monies due upon ye account of ye whole money being delivered or ordered them by ye Town Treasurer, as they may have ocation, by order of ye Governor or any two magistrates."
1695, Jan 1. Appointed "Major" for the Island.
1695, Jan 29. An acre of land was granted to Maj. John Bliss, on which to erect a mill.
1702, Aug 10. He had land laid out.
1715, Nov. 29. He and wife Damaris, in consideration of infirmities, &c., deeded 102 acres and dwelling house to son Josiah.
1715+ Died

The children of John and Damaris (Arnold) Bliss:

1. A son, b 29 Sep 1668, d 18 Oct 1668
2. Damaris, b 25 May 1670, d 29 Jun 1672
3. FREELOVE, b 16 Nov 1672, m Peter Barker [See BARKER section]
4. John, b 22 Oct 1674
5. Henry
6. Josiah, b 1685+-, d 1748+-
7. George, b 1690+-
8. Mercy, b 1690+-

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ANCESTRY OF THE COOKE FAMILY

Humphrey Carewe (alias Cooke)
1485-1545+

John Cooke 1515-1570+-
(m.Alice Carter)

Katherine Cooke 1540-1598
(m John Clarke 1541-1598)

Thomas Clarke 1570-1627

Joseph Clarke 1618-1694

Joseph Clarke 1642-1726/7

Judith Clarke 1667-1747
(m Rev. John Maxson 1660-1747/8)

John Maxson 1701-1786

Daniel Maxson 1765-

Elizabeth "Betsey" Maxson 1816-1903
(m Perry Zuinless Skinner 1820-1895)

Lauren Skinner 1858-1897
(m Philander Bishop 1664-1954)

Tessie Bishop 1892-1975
(m Floyd B. Wightman 1888-1973)

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949- Gay Ann Wightman 1952- Scott Wightman 1953-		Robert Wightman 1933- Suzanna Wightman 1939- David Wightman 1950-

Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979- Nadine Wightman 1982-	Nikki Bailey 1973-

HUMPHREY CAREWE

HUMPHREY CAREWE alias **Cooke**, of Westhorpe, Suffolk County was born about 1485 and died after 1545. He was probably a grandson of John Cooke and a great-grandson of Thomas Cooke of Cotton, Suffolk County, the testator of 1471, but proof of this is lacking. The name of his wife is unknown.

He first appears as a witness to the will of Thomas Carter of Westhorpe, dated 10 Mar 1522/3.

His name appears several times in the Public Record Office, London for Lay Subsidies for the County of Suffolk. A subsidy was supposedly not a tax. It was called an "Amicable Loan" to the government. However, the "loans" were never repaid. It was a scheme thought up by King Henry VIII to replenish his empty treasury as the parliament had refused to grant him any more money for his illegal claim of the sixth part of every man's substance; more was demanded from the clergy.

"AMICABLE LOANS" WERE DEMANDED OF THE PEOPLE BY HENRY VIII. THIS "LOAN" OR TAX WAS NEVER REPAID.

As Humphrey's subsidies were all recorded, he apparently paid his assessment which was goods valued at £13 6s. 8d.* However, there is no doubt he joined the rest of the residents of Suffolk County and the nation in resisting. The archbishop of Canterbury wrote a letter to Wolsey stating: "it hath been showed me in a secret manner of my friends, the people sore grudgeth and murmureth, and speaketh cursedly among themselves, as far as they dare, saying that they shall never have rest of payments as long as some liveth, and that they had better die than to be thus continually handled." Many had been frightened into submission by the king's commissioners. The people of Suffolk began "to rage and assemble themselves in companies." The duke of Suffolk was for subduing them by the force, and directed that" their harness should be taken from them.

"The people now openly rebelled, and the duke called upon the gentlemen to assist him. They however, would not fight against their neighbors. This insurrection of the people of Suffolk compelled the king to withdraw the demand for a sixth of every man's substance. Many who had paid their subsidy included this as an asset in their wills. They,

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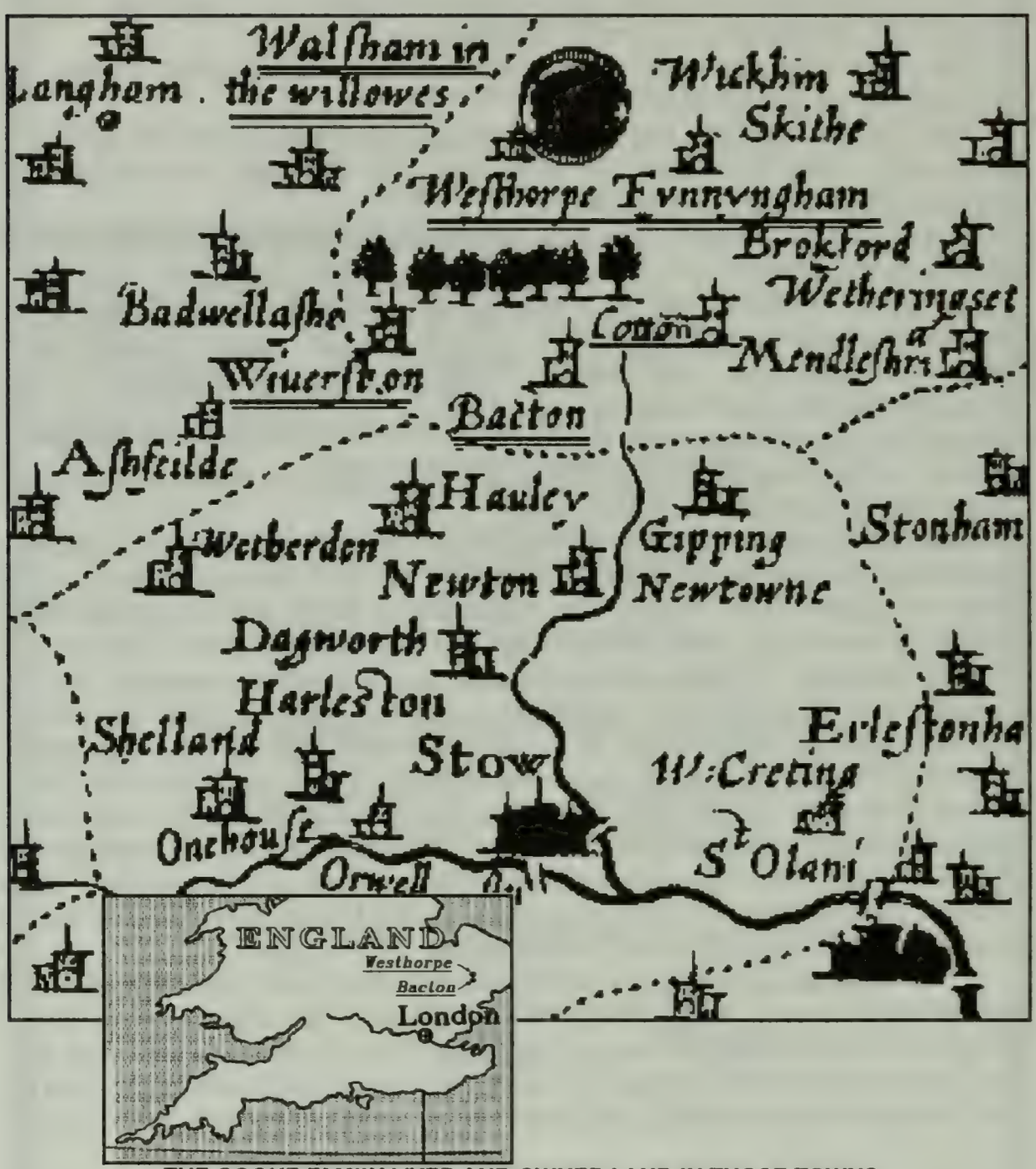
*The wages of "carpenters & all other hand crafty men which he shall fortune to worke by the day" were set by the Common Council at 7d. per day, apprentices 5d. per week. It took 240 to equal a pound. Those farm laborers and servants that stayed on the farm and received room and board got considerably less.



THE COOKE FAMILY LIVED AND OWNED LAND IN THOSE TOWNS OF SUFFOLK COUNTY, ENGLAND THAT ARE UNDERLINED. MAP TAKEN FROM JOHN SPEED'S ENGLAND PUBLISHED IN 1611.

no doubt, hoped that sometime in the future, the government would repay them. Others turned this over to others as payment of debt. Parliament, however, renounced all claims to these loans, not only for themselves but for every man to whom the king was indebted. Just twenty years later, 1545-6, the Public Record Office in London records that Humfrey gave a subsidy of 10d and also a second subsidy of goods valued at 13d.

In 1533 he, as Humphrey Carewe **alias** Coke, with others, bought lands in Westhorpe, Bacton, Flinningham, and Wyverstone, Suffolk County. This transaction was probably the one involved in a court action mentioned in the Public Record Office, London which read as follows:

"***Final Concord between Humphrey Carewe alias Humphrey Coke, Richard Lacy, and John Moundforth, querents, and Randolph Witton and Margaret, his wife, deforciants, of one messuage, twelve acres of arable land, ten acres of meadow, and thirty acres of pasture in Westhorpe, Bacton, Fynyngham, and Wyveston. Warranty from Randolph and Margaret against themselves and the heirs of Margaret. The querents paid 100 marks of silver. (Feet of Fines, Suffolk, Easter Term 24 Henry VIII [1533], bundle 39, file 264).***" The last mention of him is in the subsidy of 1545-6.

The children of Humphrey Carewe (alias Coke):

1. ***Robert, born about 1510***
2. ***John, born about 1515***
3. ***William, born about 1518***
4. ***Thomas, born about 1520***
5. ***A daughter, born about 1525***
6. ***Alice, born about 1527***

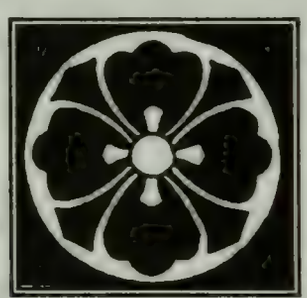
JOHN COOKE

John Cooke alias **Carewe** of Westhorpe, Suffolk County was born about 1515 and died after 1565-6--probably before 1576. He married at Westhorpe on 8 May 1540, **Alice Carter**, daughter of **John Carter**.

As John Coke **alias** Carewe, he, with his wife Alice and others, sold lands in Westhorpe and Walsham, Suffolk County, in 1543 to Robert Harte. In the second assessment of the subsidy of 1545-6 he, as John Coke, was taxed for goods at Westhorpe with his father, Humphrey Coke. In the subsidy of 1565-6 he was taxed at Westhorpe for goods as John Cooke.

The children of John & Alice (Carter) Cooke baptized in Westhorpe:-

1. ***Katherine Cooke, bpt 12 Feb 1540/1; buried at Finningham, Suffolk County 30 Mar 1598; married at Westhorpe on 12 Oct 1567 to John Clarke of Finningham. [see Clarke section]***
2. ***Joan, bpt 22 Aug 1543; married at Westhorpe on 26 Sep 1564 to Nicholas Preston***
3. ***Mary, bpt 21 Jan 1546/7; married at Westhorpe on 31 May 1569 to Robert Poolam***
4. ***William, bpt 26 Sep 1552; buried at Westhorpe 23 Oct 1552***
5. ***John, bpt 26 Jan 1553/4; buried at Westhorpe 13 Aug 1591***



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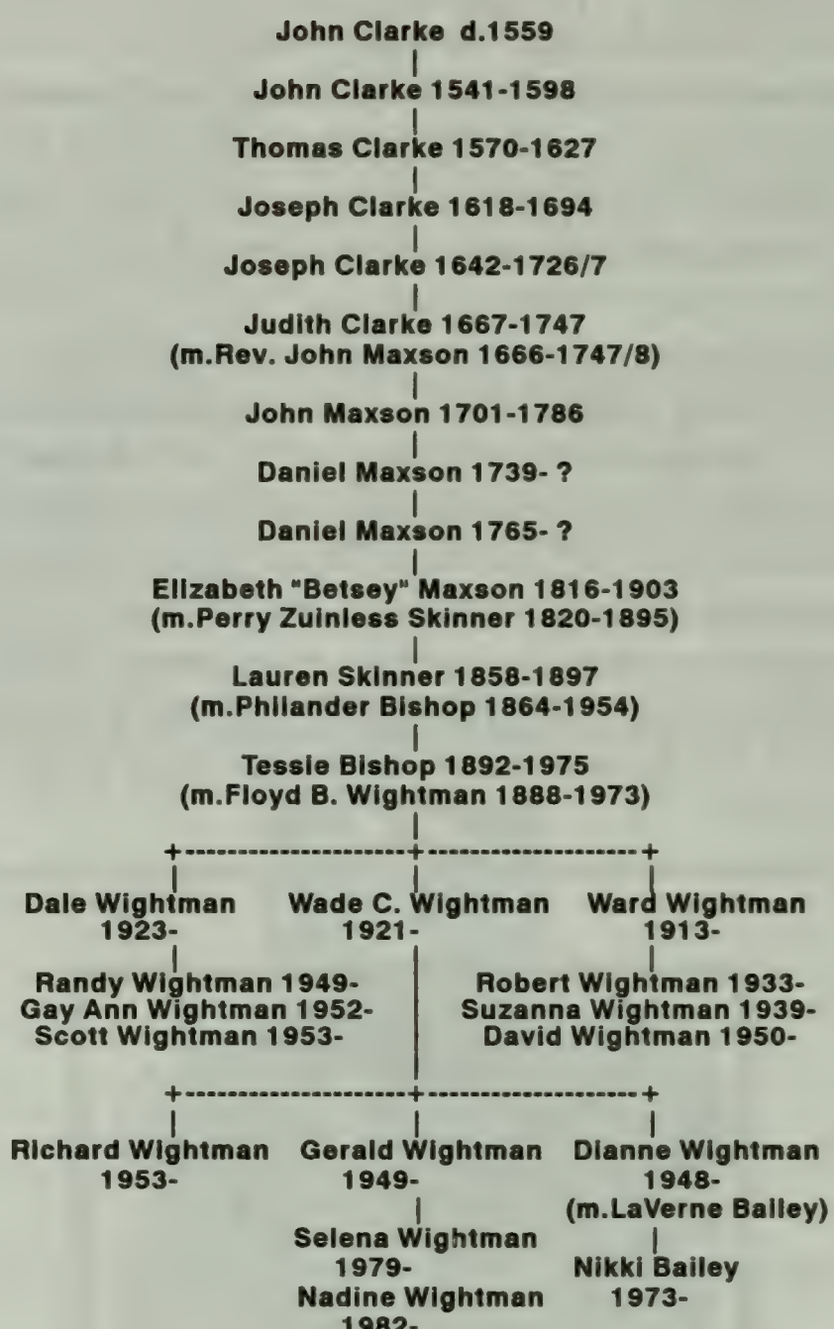
Lord Macaulay called the Puritans "the remarkable body of men, perhaps, which the world has ever produced . . . They went through the world mingling with human beings, but having neither part nor lot in human infirmities, insensible to fatigue, to pleasure, to pain, not to be pierced by any weapon, not to be withstood by any barrier. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. They recognized no title to superiority but His favor; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. . . On the rich and the elegant, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language—nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. They were not men of letters, they were, as a body, unpopular."

CLARKE ANCESTRY



CLARKE ANCESTRY

The ancestors of Joseph Clarke (our ancestor), of Westerly, Rhode Island, have been clearly traced to the Parish of Westhorpe, Suffolk County, England, where the name of Clarke is of great antiquity. This surname is derived from the Latin word **"clericus"** meaning a priest, or one connected with the service of the church. At first the name was used to designate only those in clerical orders, but as in early times the church was the only source of learning, eventually any person who had been educated by the clergy was called a "clerk," and the designation was finally given to all who were able to read and write.

Westhorpe [see page 700 for map] constitutes a manor in the Township of Hartismere and lies in the center of the northern part of the County of Suffolk.

The following records appear in an ancient Bible brought over from England in 1637 by Dr. John Clarke, the immigrant, a brother of Joseph Clarke. This book, known as the "John Clarke Bible," definitely traces back the ancestry of the Clarkes in England three generations and has fortunately been preserved to the present time. The Bible is a copy of the Geneva version of 1608, and has been handed down in the family of John Clarke, the second son of Joseph Clarke, the immigrant, to whom it was left by his uncle, Dr. John Clarke.

On the reverse of the title page of the concordance, apparently in the hand of Thomas Clarke, the father of Joseph Clarke, our ancestor, is the following:

"John Clarke, my grandfather, was buried 3:March:1559."
"John Clarke, my father was baptized 11:February 1541."
"Tomas Clarke, my unkle, was baptized 4:January:1543."
"Katherine Kooke, dafter of John Kooke was baptized the :12:of february:33 year Henry 8:ano dni 1541. My mother:
"Katherine Kooke, my mother was buried the :30 March:1598."
"John Clarke, my father, was buried the :7 April 1598."
"Joseph Clarke baptised the :16 december : 1618: borne : 9:"
"Thomas Clarke, the father of these children departed this life the 29 : of July 1627."
"Rose Keridge (Kerrich), his wife dyed the 19 of September, in the yeare of our Lord 1627."

Many other vital records were also recorded in the family Bible. These records were also substantiated by the Parish Register of Westhorpe, England.

JOHN[1] CLARKE
FIRST GENERATION

John Clarke, of Westhorpe, Suffolk Co., England, died in 1559 and "was buried 1559, March 3"

The known children of John[1] Clarke:

1. ***John[2], bpt 11 Feb 1541***
2. ***Thomas, bpt 4 Jan 1543, d 10 May 1588***

JOHN[2] CLARKE
SECOND GENERATION

John[2] Clarke, of Westhorpe, Suffolk Co., England; bpt 11 Feb 1541, d 4 Apr 1598, m Catharine Cooke, daughter of John Cooke, bpt 12 Feb 1546, d 27 Mar 1598. [See COOKE section].

The known children of John[2] Clarke:

1. ***John, b 25 Apr 1569, d 9 Dec 1594***
2. ***Thomas[3], b 1 Nov 1570, d 1627***
3. ***Carewe, bpt 17 Aug 1572***
4. ***Christopher, bpt 6 Dec 1574***
5. ***John, bpt 17 Mar 1577***
6. ***Margaret, bpt 8 Jun 1579***
7. ***Mary, bpt 21 Sep 1581***

THOMAS[3] CLARKE
THIRD GENERATION

Thomas[3] Clarke, of Westhorpe, Suffolk Co., England was born 1 Nov 1570, on All Saints Day, baptized 3 Nov 1570, and died 29 Jul 1627. He married Rose Keridge (Kerrich), who died 19 Sep 1627. [See KERRICH section].

The known children of Thomas[3] Clarke:

1. ***Margaret, b 1 Feb 1600***
2. ***Carewe (the immigrant), b 3 Feb 1602***
3. ***Thomas, (the immigrant), bpt 31 Mar 1605***
4. ***Mary, bpt 17 Jul 1607, d 1648; m John Peckham of Newport, RI who died in 1681***
5. ***John, (the immigrant), b 8 Oct 1609***
6. ***William, bpt 11 Feb 1611***
7. ***Joseph[4] (the immigrant), b 9 Dec 1618***

JOSEPH[4] CLARKE
FOURTH GENERATION

Joseph[4] Clarke, of Westhorpe, Suffolk Co., England was born 9 Dec 1618 and died 1 Jun 1694 at Newport, RI. He married twice, the name of his first wife is unknown. His second wife's name was Margaret. No record of her last name has been located. She died at Newport in 1694.

IMMIGRANT

He must have left England about 1637, and settled immediately in Rhode Island, for he was admitted an inhabitant of the island of Aquidneck, at Newport, in 1638.

In 1640 he was present at the General Court of Election and became a freeman on 17 Mar 1641. In 1544 he was made one of the original members of the First Baptist Church of Newport, and in 1648 became a member of the General Court of Trials. In 1655 he became a freeman of the colony and acted as a Commissioner in 1655,-57,-58,-59. He was an Assistant in 1658,-63,-64,-65,-78,-80,-90. On 8 Jul 1663 his name appears in the charter granted to Rhode Island by King Charles II. In 1668 he was made a freeman at Westerly and acted as deputy to the General Assembly 1668,-69,-70,-71,-72,-90. On the 18 May, 1669 his name appears in the list of Westerly inhabitants, and in 1677 he was a member of the Court of Justices of the Peace to attend to the matter of injurious and illegal acting of the Connecticut Colony. In 1679 he, with thirty-two others of Westerly, gave the oath of allegiance. He appears to have lived some time at Westerly. He returned to Newport during the later years of his life.

The children of Joseph[4] Clarke were: (first three by first wife)

1. ***Joseph[5], b 11 Feb 1642***
2. ***John***
3. ***William***
4. ***Mary, m Tobias Saunders, d 1695***
5. ***Sarah, b 29 Jan 1663, m 11 Oct 1683 Caleb Carr***
6. ***Susannah***
7. ***Joshua***
8. ***Thomas***
9. ***Carew ("Kazy")***
10. ***Elizabeth, m Rev. William Peckham, son of John and Mary (Clarke) Peckham of Newport, RI***

JOSEPH[5] CLARKE
FIFTH GENERATION

Joseph[5] Clarke of Newport and Westerly, RI. He was born 11 Feb 1642 and died 11 Jan 1726/7, at Westerly, RI, aged 83 years 11 months.

He was married (1st) 16 Nov 1664 to Bethiah Hubbard, daughter of Samuel and Tacy (Cooper) Hubbard, born 19 Dec 1646, died 17 Apr 1717 (or 1707). [See HUBBARD section].

He married (2nd) Hannah Peckham, widow of Thomas Peckham, and daughter of William Weeden. She died 3 Mar 1723.

He must have moved from Newport to Westerly early in life, for in 1669 he became Town Clerk of Westerly, retaining the position until 1700. In July 1676 he and his family went to Newport because of the Indian War then raging, and remained in the home of Rev. Samuel Hubbard until the war closed. In 1680 he, having been taken from his house in Westerly, situated two miles east of Pawcatuck River, was carried by force to Hartford, Connecticut and fined £10 by authorities of that colony. He was, however, reimbursed by Rhode Island Assembly, in the sum of £13:10s for this compulsory payment. On 10 May 1696 Benedict Arnold of Newport deeded to Joseph Clarke of Westerly, 200 acres of land at South Kingstown, RI. Recorded 22 Dec 1707 at South Kingstown.

He was Deputy to the General Assembly in years 1698, 1700,-2, -4,-6,-8. In 1710 Joseph Clarke and Joseph Clarke, Jr. were invited to join the Sabbatarian Church at Westerly, RI.

His will, which was dated 5 Oct 1725, was proved at Westerly 27 Feb 1727. He gave to daughter Mary Champlin a bed, bedding, etc., and £5; to daughter **Judith Maxson**, £5; to daughter Susanna Babcock, £5; to daughter Bethiah Hiscox, 1 shilling; states that his sons Joseph and John, deceased had already received their shares of his estate; gives

to his two grandsons, viz.: Joseph Clarke's eldest son and Joshua Clarke's eldest son, 12d. apiece; to sons Thomas, William and Samuel Clarke, 1 shilling each, they having had their portions. His inventory was £231:18s:8d, viz.: bond, £69; book accounts, table, yearling horse, 3 working steers, 17-1/4 acres of meadow and other land, etc.

The children of Joseph[5] & Bethiah (Hubbard) Clarke:

1. ***Judith[6], b 12 Oct 1667 at Newport; m at Westerly 10 Jan 1687/8 to John Maxson, Jr., son of Rev. John and Mary (Mosher) Maxson, b 1666, d July 1747. [See MAXSON section].***
2. ***Joseph, b 14 Apr 1670 at Westerly, RI***
3. ***Samuel, b 29 Sep 1672 at Westerly, RI***
4. ***John, b 25 Aug 1675 at Newport, RI***
5. ***Bethiah, b 11 Apr 1678 at Westerly, RI, d 1756, m to Rev. Thomas Hiscox.***
6. ***Mary, b 27 Dec 1680 at Westerly, d about 1760, m to William Champlin.***
7. ***Susanna, b 31 Aug 1683 at Westerly, m Oliver Babcock.***
8. ***Thomas, b 17 Mar 1686 at Westerly.***
9. ***William, b 21 Apr 1688 at Westerly.***

Because of the prominence of Dr. John Clarke (the brother of our ancestor Joseph Clarke) in the early history of our country, mention should be made about his life. He came to America in 1637 with his wife. Three brothers and one sister also came about the same time. He was probably a graduate of Cambridge University, England, for he had knowledge of Greek, Latin, and Hebrew and was a physician, and also officiated as a Baptist Minister.

Dr. Clarke is one of those persons to whom historical justice has never been done. With Roger Williams he ranks among the founders of Rhode Island; for, if Williams was the originator of the idea upon which that Colony was founded, it was the calm and judicial statesmanship of John Clarke that gave political form and stability to that idea. It was due to his skill as a diplomat while he was the agent of the colony in England that Rhode Island escaped political annihilation at the hands of her bitter and vindictive enemies in Massachusetts, Connecticut, and Plymouth. It is to John Clarke that Rhode Island owes the Charter of 1663, which has been styled the most liberal constitution existing in the world at the time of its drafting, and which formed the fundamental law of the Colony and State of Rhode Island down to the year 1842. Upon arrival in Boston during the first part of November 1637, he apparently was influenced immediately by Mrs. Hutchinson and Mr. Wheelwright. By November 20 of the same month, he was unwelcome because he had been led "into dangerous errors". He went into banishment with the Rev. John Wheelwright during the winter at Exeter, New Hampshire.

Owing to the severity of the winter climate Dr. Clarke returned to Boston in March and associated himself with the small independent party headed by William Coddington, a former deputy and assistant Governor of Massachusetts. He accompanied Coddington during the first week in March to Plymouth in order to locate a suitable site for the proposed new settlement and the choice finally falling upon the island of Aquidneck, they returned to Boston, where Dr. Clarke with eighteen others signed on 7 March 1638, the following compact:

"We whose names are underwritten, do here solemnly, in the presence of Jehovah, incorporate ourselves into a Bodie Politick, and as he shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most absolute laws of his given us in his holy word of truth, to be guided and judged thereby."

The next day Dr. Clarke, with his fellow settlers came to Rhode Island in Roger Williams' shallops and on 24 March 1638, with William Coddington and Roger Williams, crossed the bay to Conanicut Island and took title to the land. The early settlers are said to have lived in caves until better shelters could be erected.

Dr. Clarke was involved from the first in surveying, plotting, starting new settlements, and holding office in the new location. He, with Roger Williams and others, helped organize the First Baptist Church and became its first pastor in 1644.

In July 1651, Dr. Clarke, Obadiah Holmes [see Holmes section], and John Crandall, "being the representatives of the church in Newport, upon the request of William Witter, of Lynn, arrived there, he being a brother in church, who by reason of his advanced age could not undertake so great a journey." The next day being Sunday, they repaired to Mr. Witter's house to hold religious service, he being about two miles out of town. While Dr. Clarke was preaching, two constables came and apprehended him and his companions. The next morning they were sent to prison at Boston.

On 31 July 1651, they were sentenced to pay fines (his being £20) or else to be whipped, and to remain in prison till paid, for their meeting at William Witter's about July 21st and at other times preaching and blaspheming, etc.

On 31 August 1651, he wrote from prison to the Honored Court, assembled at Boston, accepting the proffer publicly made the day before of a dispute with the ministers, and therefore "do desire you would appoint the time when, and the person with whom" the points might be disputed publicly.

This challenge to a debate was not accepted, however, and his fine and Mr. Crandall's were paid by friends without their consent, they thus escaping corporal punishment. His fellow prisoner, Obadiah Holmes, was publicly flogged. [See HOLMES section].

In November 1651, he and Roger Williams sailed to England to obtain a charter for the colony which they were able to successfully get on 2 October 1652. He was able to secure a Royal charter in 1663 which procured for the settlers of the colony a civil and religious liberty far in advance of their times.

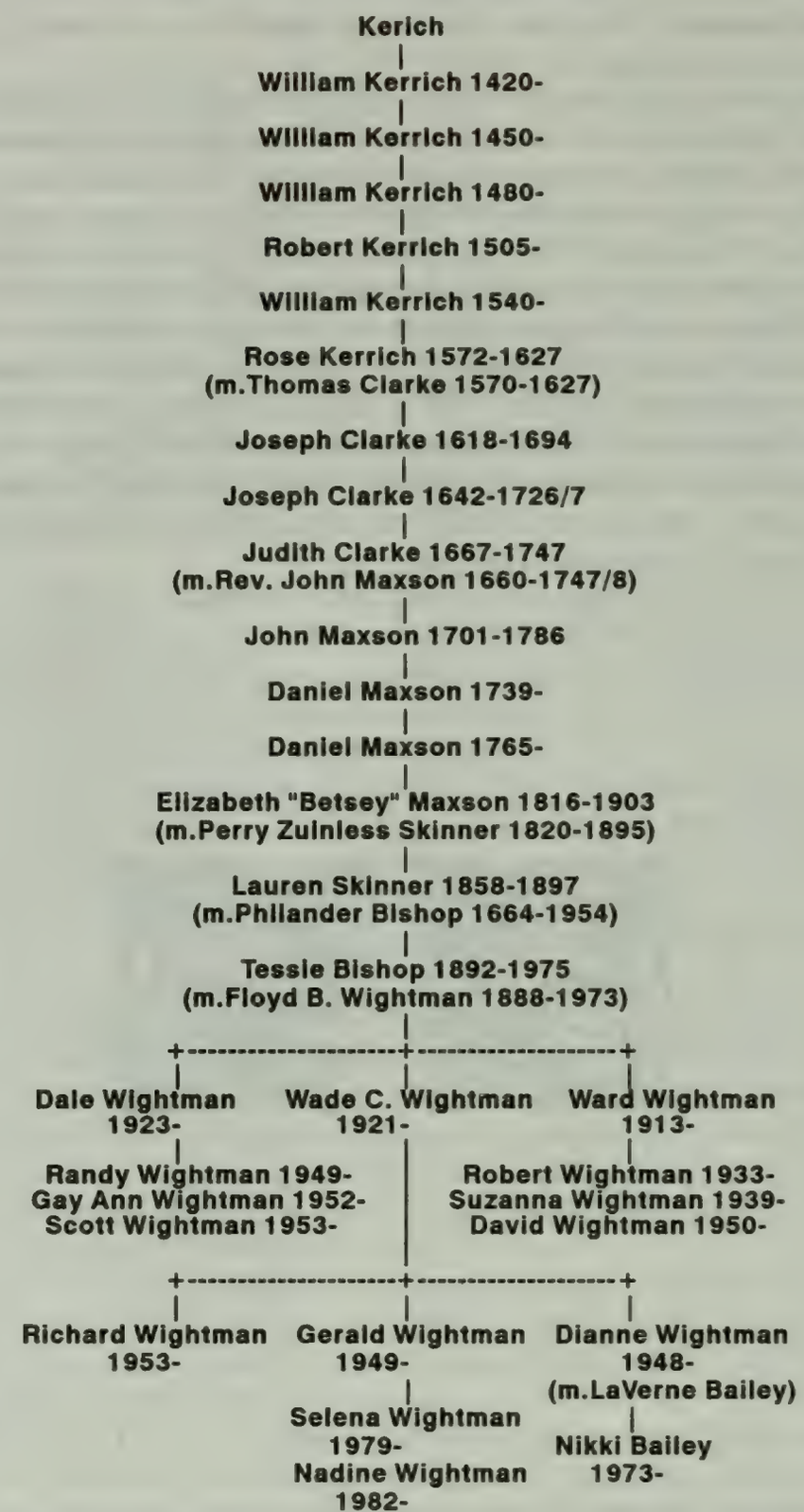
The charter provided "that no person within the said colony at any time hereafter shall be in anywise molested, punished, disquieted or called in question for any differences of opinion in matters of religion, which do not actually disturb the civil peace." The conception of such a charter, embodying freedom of religious thought and worship with a temperate and just civil government as opposed to the narrow and dogmatic attitude of the larger New England colonies upon these questions is due to the master minds of Dr. John Clarke and Roger Williams. Our ancestors in Rhode Island enjoyed a liberty of conscience unique in the early history of this land.

Sources:

Morrison, George Austin, **The "Clarke" Families of Rhode Island,** The Evening Post Job Printing House, New York, 1902.

Moriarty, G. Andrews, **Ancestry of Dr. John Clarke of Newport, R. I.,** The New England Historical and Genealogical Register for October, 1921.

ANCESTRY OF THE KERRICH FAMILY
(Kerich, Kerych, Kerrych, Kerriche)



The birth dates for the ancestry of Rose Kerrich are estimated based on Probate Records of Suffolk County and Parish Registers of Bedfield, England. [See CLARKE section].

KERRICH

Kerich[1], of Saxsted, Suffolk County, England was probably a descendant of John Kerrich of Leiston, Suffolk County, who was taxed in the subsidy of 1327. In his will he left his property to his sons.

The children of . . . Kerich[1]:

1. John, born about 1415 and died in 1470

2. William[2], our ancestor, born about 1420.

WILLIAM[2] KERRICH

William[2] Kerrich was born about 1420. He was living in 1470 with two sons.

The known children of William[2] Kerrich:

1. name unknown, born about 1445

2. William[3], born about 1450

WILLIAM[3] KERRICH

William[3] Kerrich made his will in 1504 and died later that year. He directed that £2 be paid to a priest to say mass at Rome, also "to my son William Kerych a tenement in Saxsted, with lands, he finding his mother for life: and, if she like not to be at the finding of William, my son, she shall have one chamber and 13s. 4d.* per year, with two keen [? kine] and half my household stuff. To my daughter Margaret £3 6s. 8d."

1. **William[4]**, born about 1480
2. Margaret, born about 1482.

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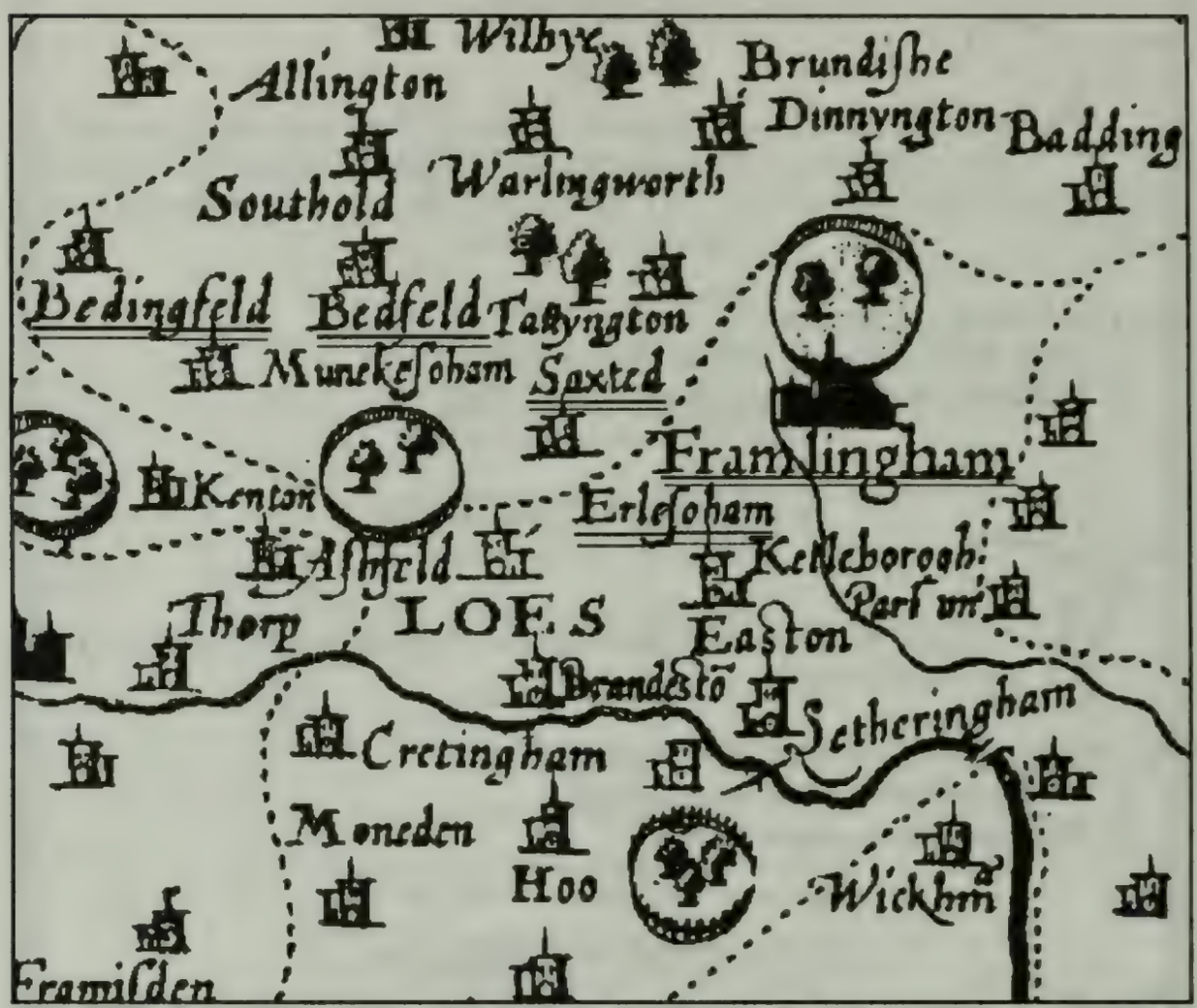
*A pound equaled 20s or 240d. In this time period, apprentices worked for 5d. per week. Craftsmen such as carpenters and masons got 6d per day.



THE KERRICH FAMILY LIVED AND OWNED PROPERTY IN THE COUNTY OF SUFFOLK, ENGLAND. THE UNDERLINED TOWNS OF SAXSTED, EARLS SOHAM, BEDFIELD, BEDDEFIELD, AND FRAMLINGHAM ARE MENTIONED IN KERRICH'S WILLS.

WILLIAM[4] KERRICH

William[4] Kerrich made his will on 10 September 1551 which stated the following: To be buried in Saxsted church-yard. To **Robert[5]**, my son, my tenement where I dwell and my lands in Saxsted, Framlingham, Erls Soham, Monks Soham, and Abbotte. To my son William Kerrich lands in Earls and Monks Soham. My son Robert Kerrich is to pay to my daughter Annes 40s. and to my daughter Christian £3 6s. 8d. My son William is to pay to John Byrd, my belchild, £3 6s. 8d., and if John Byrd die, then to his sisters Margaret, Brydit, and Elizabeth Byrd. If my daughter Annes depart this life, then to her children. To Johane Cowsper, my servant. To John Kyrryche and Thomas Kerrych, the sons of Robert Kerrych, and to Annis, daughter of William Kerrich, my godchildren, 5s. To all my other godchildren 12d. To my son Robert a brass pot belonging to the house. To my son William the brass pot that I bought. To my wife's goddaughter, Olive Chapman. To Walter Tanner and his children. To the poor* of Earls Soham £3 4s. 8d. To the poor of Kettleborough, Brampton, Bedfield, Monks Soham, Worlyngworth, Tannyngton, and Dennyngton. To the mending of Saxsted roads. To all the poor of Saxsted at my burial. To all my belchildren, except John Kerrych, Thomas Kerrich, Annes Kyrrich, Robert Chapman, and John Byrde, 3s. 8d. My cattle and household stuff to my two sons and my two daughters.

The children of William[4] Kerrich:

1. ***Robert[5], born about 1505***
2. ***William, born about 1508***
3. ***Annes, born about 1510***
4. ***Christian, born about 1512***
5. ***___(a daughter), died before 10 Sep 1551***
6. ***___(a daughter), died before 10 Sep 1551***

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*In the late 1400's and throughout the 1500's, the English society was changing rapidly. Many people were becoming richer, while others were becoming poorer. Unemployment was widespread and the roads were swarming with beggars, many of whom were a danger to life and property. Much private charity was given, as men's consciences were pricked by the conditions in which the more unfortunate of their fellow countrymen existed. Most parishes handled outside vagrants by whipping them or burning holes through the ear and sending them back to their original place of residence. Local residents were put in stocks for three days and nights on bread and water to correct their idleness. The sentence was doubled each time they were caught.

ROBERT[5] KERRICH

Robert was born about 1505. He was a yeoman--a successful freehold farmer who cultivated his own land and no doubt ranked just below the gentry.

The will of Robert Kerrich, our ancestor, dated 27 January 1577, is as interesting as his father's will.

I WILL ... "TO THE POOR OF BEDFIELD 6s. 8d TO BE PAID AT THE FEAST OF ST. MICHAEL THE ARCHANGEL"

"To the poor of Bedfield 6s. 8d., to be paid at the Feast of St. Michael the Archangel next after my decease, and 3s. 4d at the Feast of Christmas. To the poor of Saxsted 6s. 8d. To John Kerridge, my eldest son, and his heirs male, my lands and houses in Saxsted, Earls Soham, and Framlingham which were my father's, he paying to my son William three score and ten pounds as follows: £10 at the Feast of St. Michael next after my decease, and so yearly £10 on the said Feast until all is paid. If John default in the payments, then my son Thomas Kerrich shall enter. If Thomas make a like default, then my son Giles Kerrich shall enter. If my son John die without issue male, then my said lands shall go to my son Thomas. To my son Thomas Kerridge my two shops in Saxsted which I bought of John Pinner, called Gembles, with a barn, and my free land in Saxsted, containing the woods which I bought of Humfrye Button. To my son William Kerridge my tenement in Earls Soham which I bought of Thomas Sparhawke. To my son Thomas Kerridge my tenement in Bedfield which I bought of Smythe and the land by the parsonage in Beddefield which I bought of William Wythe. To my son Thomas the lands in Saxsted which I bought of Robert Gibson, he to perform the agreements and conditions as in the indenture of Robert Gibson and myself appears. To my son Thomas £12 9s. and kyne, a bull and two heifers. To my son William four of my best milch kine, after the others. To my daughter Rose Kerriche a milch cow. To my son Giles milch kyne. To Margaret, daughter of my son John Kerrige, my goddaughter, a heifer a year old. To Robert Ramsey, my godson, a one-year-old calf. To my godson Robert Wyard a like bequest. To Isabel Kerridge, daughter of John a similar bequest. To my son Thomas my four geldings. To my son Thomas my two best feather beds, two of my best bolsters, two

of my best coverlets, two pairs of blankets, and two pairs of sheets. To my son John a like bequest. To my son William a feather bed, a bolster, a coverlet, a pair of blankets, and a pair of sheets. To my daughter Rose Kerrich a like bequest. To my son Thomas my farming instruments, carts, harness, ploughs, etc. To my son William two pewter dishes. To my son Thomas my best brass pot. To my son William my next best brass pot. To my son Thomas my best copper kettle. To my son Thomas the use and occupation of the farm where I now dwell, according to the covenant as I now hold of my landlord. To John Chapman alias Barker. To Thomas, my son, the cupboard in the hall, with the long framed table, the long stole in the hall, two chairs, a royond stole, two cushions, and three pillows. To my son William two pillows, one chusing, and one chaise. To my servant Margery Branche 6s. 8d. To Rose Kerrich, my daughter, one pillow. To Brigitt Leyton 5s. To my son Thomas all my tables, etc., in the bakehouse. To each of my belchildren. To Rose Kerrich, my belchild, daughter of William Kerrich. To the same Rose, my belchild, £5, to be paid at the age of twenty-one years, and, if she die first, then to such of her sisters as be living. The house where Francis Layton lives is to be sold and the money divided among my five children, John, William, Giles, Thomas, and Rose. To Rose Kerrich, my belchild, William's daughter, a copper stand and a pewter dish. To my daughter Rose £5 at the Feast of St. Michael next after my decease. To Isabel, daughter of William Kerrich, a two-year-old heifer, a pewter dish, and a little kettle. To my daughter Rose four pewter dishes. To Margaret Kerrich, daughter of William. To Mary Kerrich, William's daughter. To Margery, William Kerrich his daughter. To my sons Thomas and William my candlesticks. To Thomas, my son, a dripping pan, a pair of andirons, a fire pan, bellows, a pair of pothooks, a gridiron, and a great frying pan. To William Kerrich seven combs of oats, three combs of barley, and a bushel of pears. To my son Thomas my gun and my flasket, my bow and my sheaf of arrows, my alman corselet with a [illegible] and a pair of [illegible], my blackbill, my hook, hatchet, mattock, axes, and other farming implements. To my son Thomas two iron dogs. The timber about my house equally to my sons Thomas and William. To my son John all my beds at my house in Saxsted which be not "nayle faste." To my daughter Rose one of the best yard kerchiefs. To my son Thomas my unbequeathed linen, he to give to my belchild Rose Kerriche, William's daughter at twenty-one years of age, one good pair of sheets. To my sons William and Thomas my coffers. To my son John the great hatch that was my father's. To my son Thomas my hangings, except

one in the cellar, which I give to William. To Symon Raye a bushel of wheat and half a bushel of barley malt. To William Folcard half a bushel of wheat, etc. To Thomas Pack, Robert Fuller, Richard Fuller, Francis Leyton, and Thomas Wythe. To Margery Salter 12d. MY son William Kerrich to pay [illegible] for the house where he dwells for half a year after my decease. To Thomas, my son, my little brass pot and my mortar and pestle. To Marye Kerriche, my daughter-in-law. To Margerye Kerrich, William's wife. My four sons, John, William, Gyles, and Thomas. To my three servants now dwelling with me, John Abell, Ciclye Haywarde, and Cycelye Shinings, 12d. each. To little Rose, William's daughter. To Thomas Kerrich and John Kerriche, my belchildren, Giles' sons, at twenty-one years. To my sons Thomas and William Kerrich the £5 due from John Godbold of Worlingworth. To Rose Kerrich, the daughter of John, my belchild, 40s at twenty-one. Money due from Humfrey Button. Residue to my five children.

Executors: John Kerrich, William Kerrich, and Thomas Kerrich.

The children of Robert[5] Kerrich:

1. *John, born about 1535*
2. *Thomas, born about 1538*
3. ***William[6], born about 1540***
4. *Rose, born about 1543*
5. *Giles, born about 1545*

WILLIAM[6] KERRICH

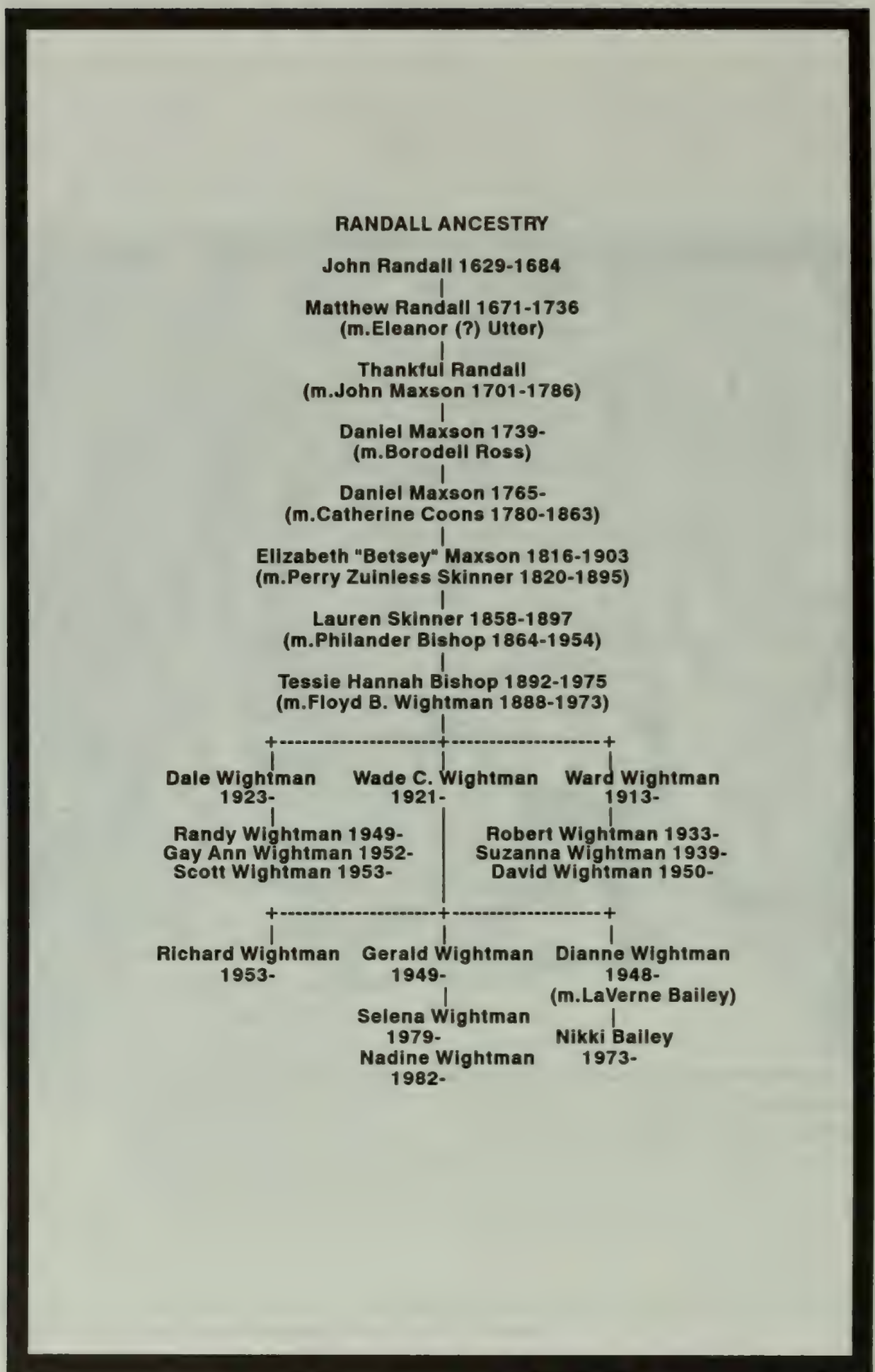
William[6] Kerrich of Saxsted, Suffolk County, was born about 1540, was buried at Saxsted 30 March 1593. He married **Margery____**, who was buried at Saxsted on the 23 April 1610.

The children of William & Margery ( ) Kerrich:

1. *Isabel, born about 1566, living 27 Jan 1577*
2. *Margaret, born about 1568, living 27 Jan 1577*
3. *Mary, born about 1570, living 27 Jan 1577*
4. ***Rose**, bpt at Saxsted 13 Apr 1572, died 19 Sep and buried at Westhorpe, Suffolk County on 20 Sep 1627; married at Saxsted 13 May 1600, **Thomas Clarke** of Westhorpe. Issue 8 children. [See Clarke pedigree for descendants.]*
5. *Margery, bpt at Saxsted 6 Jul 1574, living 27 Jan 1577.*

Sources:

Moriarty, Jr., G. Andrews, **Ancestry of Dr. John Clarke of Newport, R. I.**, The New England Historical and Genealogical Register, October 1921, Boston.


RANDALL ANCESTRY
John Randall 1629-1684
Matthew Randall 1671-1736
(m.Eleanor (?) Utter)
Thankful Randall
(m.John Maxson 1701-1786)
Daniel Maxson 1739-
(m.Borodell Ross)
Daniel Maxson 1765-
(m.Catherine Coons 1780-1863)
Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)
Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)
Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)
Dale Wightman
1923-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Wade C. Wightman
1921-
Ward Wightman
1913-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman
1953-
Gerald Wightman
1949-
Selena Wightman
1979-
Nadine Wightman
1982-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Nikki Bailey
1973-

JOHN RANDALL

IMMIGRANT

John Randall, 1629-1684, migrated to Rhode Island by 1663. He could have come as early as 1661. Since his first child wasn't born until 1666, we have to believe that John married **here** and all his children were born **here**. We know that his wife's first name was Elizabeth. Her last name is unknown. John and Elizabeth were certainly Seventh Day Baptists.

Many genealogists say that he was the son of Matthew Randall, Mayor of Bath, England and that his mother was descended from royalty. For generations, Randall descendants have been savoring this noble heritage. An article by Marilyn Randall Landry in the June 1983 **The Connecticut Nutmegger** challenges the previous accounts of the ancestry of John Randall. It seems that recorded facts show a 20 year time inconsistency with Matthew Randall's son, John, and our John Randall. Until on-going research turns up more information on our ancestor's English background, we will have to put the nobility legends at rest.

We do know that our John Randall was one of the original proprietors of Westerly and apparently moved almost immediately to this western frontier. On May 18th 1669, he is listed as one of the twenty-four of the "Free Inhabetants of the Towne of Westerle." Also listed were John Maxson and "Josiah Clark", our ancestors. At that time there were only thirty white families in this area of 200 square miles.

Four or five years before this, in 1662 or 1663, John Randall and others were having trouble with the Indians on the Connecticut side of the border. The border of Connecticut and Rhode Island was in dispute during the early days. Also, the white settlers had no love for the Indians who occupied these lands and even begrudged them a little land to raise some crops. The following account appears in the **Colonial Records of Connecticut, 1665-1667**:

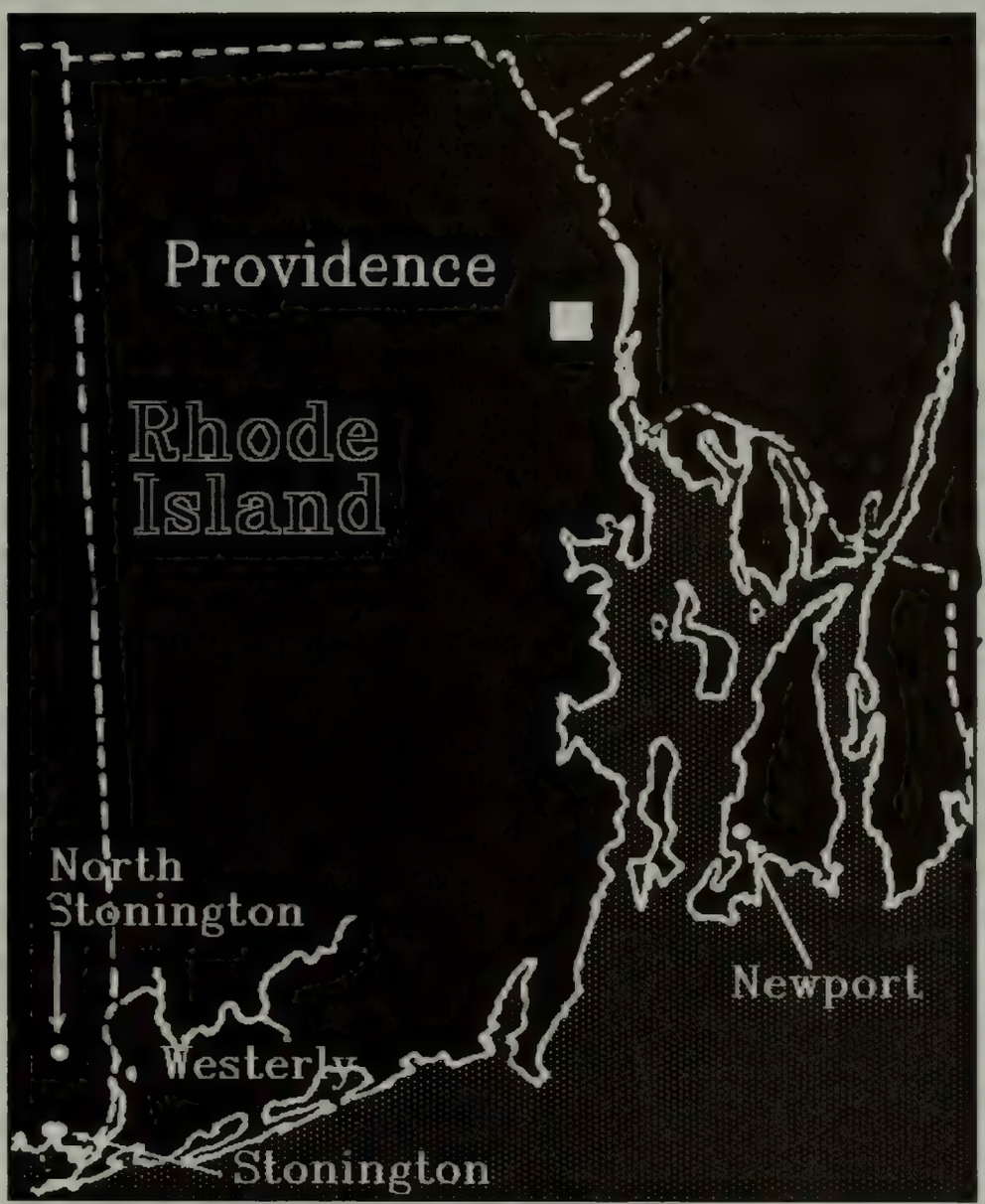
1667. May 6th. Petition of "Harmon Garret, alias Wequascooke, Governor of the Pequots" by the Court's order,--to the General Court at Hartford. The land occupied by himself and people, in the Pequot country, east of Pawcatuck River,--where they "had broken up above a hundred lots, and lived quietly and comfortable,"--had been claimed by R. Island men, who forbade them to plant there, and threatened to plunder them if they would not pay rent. This was done by Jas. Babcock, Sen., John Randall and others. Four or five years before, the R. Island men, in defiance

of the orders of the Connecticut Gen. Court, had driven the Indians from their planting ground, "fourscore Indian men besides women and children," just at planting time; so that they must have perished had not the Englishmen west of the River given them what land they could spare, to plant on. They were still kept from their lands. They petition for redress, and ask "that such men that weare hats & cloaths like Englishmen, but have dealt with us like wolves and beares," may at last be called to account. [This petition is signed with Harmon Garret's mark, and attested as "his own words, taken from his mouth," by Thos. Stanton. Ib. Dec. 29]

Another account, envolving a Strickland cousin of ours and an ancestoral grandfather [John Randall], in the same **Colonial Records** relates the on-going border controversy in the early days of the Rhode Island frontier.

Testimony of Thwait Strickland, tennant of Capt. Daniel Goodkin's farm in what is now Westerly, RI.

The testimony of Thyate Strickland who saith that hee having Covenanted with Capt. Daniell Gookin to live as a tenant upon his farm upon the East side of Pawcatuck River next adjoyning to ye River for the terme of five years begining the 29th of September in ye year 1661 & ending the 29th of September 1666, which terme of time I did Live upon s^{d} farme but was greatly molested, disquieted and interrupted to the great damage and loose of my selfe and the said Captaine by certaine men that came from Rhoad Island, in particular by James Babcocke, Senior & John Randall and John Renholds, and others their parters &c that now inhabit Near the s^{d} farme upon Lands upon the River of pawatuck who hunted the Cattle in my possession belonging unto the Captaine & Major Robertt Thompson which was an occasion whereby their was lost one Cow, tenn Calves, about 3 quarters old and also ye said persons & their pertakers mowed many Loads of grass and hay yearely, especially for the three Last yeares, upon the meadows belonging the said Captaines farme wihin the fences. Moreover they turned in the Cattle and Swine within the fence whereby my Corne and the Indians Corne hat was planted there by the order of Capt. Gookin was much damnified. Also the s^{d} persons and their partakers threatned to burne downe the out fences and pule down an inclusive fence both which werre done wharien I had Corne, very good, about foure acres, whereby Cattell Came and destroyed all my Corne. this was done in the year 1666. more over one Named John



OUR RANDALL ANCESTORS SETTLED IN NEWPORT & WESTERLY, RI AND NORTH STONINGTON & STONINGTON, CT.

Randall took away my hay aftert I hade mowed and made itt and in several other particulers too long here to mention I was Continually molested, threatned and damnified to the value of £200 to myselfe and Capt. Gookin but I never Received of these persons any Satisfaction for the some, only I doe acknowledge to have Received of the Capt. Gookin the Summe of £20 towards Satisfaction of the disturbance and molestation I had upon the farme being he Coveninted with me to enjoy itt peaceably, though he was no Cause of my trouble and losse butt the persons aforesaid. morever I affirme that during those 5 years I lived upon the farme there died about thirty or forty head of Cattle, younge and old belonging to Mr. Thompson and Capt. Gookin, a great partt of which Loss may Justly be imputed to the desquiett, molestation & disturbance received from the persons above mentioned, for as much as the s^{d} [said] persons and theire associates did hinder me from Cutting hay in due season and also taking away some that I had Cutt by force & fardr I doe aferme that since the Cattle were seized upon belonging to Capt. Gookin & Mr. Thompson by order from Sr. Robertt Carre, Colonel Cartwright and Mr. Mavrick the Kings Commissioners & Committed to myselfe to Keep until further order from you for y^{e} [your] Kings use that these men before named have hindred me from Cutting hay in season for keeping the said Cattell in the year 1665 & 1666: & since they were Committed to me there hath died 5 Cowes & six yearlings of the said Cattele. further he saith that when he the deponant was getting hay in the summer 1666 for the keeping the aforesaide Cattell for his Majesties use that John Renholds & John Randall Came & interupted him in getting hay & when I told them I was making y^{t} hay to keep the Cattle aforesaide for his Majesties use, John Randall answered & said that it was his land & that the King was Nott Soe beggerly as to put his Cattle upon thier land & both the said Renholds & Randall and Steven Willcocks ye Constable did forewarne & inhibitt mee from Cutting any more hay so that I Could Nott proceede possibly to keep the saide Cattal Committed to me butt was Necessitated to deliver them up, So many of them as were Left, unto Capt. Gookin & his order which ware butt seventeene young head and old, whare of five ware this yeares Calfes this 29 of September 1666 beside two oxen and five head of Cattle which ware one third p^{t} of the increase belonging to myselfe and also I was Necesitated to leive the place because all my Corne & Provision was utterly lost by the molestation aforesaid whereby I had no subsistence to Live on for me and my greatt family

This desposition of Thoaygt Strickland was taken upon oath before me Thomas Stanton, Comr. this 2d of October 1666

Elizabeth Strickland Doth testifie the same with her husband & taken upon oath before me Thomas Stanton Commissioner this 2 day of October 1666

Our early American ancestors on the frontier did not live "in the best of times" when compared to the twentieth century. No one doubts that they were brave, cool, self-reliant, a master of wood-craft, physically strong, hopeful at all times and never discouraged by disasters which caused many a weaker spirit to faint by the way. Nevertheless, these pioneers were out to advance their own well-being. It is sad to say that not all who cast their lot on the frontier were equally tolerant of the Indian. Many settlers considered the Indian a savage, a wild man, and was treated that way. Although the Indians were paid for the land, the deals could be called the greatest swindles of all times. The unscrupulous treatment incessantly kept the New World in a turmoil.

In the dense forest, traveled only by trails, the Indians harassed the settlers when times became unbearable. The beginning of King Philip's War in 1675 had an immediate effect on these pioneers. Nearly all the settlers were obliged to flee the region and take shelter again in Newport.

THE UNSCRUPULOUS TREATMENT OF THE INDIANS KEPT THE NEW WORLD IN A TURMOIL

Although the Indians were paid for the land, the deals could be called the greatest swindles of all times.

Samuel Hubbard, our ancestor, of Newport wrote a letter to Edward Stennett in England on November 29, 1676 that said, "In the beginning of these troubles of the wars, Lieut. Joseph Tory, elder of Mr. Clarke's church, having but one daughter, living at Squamicut, Misquamicut [Westerly], and his wife being there, he said unto me, 'Come, let us send a boat to Squamicut; my all is there and part of yours.' We sent a boat so as his wife, his daughter, and son-in-law, and all their children, and my two daughters, and their children (one had eight, the other three), with an apprentice boy,--all came and brother John Crandall and his family, with as many others as could possibly come. My son Clarke came afterwards before winter, and my other daughter's husband came in the spring; and they have all been at my house to this day." Another comment was made, "Such flight of defenseless men, women, and children from a wilderness swarming with enraged, implacable savages, would be an impressive and fruitful theme for the measures of the historical poet." The prevailing thought by many in those times was that these uncivilized, barbaric, wild beings were better off dead.

No deputies from the town appeared in the General Assembly for five years after King Philip's War began.

John Randall died about 1684.

The children of John and Elizabeth (...) Randall:

1. ***John, b 1666, d Westerly, RI***
2. ***Stephen, b abt 1668***
3. ***Matthew, b 1671, d 1736 at Hopkinton, RI***
4. ***Peter, b abt 1673, d at Preston, CT***

MATTHEW RANDALL

Matthew Randall of Stonington, CT married in 1693, Eleanor, born about 1673, daughter of Nicholas Utter's second wife, Elizabeth. No record has been found of the Elizabeth's first husband or her maiden name. She died in Hopkinton, RI in 1763.

The children of Matthew & Eleanor (Utter) Randall:

1. ***Eleanor, b 1694/5***
2. ***Mercy***
3. ***Matthew***
4. ***Mary***
5. ***Benjamin***
6. ***Patience***
7. ***Thankful Randall***
8. ***Elizabeth***

THANKFUL RANDALL

Thankful Randall, our ancestor, must have heard many interesting stories around the fireplace of Matthew and Eleanor regarding the pioneer life on the far frontier of Rhode Island. It is recorded that Thankful's step-grandfather, Nicholas Utter, who was an unemployed Swede, went to Germany and became a Hessian soldier. He was hired out by the Dutch to defend New Amsterdam (New York City) from the English. There is no record of his return to Germany nor a discharge. Maybe he deserted! Anyway, he showed up owning land in the Shannock Purchase in Southern Rhode Island in 1711, and later had landholdings in Stonington, CT, across the river from Westerly, R.I. He married Elizabeth, the mother of Eleanor, about 1670.

Another interesting story that was probably told involved Nicholas Utter, Jr. on 22 April 1710. He and 14 others were convicted of terrifying the people of Kingston by rioting "namely at arms." The Colonial records give no details and the Assembly set aside the decision of the court because all the defendants were absent. It was voted

"unjust to impose sentence in their absence." There was to be a new trial when the rioters could be present but nothing further is on record. The men ranged in age from 20 to 45. Two of them, Valentine Wightman, our ancestor, and his brother John were among the fourteen. Valentine was very active later in the Baptist ministry in Kingstown, RI, Groton, CT, and New York City.

Thankful Randall married John Maxson on 26 Sept 1724. (See Maxson section for descendants.)

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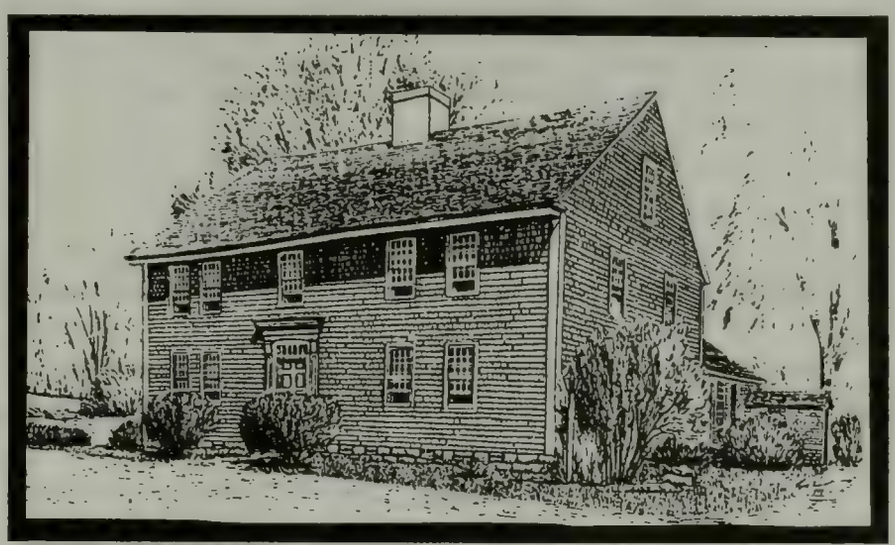


JOHN RANDALL'S HOUSE IS NOW NAMED RANDALL'S ORDINARY. IT IS A COUNTRY INN AND RESTAURANT LOCATED ON 27 ACRES IN NORTH STONNINGTON, CT. OWNERS BILL AND CINDY CLARK AND THEIR STAFF, ALL DRESSED IN AUTHENTIC COLONIAL GARB, WELCOME GUESTS AND DINERS TO THEIR RESTORED 1685 FARMHOUSE. THE FOOD IS COOKED THE OLD-FASHIONED WAY IN THE HEARTH OVER HARDWOOD COALS. THE CUISINE IS EARLY AMERICAN. THE INN IS NAMED FOR BAPTIST FARMER JOHN RANDALL, WHO BUILT THE HOUSE, WHICH THE CLARKS BOUGHT IN 1986.

HUBBARD

Thomas Hubbard, (martyr)
Burned at the stake 25 May 1555

James Hubbard
(m.Naomi Cocke [Cooke])

Samuel Hubbard 1610-1690(?)
(m Tacy Cooper)

Bethiah Hubbard 1646-1707/1717
(m Joseph Clarke 1642-1726)

Judith Clarke 1667-1747
(m Rev. John Maxson 1666-1748)

John Maxson 1701-1786
(m Thankful Randall)

Daniel Maxson 1739-
(m Borodell Ross)

Daniel Maxson 1765-
(m Catherine Coons 1780-1863)

"Betsey" Elizabeth Maxson 1816-1903
(m Perry Zuinless Skinner 1820-1895)

Lauren Alcea Skinner 1858-1897
(m Philander Bishop 1864-1954)

Tessie Hannah Bishop 1892-1975
(m Floyd B. Wightman 1888-1973)

Dale Wightman 1923-

Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-

Wade C. Wightman 1921-

Ward Wightman 1913-

Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-

Richard Wightman 1953-

Gerald Wightman 1949-

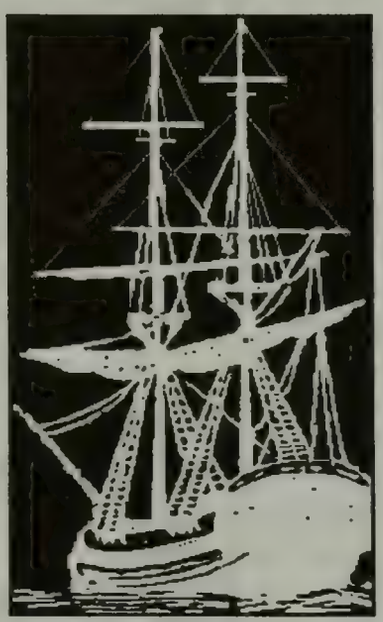
Selena Wightman 1979-
Nadine Wightman 1982-

Dianne Wightman 1948-
(m LaVerne Bailey)

Nikki Bailey 1973-

SAMUEL HUBBARD
1610-1689

Our ancestor, Samuel Hubbard has been described as "a man lacking the learning of the schools, yet earning the respect of all who knew him; a man of many limitations, but prompt in the use of his few talents whenever duty called." He was a Puritan who looked to the word of God as his sole guide to the minutest detail of his conduct in life. His chief claim to posterity springs from a manuscript journal and a book of letters which he left giving interesting details about life in Newport, RI especially about local church history. We will journey with him from his home in the old country and his pilgrimage from town to town. We will look with his eyes upon the surrounding scenes and to note the steps by which he wrested comfort and affluence from the savage waste that confronted him. We will see the religious strife and persecution that he had to endure to find a place where he could raise his family in an atmosphere of enlightened liberty of conscience.



IMMIGRANT

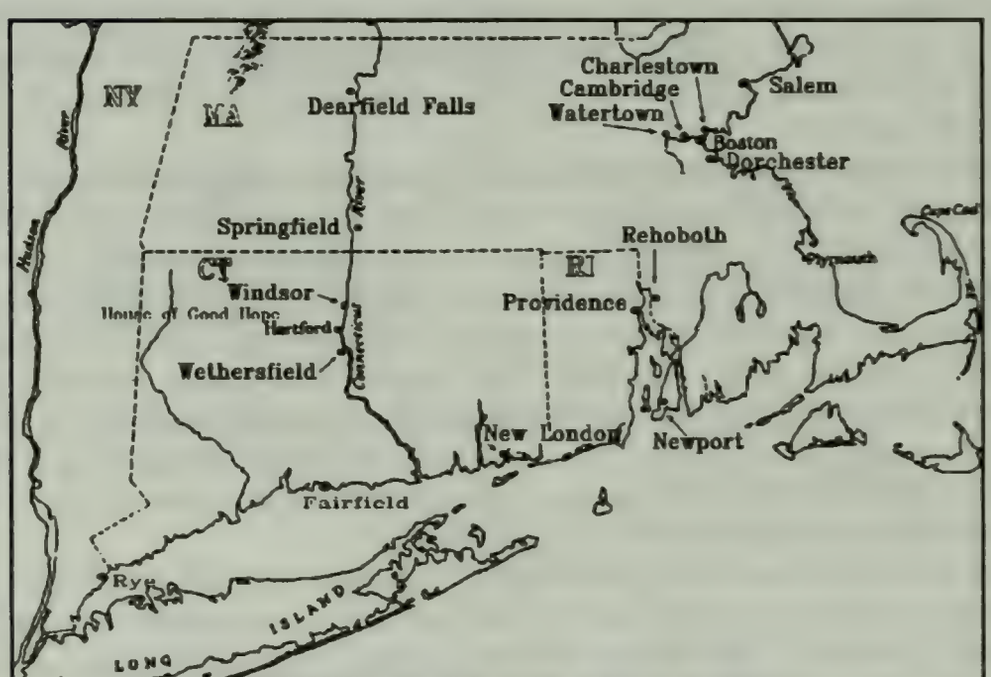
Samuel Hubbard came of a stock most thoroughly Puritan. His father, James Hubbard, was a plain yeoman in the village of Mendelsham, a market town some eighty miles northwest of London in the county of Suffolk. Of his mother, Naomi (Cocke) Hubbard, her son gratefully writes:

"Such was the pleasure of Jehovah towards me, I was born of good parents; my mother brought me up in the fear of the Lord in Mendelsham, in catechizing me and in hearing choice ministers."

Samuel was born in 1610, the youngest of seven children. Of his three sisters, Rachel came to New England and reared a family in Connecticut. An older brother, Benjamin, also came and was made a Clerk of the Writs in Charlestown. He also bought lands in Rehoboth, but after a stay of ten years, he returned to England and died there as a respected country clergyman. A nephew, James, was an early settler at Cambridge where he left descendants.

His grandfathers had lived in perilous times and one of them, if not the other, had been a sufferer in the persecutions under Queen Mary. Thomas Hubbard, the father of James and the grandfather of Samuel, went to his death at the stake rather than recant his Protestantism.

TOWNS AND LOCALITIES IN ENGLAND WHERE
THE HUBBARDS WERE INVOLVED



THE TOWNS IN THE NEW WORLD WHERE
SAMUEL HUBBARD LIVED

Thomas Hubbard was a gentlemen residing at Hornden-on-the-Hill in Essex, "of good estate and great estimation in that county," and, "zealous and religious in the true service of God." An informer reported him to Edward Bonner, Bishop of London, who imprisoned him at Colchester and paid him the honor of a visit to convert him. Later he was removed to London, examined three times at the consistory in St. Paul's. He consistently refused to give up his faith so he was sentenced by the Bishop, "before the Mayor and Sheriffs in the presence of all the people there assembled," to be burned for his heresy. Two weeks later he was "fast bound in a cart" and brought to his "appointed place of torment," -the village in which he had lived. There on the 26th day of May, 1555, he sealed his faith, says the narrator, shedding his "blood in the most cruel fire to the glory of God and great joy of the godly."

His other grandfather, Thomas Cocke, had the same religious convictions but was more fortunate even though he was also suspected of heresy and his house searched. As late as 1682 Samuel Hubbard had in his Newport house a testament printed in 1549, which Thomas Cocke of Ipswich, England, his mother's father, had brought safely through those fiery and dangerous days of bloody Queen Mary by hiding it in his bed-straw. It is reported that this priceless treasure is now in the library of Alfred University at Alfred Centre, NY. There is no doubt, considering the religious nature of Samuel Hubbard, this was a prized possession. In all probability the testament was a later edition of the translation from the Greek by Tyndale made in the reign of Henry VIII.

The events in his grandfathers' lives had a marked effect on his character. Born into a Puritan home in rural England, he had received a religious inheritance that persecution of parents always brands children to the third and fourth generation. This religious devoutness was developed and strengthened with deliberate care by a fond mother. At the age of ten or eleven, as he sat by the hearthside listening to the talk of parents and neighbors who had dropped in for an evening's chat, he doubtless heard the often told stories of his grandfather Hubbard's burning at the stake at Hornden-on-the-Hill, and of his grandfather Cocke's narrow escape in his Ipswich home, some fifteen miles away. There must also have been many discussions of Brewster and other nearby neighbors who were pressured to leave their homes and seek a new refuge among the savages in the wilderness of New England far over the sea to the westward. It is no wonder that the boy early decided to visit that wonderful region when his day should come to make a career and fortune for himself.

Until his twenty-third year the young man remained at home in Mendelsham learning and practicing, it is probable, the humble trade of a carpenter. By this time news had spread of the more recent settlement under Endicott at the Massachusetts Bay, and of the great

Thomas Hubbard, our ancestor, being burned at the stake at Hornden-on-the-Hill on 26 May 1555.

He was "bound in a cart" and brought to his "appointed place of torment" to shed his "blood in the most cruel fire to the glory of God and great joy of the godly."

accompany whom Winthrop had led to the shores of a beautiful harbor called Boston. These settlers, ran the story, have from the King a grant of their lands and full permission to govern themselves free from molestation by royal officers or heresy hunting bishops. Here was a place inviting enough to the martyr's grandson, that he took ship for the new world.

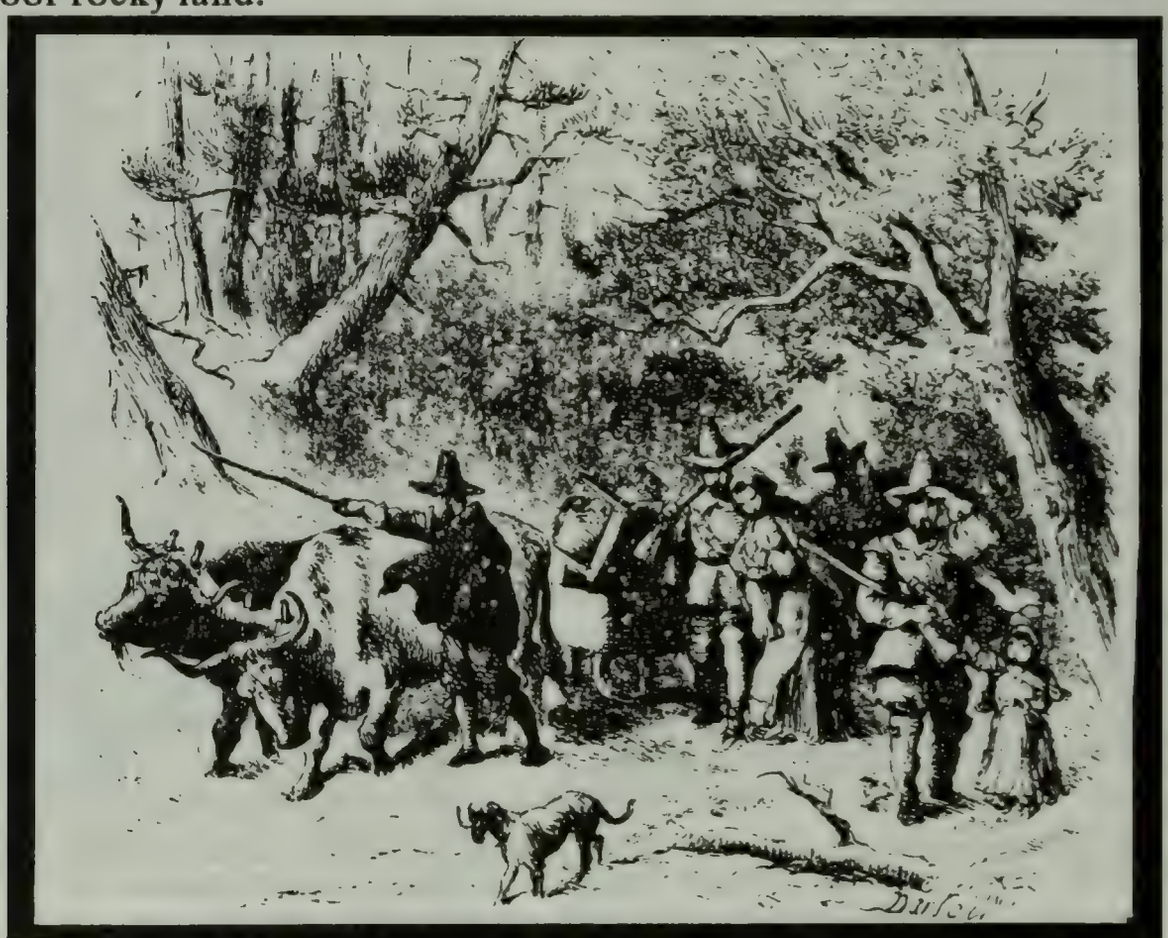
In October 1633 he arrived at Salem, having come that month from England. It is uncertain whether he came directly by way of Boston or by some other route. His brother Benjamin was at Charlestown and his sister Rachel Brandish with her family was at Salem in that same year. It is probable that a family party of the Hubbards was made up for the voyage to the new world.

Salem was at this time a little community but five years old. It seems to have had less attraction for the young carpenter than the companionship of his friends, for in the very next year he followed his brother and sister Brandish to the younger settlement of Watertown. But before leaving Salem, he formed one friendship with Roger Williams that was destined to be a lifelong source of satisfaction and also determined in some measure his future career. Roger Williams was at that time a fearless energetic young preacher who had recently returned from Plymouth to share the pulpit with Mr. Skelton and later to be in full charge. The "dangerous opinion" of separation of religion and politics proclaimed from the pulpit had a sympathetic ear in young Samuel. Within two decades both were forced to seek refuge outside the colony. Throughout their long lives, the friendship formed here was preserved and strengthened by correspondence.

In 1634 Samuel Hubbard went to Watertown to make a permanent home. He joined the church the following year. Scarcely had he become established when he found himself in the midst of a social agitation of considerable magnitude. Though the settlers had been but five years on the ground, a movement for removal was in full force. The main reason for this state of things is yet a matter of doubt. Why, so soon after the opening of the country, while the whole region was but sparsely populated, a feverish haste to enter the little known district along the Connecticut should have possessed the people is not altogether clear. Like most popular movements, this appears to have sprung from a variety of causes and to have gained strength because of opposition on the part of the ruling element in the colony. There were two grounds of dissatisfaction that may have added permanence to the agitation. The first was the growing tendency of the rulers to mingle civil and religious matters; the second was the fear of attacks from England upon the exposed coast settlements, for sentiments hostile to the welfare of the colony were known to be cherished at court.

The first of Winthrop's company to be set on shore had in 1630 planted themselves on Dorchester neck. The very next year there came

to Plymouth and to Boston a Connecticut river sachem, Wahquiniacut, earnestly soliciting settlements along that river and offering as a bounty a full supply of corn and eighty beaver skins annually. His motive was to secure an alliance with the well-armed Whites against the merciless Pequots, who then were driving the river tribes from their homes. The Plymouth people were ready to unite with those of the Bay in seizing the opportunity, but the government of the stronger colony declined to entertain the proposition. However, white traders had traveled the wilderness in that area and brought back many reports of the fertility of the lands along the Connecticut river. The farmers heard of these reports and thought strongly of bettering their condition of poor rocky land.



HUBBARD ON HIS WAY TO THE CONNECTICUT

Samuel Hubbard and his wife, Tacy, were probably in that ill-starred company of sixty who spent their autumn upon the journey and found the river frozen on their arrival.

Meanwhile the Dutch had built in June 1633 their little fort at the House of Good Hope, now Hartford. See the section in this book on Updyke for a viewpoint from the Dutch side as related by our ancestor who was in charge of this fort. Past this fort in the following October had sailed a Plymouth vessel carrying the frame of a house subsequently erected at Windsor. An English settlement was now begun, and

accounts of the attractiveness of the region multiplied. The fur traders rejoiced to find a fresh field to gather pelts. Because of the growing dissatisfaction with the rulers of the colonies, many started to emigrate to Connecticut. One party of sixty in 1635 from Dorchester, including women and children, wearily plodded through the woods, driving their cattle with them, and spent the winter at Windsor and so were numbered among the first settlers of Connecticut. Some miserably disheartened by bad weather and other conditions, struggled back to Massachusetts Bay. In June 1636, the Newtown church, led by Hooker and Stone, their pastor and assistant, sold out to a company of newly arrived settlers their immovable property, and started upon their westward journey. A hundred in number, of all ages and both sexes, with their lowing herds before them, slowly covered the hundred miles and founded Hartford. In the same summer the church of Dorchester reoccupied the site at Windsor and the Watertown church enlarged the little company at Wethersfield.

In this emigration the young carpenter from Mendelsham was swept along, but curiously enough he appears first, not among the Watertown people at Wethersfield, but at Windsor. How was this? There is no trouble in explaining the fact if we remember that Hubbard was then not quite twenty-five, and that the Windsor emigration included persons of both sexes. It was a female member of the Dorchester church, we see, that had led the young man to this region.

"Tase Cooper" came to Dorchester on June 9, 1634 from England and united with the church there seven weeks later. Both she and Samuel Hubbard went to Windsor in the following year, probably in that ill-starred company of sixty who spent their autumn upon the journey and found the river frozen on their arrival. They appear to have been among the number who clung to the infant settlement, for on January 4, 1636 they were married at Windsor by Mr. Ludlow.

Tacy Cooper was born in 1608 of noble ancestry according to the Crandell genealogy. Her father may have been Thomas Cooper, baptized 20 May 1583 at Henlow, Bedfordshire, England. He emigrated to Windsor, Massachusetts in 1635 and became a freeman of Boston 1638/9 and 1649. He was slain at Springfield, Mass. on 5 Oct. 1675. Thomas Cooper was the son of Edmund Cooper, baptized 4 January 1618/9 at Henlow, England, He was the grandfather of Humility Cooper of the "Mayflower". His wife was Mary Wyne, buried 22 May 1598. He married 2nd Dorothy Manfield 30 January 1599/1600. Edmund was the son of Michael Cooper of Arlesey, and a grandson, possibly, of Michael Cooper of Henlow, whose will was proved 1539/40. Her mother could have been Sarah Slye, born in England. She died 8 May 1688 at Northampton, Mass. After her husband's death, she married Lt. William Clarke. Tacy had a brother John who lived in London in 1677 and in 1680, and also a brother Robert who writes from

Yarmouth in 1644, highly praising New England as a place of residence. There were others of the same family name on the Connecticut River at this period, but one from Dorchester and none with whom she can be connected. From whatever source she came, she proved a noble woman and a faithful wife. Through the long years of their life together she constantly appears as a worthy help-mate, courageous, resolute and ready, frequently a little in advance of her husband in the settlement of any question of religion, Her woman's intuition marked out more rapidly the path which his logical reasoning finally compelled him to traverse. As to her name in full, we can only conjecture. Her husband appears to have written it "Tase" without exception; later writers have agreed upon "Tacy". Was it an abbreviation of Anastasia?

The newly married pair soon fixed their residence at Wethersfield, probably led there by the fact that the bridegroom's sister Rachel with her husband John Brandish and five children had come from Watertown to settle there. They found the little colony in feeble straits. In all three of the towns there were about eight hundred souls including two hundred adult men. Between the Hudson on the west and Narragansett Bay on the east dwelt Indian tribes that if united, could have brought upon them four or five thousand warriors. The fiercest of these savages, the Pequots, who had not fewer than a thousand fighting men, were already in hostility. Wethersfield itself had been attacked in the winter of 1637-8 with a loss of nine by death and two by capture. Then in sheer self-defence the little company determined to administer to their merciless foes a lesson not to be forgotten. Though not far from starvation themselves, they equipped ninety men from the three towns, more than a third of their whole number, and sent them upon the expedition under Capt. Mason which obliterated the Pequot nation and gave the land rest for forty years. Their first summer had been occupied in breaking roads and building houses and sheds for their livestock. If in that autumn of 1635 there were, as Winthrop says, only thirty plows in Massachusetts, there could have been but half a dozen in Connecticut. In the following winter their cattle suffered greatly from the lack of food and shelter. Provisions bore an enormous price; hunting and fishing, moreover, were exceedingly dangerous since the savages were ever hanging about the neighborhood. Thus stood matters when this pair began their married life. During the campaign, successful as it proved, evils were accumulating. There were few men to raise provisions. Wrote Ludlow at Windsor to Pynchon at Springfield, May 17, 1637.

PROVISIONS BORE AN ENORMOUS PRICE; HUNTING AND FISHING WERE EXCEEDINGLY DANGEROUS SINCE THE SAVAGES WERE EVER HANGING ABOUT THE NEIGHBORHOOD

"Our plantations are so gleaned by that small fleet we sent out, that those that remain are not able to supply our watches, which are day and night, that our people are scarce able to stand upon their legs. And for planting, we are in like condition with you. What we plant is before our doors; like anywhere else."

Meanwhile a debt was incurred for war expenses leading to an onerous tax, and at the same time the towns must keep themselves supplied with military stores and each settler must see to his arms and ammunition. Such were the conditions of life, both at Windsor and at Wethersfield, when the Hubbards began their housekeeping.

The church at Wethersfield at this time had no settled pastor, and had got into contentious and animosities which extended to the inhabitants non church members. In consequence there was already considerable disposition toward another removal. The church seems to have had but seven members and these were divided three against four, the ratio perhaps indicating the relative strength of the factions in the community. The three included the officers, who, claiming to be the church, insisted on the right of remaining, and urged that the others should depart in the interest of peace. The four claimed that numbering a majority they had the right to stay and constitute the church. With the small company who did conclude to remove went Samuel and Tase Hubbard, and their little one of six months, whom they were soon to lay away under the sod of their new home.

Northward went the little band to the beautiful site upon which the Roxbury settlers had planted their recent settlement. Everything here, as on the river banks below, was still new on that May day in 1639 when the Wethersfield party arrived. It was yet a time of beginnings at Springfield.

The records give little trace of the years spent by Mr. Hubbard here. We know that soon a little church was gathered containing four men besides himself, and that not long after his wife was added to the number. Here were born to them those three girls, Ruth, Rachel, and Bethiah, who were to become the ancestors of all the Burdicks and Langworthys, and many of the Clarkes of Rhode Island. Here, too, was given to them, and quickly snatched away, a son. Even though the Hubbards' days were full of cares, struggles and deprivations, they did not complain. In due time the wilderness was to blossom as the rose.

Mr. Hubbard's stay in Springfield covered eight years. In the interval, his sister Rachel whom he had followed from Salem to Watertown and then to Wethersfield, had lost her husband by death, and having remarried was living in the latest settlement of all, Fairfield. Here on the shore of Long Island Sound, Roger Ludlow had, in 1642, with a few families from Wethersfield planted the outpost of the English colonies on the side of the Dutch. For some reason on the 10th

of May 1647, the Hubbards with their little family and all their belongings departed from Springfield, doubtless by the river, and floated down to begin the founding of still another home, -- in Fairfield. What the cause was is not stated in his journal. Once arrived at the young settlement, and well settled in the new home, he finds himself confronted with a difficulty that it is insurmountable. He wisely flees.

He tells the story in his own plain way:

"God having enlightened both, but mostly my wife into his holy ordinance of baptizing only of visible believers, and (she) being very zealous for it, she was mostly struck at and answered two times publicly; where I was also said to be as bad as she and sore threatened with imprisonment to Hartford jail, if not to renounce it or to remove, that scripture came into our minds, if they persecute you in one place flee to another. And so we did 2 day October, 1648. We went for Rhode Island and arrived there the 12 day. I and my wife upon our manifestation of our faith were baptized by brother John Clarke 3 day of November 1648."

From this account, taken in connection with a statement of his made before a court at New London in 1675, we may infer, that Mr. Hubbard and his wife had for some time before the autumn of 1648, been of the Baptist way of thinking. The statement at New London was made in answer to Mr. Bradstreet,--the minister of that place, who in urging the conviction of certain parties on religious grounds had much to say about "the good way that their fathers had set up." To this Mr. Hubbard obtaining leave to speak replied. "You are a young man, but I am an old planter of about forty years, a beginner of Connecticut, and have been persecuted for my conscience from this colony, and I can assure you the old beginners were not for persecution, but we had liberty at first."

In a letter to Gov. Leete, in the year 1682, he reiterated the thought.

"Sir, it seemeth strange to me, an old planter of your colony, one of the first, before Mr. Hooker came there, and then what sweet love, precious love was then; but not long so stood after the Bay persecuted Mr. Williams and others. But they set into that evil way by degrees, I can witness by my own experience; for I was forced to remove for my

conscience sake for God's truth. Alas. some of them yt did fly to N. E. now, as the apostle Paul said of himself, was exceeding mad and persecuted their brethen and that with you also."

It seems that the Hubbards had held their views about baptism while they were still among the "old beginners," i.e. during their residence at Springfield, and perhaps before they left Wethersfield, but at the first were unmolested by the Connecticut settlers.

Infant baptism was a Puritan creed that was well established in Massachusetts. This policy was one of the reasons that Roger Williams, Anne Hutchinson, Anabaptists and others challenged the authorities. To emphasize the importance to those in power, the General Court of Massachusetts passed an act on November 13, 1644 providing banishment as the penalty for "condemning the baptizing of infants" or propagating such views. It is recorded that at Hingham, a man named Thomas Painter was tied up and whipped by order of Court the same year, because "having a child born he would not suffer his wife to carry it to be baptized."

Now that Samuel and Tase Hubbard had embraced Baptist sentiments and in view that Springfield was held to be within the sweep of the law referred to above, it is probable that they determined to go into voluntary banishment before force could be applied.

SAMUEL HUBBARD ACCEPTED SELF BANISHMENT TWICE RATHER THAN COMPROMISE HIS RELIGION

In the autumn of 1648 they came to Rhode Island to secure the permanent home that was denied them in Massachusetts and Connecticut. Mr. Hubbard immediately became identified with the little Baptist church under the pastorate of John Clarke, then four years old and yet having but fifteen members, of whom nine were males. This was to be his church home for twenty-three years.

There is no direct evidence that he ever became a deacon or clerk, but almost all early history of this church is recorded by Samuel Hubbard. He became the messenger of the church on numerous occasions, and sometimes not without considerable personal risk.

Although the following incident is recorded in the Holmes section of this book, it is given here from the viewpoint of Samuel Hubbard.

One such visit, made by Samuel Hubbard on the third summer of his residence on the Island, was in connection with the now famous imprisonment of three Baptists at Boston in 1651. At Swampscott, then a part of Lynn, there lived in feebleness and blindness William Witter a member of Dr. Clarke's church who had twice been prosecuted for expressing in strong language his views on infant baptism. In his loneliness he requested a visit from brethren of the church. Mr. Clarke,

himself, Obadiah Holmes and John Crandall were asked by the church to carry their sympathy to this aged member. They arrived at his house on a Saturday evening July 19th. The next morning they had begun to worship the Lord in their own way, in the presence of four or five strangers, and Mr. Clarke was in the midst of a sermon, when the assembly was broken up and the three from Newport were hurried off to the jail. Witter, being too infirm, old and blind, was left behind. In the afternoon, against their plea in protest, they were conducted to the meeting house of the town, where Mr. Clarke gave some offence by declining to join in the service, and though he offered an explanation of his apparently discourteous conduct, he was silenced and all three were returned to the jail. On Tuesday they were taken to Boston.

Nine days later, on the 31st, they had their trial,--"of a kind reserved by priests for heretics." [Also read HOLMES section].

No jury was impanelled, no indictment was read, no evidence was heard, but the prisoners were reviled by the court as Anabaptists, and when they repudiated the name were asked if they did not deny infant baptism. The argument that followed was cut short by a commitment to await sentence. That afternoon John Cotton exhorted the judges, telling them that the rejection of infant baptism would overthrow the church; that this was a capital crime, and therefore the captives were "foul murtherers." Toward evening the court came in and sentenced them to fines of £20, £30 and £5. Governor Endicott lost his temper, "declared they deserved death and he would have no such trash brought into his jurisdiction," and insinuating that they had influence over weak-minded persons only, dared them to a discussion with the ministers. This challenge Mr. Clarke promptly accepted, and he earnestly endeavored to bring about the proposed discussion. The magistrates at first seemed to consent, but after some delay denied that the Governor's meaning had been rightly understood. The prisoners were remanded to jail, where they all remained at least two weeks and perhaps longer. In the interval, they received a loving visit from the representative expressly sent by the church at Newport, Samuel Hubbard, in whose journal is recorded this item:

"I was sent by the church to visit the bretherin who was imprisoned in Boston jayl for witnessing the truth of baptizing believers only, viz, Brother Clarke, Bros. Obadiah Holmes & Bro. John Crandall, 7 day August, 1651."

"Thirty lashes with a three-thronged whip left him cruelly lacerated in body . . . "

The fine of Mr. Clarke was paid, against his will, by friends who feared for his safety. Crandall was admitted to bail, but misinformed as to the time of surrender returned to find that his jailer had paid the bond and he was free. Holmes,

however, was left to face his punishment, which was severe. Thirty lashes with a three-thronged whip left him cruelly lacerated in body, but dignified and angelic in spirit. Among those who showed Holmes sympathy on this day, was one John Hazel of Rehoboth, a cousin of Samuel Hubbard, who had come to Boston to visit the prisoner. He was himself thrown into prison for no offence, and although he gave aid and comfort to Holmes, he survived but a short time because of the treatment he had received while in jail.

Under date of October 1652, Mr. Hubbard records this: "I and my wife had hands laid on us by brother Joseph Tory." This has some interest as showing that the doctrine of "laying on of hands" was even then attracting some attention in the Newport church. It was four years later, during Mr. Clarke's long absence in England, that some twenty-one members broke away because the old church held "the laying on of hands a matter of indifference." Samuel Hubbard, however, remained with the older church.

The year 1655 finds him numbered among the freemen of the colony. The date of his admission was undoubtedly earlier.

In the autumn of 1657, Mr. Hubbard and his friend Obadiah Holmes went to the Dutch at Gravesend and to Jamaica at Flushing and to Hempstead and Cow Bay, being gone from October 1st to November 15th. This was probably a preaching tour, though, doubtless, Mr. Hubbard was the guest of his nephew, John Brandish, a resident there.

The next allusion to him is somewhat surprising. He appears to have been a small farmer, pursuing also the trade of a carpenter. Yet in the colonial record there is found under date of "May the fowerth, 1664," in the list of colonial officers chosen, the following:

"Larrance Torner, Socicitor; Samuel Hubbard, next." In the beginning of 1665, there had come from London to Newport, Mr. Stephen Mumford. Through his teachings, in March 1665, Tase Hubbard was convinced of her obligation to observe the seventh day, instead of the first, as the weekly sabbath. The next day, instead of the first, as the weekly sabbath. The next month her husband was also convinced, and a little later four more of their household and some others joined with them in the observance of Saturday. Not even then did these worshippers break off their connection with Mr. Clarke's church, but for six years longer they were members of that body, and some of them were prominent representatives of the Church upon important occasions.

One of these occasions occurred at Boston in 1668.

Certain members of the Charlestown Church of the standing order had come to have grave doubts about infant baptism. Thomas Gould, in particular, for "denying baptism to his (infant) child" was convicted, admonished and given till next term to consider his error. This is in October 1656.

From this time for several years he was subjected to perpetual annoyance, being repeatedly summoned and admonished by both church and the courts, till in 1665 he withdrew, and with eight others formed a separate church. Thereupon they were excommunicated by the church at Charlestown, and given over to the Magistrates to be crushed. "Passing from one tribunal to another," says Mr. Adams, "the sectaries came before the General Court in October 1665; such as were freemen were disfranchised, and all were sentenced, upon conviction before a single Magistrate of continued schism, to be imprisoned until further order. The following April they were fined £4 and put in confinement, where they lay till the 11th of September, when the legislature, after a hearing, ordered them to be discharged upon payment of fines and costs."

Persecution, however, aroused sympathy for these men and increased their numbers. So their opponents ordered Gould and his friends, with such others as might be named by the latter, to appear at the meeting house in Boston on the 14th of April. To meet these farmers in this question of truth, six eminent clergymen were appointed.

The question as stated for discussion was:

"Whether it be justifiable by the word of God to these persons and their company to depart from the communion of these churches, and to set up an assembly here in the way of anabaptistery, and whether such practice is allowable by the government of this jurisdiction."

The church at Newport, hearing of this appointment, sent William Hiscox, Joseph Torrey, and Samuel Hubbard to the assistance of the brethen. The latter speaks of going to Boston on April 7th. It is assumed that Samuel Hubbard recorded the proceedings but none is available today. One account of this meeting is given by Mrs. Gould. She says:

"When they were met, there was a long speech made by one of them, of what vile persons they were and how they acted against the churches and government here, and stood condemned by the court. The others desiring liberty to speak, they would not suffer them but told them, they stood there as delinquents and ought not to have liberty to speak. Two days were spent to little purpose."

It is probable that Mr. Hubbard and his colleagues were able to do little more than to show their sympathy for their troubled friends. On the 27th of May following, Gould, Turner and Farnum were banished under pain of perpetual imprisonment. But they remained and faced their fate. On July 30th, they were committed to prison and kept there a year or more, and then released. Turner was again imprisoned in 1670, and Russell, one of the number, is said to have died in the jail. Eventually the church, which had not removed to Noddle's Island (East Boston), had peace in the enjoyment of their religion. Poor Turner, as Captain, led a company, composed chiefly of "Anabaptist" volunteers,

against the Indians in Philip's war and after valiant service in the Connecticut valley, lost his life at the Deerfield falls.

Mr. Hubbard appears to have lingered in Boston for more than a month after the dispute, for there is a letter from him dated Boston, July 6th, 1668, and directed to his cousin John Smith of London, in which there is an interesting personal allusion, as well as some account of the meeting in April.

"Cousin, I this spring having been at Boston upon account of a dispute made shew of, the Governor and Magistrates with and against some of God's ways and ours; who was brought forth to bear testimony for his truth. After several threatenings and imprisonment of some (and whipping of Quakers) as I said, made shew of a dispute to convince them.

I was at it, but not joining of them; only their wills was satisfied to proceed against them, that they might not meet pubic again. If they did, any magistrate might imprison them, and let 'em out 10 days before the middle of July, in which 10 days they are to be gone out of their colony. Three of the chief of them are to be put in three several prisons.

This was the main of my business and also to see my kindred in the flesh, where I was at my cousin Hannah Brooks's for so is her name, where I saw a book of your making I never heard of before, which yo gave to my cousin Elizabeth Hubbard; I was much refreshed with it.

I hint how it is with me and mine. Thro' God's great mercy the Lord have given me in this wilderness a good, diligent, careful, painful and very loving wife. We thro' mercy live comfortably, praised be God, as coheirs together of one mind in the Lord, travelling thro' this wilderness to our heavenly Zion, knowing we are pilgrims, as our fathers were, and good portion, being content therewith. A good house, as with us judged, and twenty-five acres of ground fenced in, and four cows which give milk, one young heifer, and three calves, and a very good mare; a trade, a

carpenter, and health to follow it, and my wife very diligent and painful; praised be—God. This is my joy and crown. I trust all, both sons—in—law and daughters are in visible order in general; but in especial manner my son Clarke and my three daughters with my wife and about fourteen walk in the observation of God's holy sanctified seventh day sabbath, with much comfort and liberty, for so we and all ever had and yet have in this colony.

The good Lord give me, poor one, and all, hearts to be faithful and diligent in the improvement, for his glory, our souls' good and edifying and building up one another in our most holy faith, that while the earth is in flames, in tumults, the potsherds breaking together, we may be awake trimming our lamps, and not to have oil to buy, but be ready to enter with our Lord.

I desire to hear how things [are] with you in your land; for this thirty years and more I have observed (as one said) as the weathercock turns with you, soon after with them in the Massachusetts Bay.

I commit yo all to the God of wisdom to guide you, and to make you willing to do his will, amen.

Samuel Hubbard."

The good house of which he writes was in a locality called by him "Mayford," but more frequently called by others "Maidford." It lies north of the pond in Middletown and not far from Easton's beach. It was here that our ancestor, Obadiah Holmes, also had a tract of land.

Mr. Hubbard's three daughters were now happily married, and the oldest and the youngest with their husbands had gone to join the new settlement at Misquamicut, now Westerly. There was a son at home, bearing his name, just coming to manhood, but destined to an early death. Back there in Wethersfield was one little grave, and in Springfield were two more, testifying to the hardships and sorrows of earlier years, but the present days were indeed full of "much comfort and liberty."

The views of Mr. Hubbard and others of Mr. Clarke's church about the sabbath were a matter of frequent conversation and correspondence at this time. Finally the difference between the two parties in the church came to an open rupture. Four keepers of the seventh day went

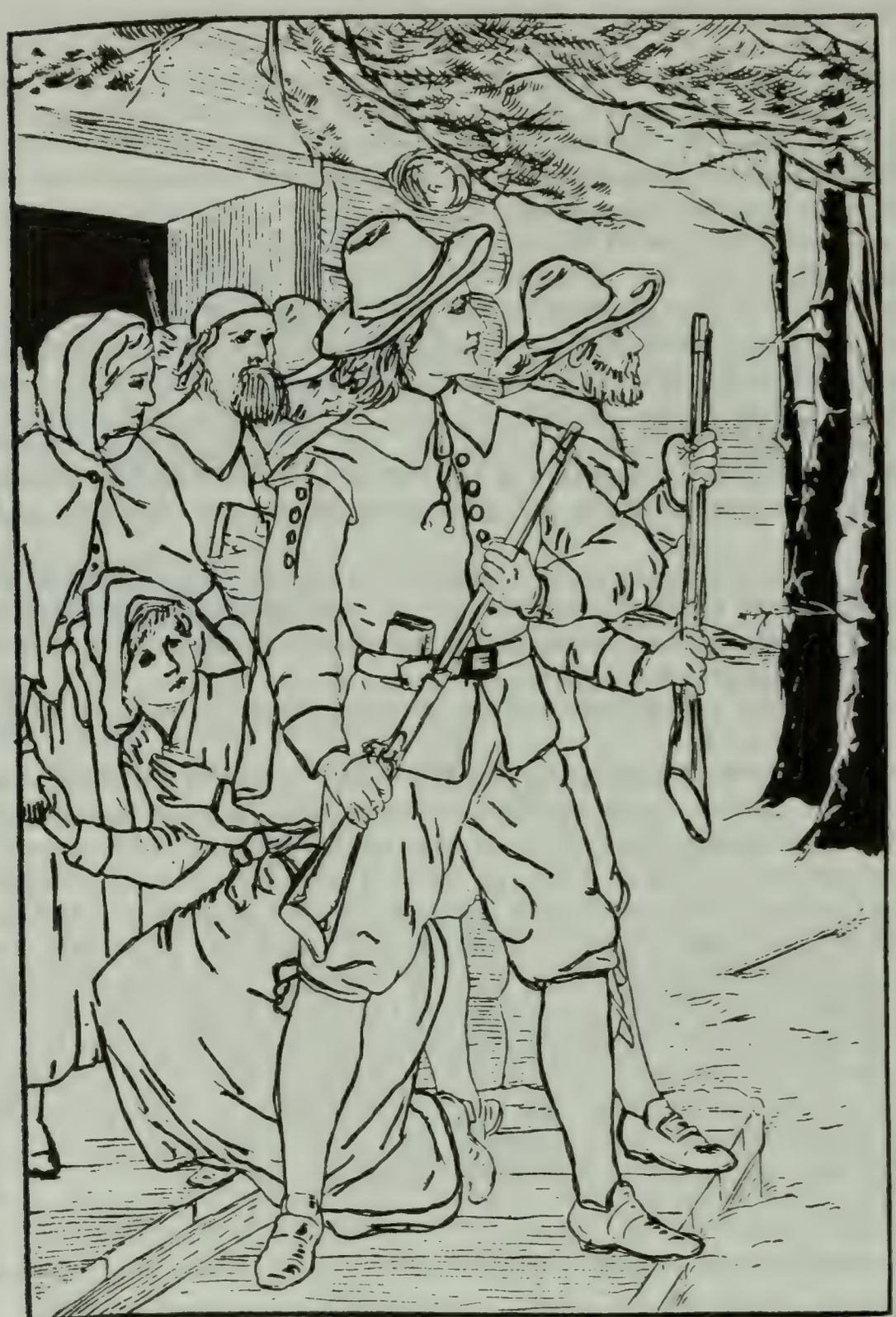
back to the keeping of the first day, so offended Mr. Hubbard and his friends that they withdrew from communion with deserters. Thereupon a meeting of the church was called and the wounded feeling were so far soothed that church relations remained unchanged for several months. Ultimately, however, the preaching of Mr. Clarke, and especially of Mr. Holmes, became so directed against these views about the sabbath, that earnest replies were evoked, and it became evident, after one especially vigorous discussion that peace could be reached only by separation. He preached such a fiery sermon against those who were following the law of Moses, and not that of Jesus, that those who espoused the idea left the church shortly afterward, on the 23rd of December 1671. Five persons withdrew from Mr. Clarke's church and, with two others, formed the first Seventh Day Baptist Church in America. Their names were: William Hiscox, who ultimately became pastor, Stephen Mumford and his wife, Samuel and Tase Hubbard, their daughter, Rachel Langworthy, and Roger Baster. Steven Mumford was sent to America in 1664 from the Seventh Day Baptists in London as a missionary. He must have been very effective in his work.

The church which they established had a long and useful career, and included among its members many of the best men and women of the colony. Its former house of worship is now the building occupied by the Newport Historical Society.

Many of the earliest settlers at Westerly were connected at one time to this church.

These years were beginning to add to the sorrows of life for Samuel and Tase Hubbard. On the 20th of January 1670, they saw their only son sink into death. Then in the course of the ensuing year, came the dissensions in the church which severed friendships of long standing. Across the bay in Westerly their two sons-in-law, Robert Burdick and Joseph Clarke, the younger, were settled upon the disputed tract claimed by both Massachusetts and Connecticut, as well as by Rhode Island, under which latter jurisdiction they held their titles. Burdick had already been arrested on his homestead and imprisoned at Boston by reason of adherence to his colony, and Clarke was in a few years to be imprisoned in Hartford jail for a similar reason. A letter of Mr. Hubbard's on October 6, 1672, expresses a more depressed feeling than is observable at any other period of his life. He writes:

"Dear breth. pray for us, a poor weak band in a wilderness, beset around with opposites, from the comn. adversary and from quakers, generals, and prophane persons, and most of all from such as have been our familiar acquaintance; but our battles are only in words; praise be God."



THE HUBBARDS WERE ESPECIALLY WATCHFUL OF THE SAVAGE INDIANS DURING THE KING PHILLIPS'S WAR. SAMUEL HUBBARD SENT HIS FAMILY MEMBERS TO NEWPORT FOR SAFETY.

In the following February (14th) he writes, *"Many slanders is laid upon Mr. John Clarke; but I will be sparing."*

Whether the allusion is to the church troubles or to something of a political nature, the kindness of the writer's heart towards one from whom he had been obliged to separate on religious grounds is very marked and quite unlike the temper of the times.

How his Westerly children were faring is shown by a letter from Ruth Burdick dated Dec. 7, 1673:

"We are at peace at present, but are in expectation of the officers to come to strain for the ministers wages, wch for our share is 8s; we hear also of a press for soldier's to go against the Dutch. We fear much whose turn it may be. The Lord help us to cast all our care upon him."

In the year 1674 a movement began which resulted in the formation of the sect of the Rogerenes. In the earlier stages of this movement Mr. Hubbard had a share, but no one was more disturbed by the final result than himself.

Toward the close of this year John and James Rogers of New London were baptized. In the following spring, another brother, Jonathan Rogers, was also baptized and all were added to the Seventh Day church at Newport by a deputation of which Mr. Hubbard was one. Thereupon John Rogers' father-in-law took his wife and children away from him and caused his arrest and commitment to Hartford jail. He was at liberty, however, in the following autumn, and went with others to bring Mr. Hubbard to New London again. At this time the father, James Rogers, with his wife and daughter, was also baptized. **Then began further imprisonment of the family for working on Sunday.** Still another baptism in November led to continued imprisonment. So matters ran on. Meanwhile one of these sons, Jonathan, had married a granddaughter of Mr. Hubbard, Naomi Burdick, and had been excommunicated by the rest of the Rogers family, for not accepting some of their constantly growing unpredictable changes. After many visits to the New London brethren, the Newport church in 1685 "cut them off," excepting Jonathan. The enthusiasts went on to establish themselves independently having, says Mr. Hubbard "declined Quakerism." They clung to the seventh day, to baptism, and to the communion, but refused to use medicine, denounced hiring preachers and delighted in offensive work upon the sabbath, whereby they had many imprisonments and a few whippings. The sect was kept alive, it

would seem only by persecution, for since that declined it has ceased to exist.

The war with the Indian, King Philip, in the year 1675, temporarily broke up the Westerly settlement, so full of interest for Mr. Hubbard, and sent its members to Newport for safety. In November he writes:

"Very sudden and strange changes these times afford in this our age, everywhere, as I hear and now see, in N. E. Gods' hand seems to be stretched out against N. England by wars by the natives, and many Englishmen fall at present. But the English is just now going out against them to purpose, as it's reported from the Massachusetts Bay, alias Boston, a 1000 men. The Lord of hosts be with them. This island doth look to ourselves, as yet, by mercy not one slain, blessed be God...—...My wife, and three daughters, who are all here by reason of the Indian war, with their 15 children, desire to remember their christian love to you."

After the war he writes, *"My rates for the wars was but 10 shillings or 10 lbs. of wool."*

On the coming of peace, the daughters returned to their Westerly homes, whither Mr. Hubbard often went to visit them, and to rejoice in their growing prosperity, as well as sometimes to lament with them over their troubles from Connecticut inroads.

The summer and autumn of 1677 brought to Mr. Hubbard two peculiar experiences. The first was a wound to his feelings in a very tender spot, a vote of the church declaring that he had not "the gift of prophesying publickly in the church, tho'" says he, "heretofore judged so by those breth'n of the old ch. yea, by most here and encouraged in it." It is plain at a generation had arisen "that knew not Joseph." I apprehend that the occasion was an attempt to have a pastor regularly ordained. Mr. Hiscox was not ordained as late as 1684, and in speaking of a mission to New London in Feb. 1679-80, Mr. Hubbard said "I must say that Bro. Maxson [see Maxson section of this book] and I had by virtue of church as much power as Bro. Hiscox." Possibly the members of this church at Newport, like the disciples at Corinth, were instituting invidious comparisons between their Paul and their Apollos.

At nearly the same time he was very sick with a "a very sore cough." Many did not expect him to survice his illness. From his old friend, Major John Cranston, the Deputy Governor, he received a small vial

of spirits which allowed him some sleep but failed to relieve him. Let him tell the rest. *"The church meeting . . .coming in to see me, I desired of them the ordinance of laying of hand and anointing with oil, saying I had faith in it. Bro. Hiscox and Bro. Gibson have me this answ'r——for some reasons they could not for present, but wt they could do were very willing & free. So the ch drew into my other room agreeing to seek God's face for me, poor one. The next day I would have gone to town to give public praise, but was advised not to go,"* and friends who came expecting to find him dead, beheld him standing and writing.

August 25, 1680, Mr. Hubbard mentions that his son-in-law *"Clarke hath been in Hartford jail and is now a prisoner."* The imprisonment and a fine of £10 were imposed in consequence of the conflicting claims to the soil about the Pawcatuck river. The fine was subsequently repaid to Clarke by the R. I. Assembly.

On May 14, 1681, he wrote to Isaac Wells of Jamaica, and said:

"As concerning your friends mentioned, Mr. John Clarke died (the) 20 (th) day of April, 1676, Mr. Luker, the 26th day of December, 1676, Mr. Vaughn is ded, elder Tory, my dear brother John Crandall, . . .Mr. Smith, W. Weeden, John Salmon, Mr. Edes, several of the church, gov'r Arnold, gov'r Easton, gov'r Coddington, gov'r John Cranston, choice men, are all dead."

In this we get a glimpse of his increasing loneliness. The age of three score and ten found him with few of those friends about him who had in 1648 welcomed him to Newport. But as these external sources of consolation were vanishing, his soul appears to have acquired a sweet calmness and serenity,--a rest after the storm and stress of life, which never after deserted him.

He wrote:

"All God's holy ordinances are all good, especially prayer, public, private [and in] families. O sweet rest, refreshing dews, I have had by that ordinance of singing psalms, in private and in public, also."

"God's holy scriptures. his work, is as so many fresh pastures yielding fresh flowers and fresh streams of comfort. Let thee and me labour to get ourselves off from all low things, striving, yea pressing, after holiness."

On some occasions, Mr. Hubbard would compose verse to commemorate a death or event. On the occasion of his son's death in 1671, he composed lines and sent them to Roger Williams.

This favor the latter acknowledged in a letter of the year 1672, saying: "I have herein returned your little, yet great, remembrance of the hand of the Lord to yourself and your son late departed."

At another time Roger Williams alluded to the same matter in these words: "At present (to repay your kindness and because you are so studious) I pray you to request my brother Williams, or my son Providence, or my daught'r Hart, to spare you the sight of a memorial in verse, which I lately writ, in humble thanksgiving unto God, for his great and wonderful deliverance to my son Providence."

Another verse occurs in a letter to Gov. Leete of Connecticut, December 20, 1682:

"Honoured governor, your old friend Mr. Philip Eades, a merchant, a precious man, of a holy, harmless, blameless life, and conversation, I judge faithful in what he practiced, tho' short in some of Jehovah's requirm'ts, beloved of all sorts of men; his death was much bewailed. I shall give you a copy of some verses made at his death.

This loss to all, that God thus call
Away from us such men;
Let us therefore, let's God implore;
There's gone, I think, fifteen.
Both churches and town, great is ye sound;
God's rod is upon all,
That here doth dwell; let's then do well,
To do good, let's do all."

In a supplementary note he gives the date of Mr. Eades' death, as Mar. 16, 1681, and explains his fifteen thus, "4 governors, 5 church leaders, and 6 choice bretherin of churches." In a later letter to Gov.

Leete, he says of Mr. Eades: "This friend of your and mine, one in office in Oliver's house, was for liberty of conscience, a merchant, a precious man, of a holy life and conversation, beloved of all sorts of men." With a change as to office and occupation, the sentence would be an excellent epitaph for Mr. Hubbard himself.

In a message to a friend at Boston on March 28, 1686, he wrote:

"Just now I remember what my mother's words were near 70 years ago, that thankfulness for mercys was a coning way of begging more mercies. Psalm 103:12, 17, 18. And I may say with old Jacob, Gen 32:10, that I came over with myself, and God have made me 3 bands. This day I heard God have added one grandchild more to my store, that now I have grand–children 28, great–grand–children 10, son–in–laws 3, great son–in–laws 3 and my 3 daughters now alive; 4 I buried; my all and mine 49."

All but three of these were keepers of the seventh day sabbath.

At the close of 1686, he wrote to his friend Thorton:

"My wife and I counted up this year 1686. My wife a creature 78 years, a convert 62 years, married 50 years, an independent and joined to a church 52 years, a baptist 38 years, a sabbath keeper 21 years. I a creature 76 years, a convert 60 years, an independent and joined to a church 52 years, a baptist 38 years, a sabbath keeper 21 years, . . . Oh, praise the Lord, for his goodness endures forever! . . . These may be my last lines unto you; farwell!"

Four months later, to his daughter Clarke he sends these cheering words:

"Oh children, I see good days at hand, let his lift up their hands, their Lord is at hand; then his shall reign on the earth. (Rev. 20:4.)"

The latest letter from his pen that can be traced bears the date May 7, 1688. He died in 1689. This year is not definite although it was surely before 1692. His wife survived him and was present at a church meeting as late as 1697, after which no further trace of her can be found. There is nothing, therefore, to tell the exact dates of their death or the place of their burial.

Thus we have followed this humble career to its close on earth. It could be paralleled, no doubt, in hundreds of other families established in that day of the beginnings in New England; but that fact should not lead us to withhold our appreciation of its worth. Happily for us today, good men and women were exceedingly common.

The devout spirit, the loyalty to religious convictions, the grateful heart toward his God and gentle disposition toward all mankind,--these are qualities we must admire in Samuel Hubbard, even though we rejoice in a broader view of the world, a clearer understanding of biblical interpretation and, perhaps, a keener intelligence, than were granted to him. The denomination of which he was a founder owes to him a heavy debt, and does not hesitate to praise his memory. Let the general public now recognize his virtues, and while reserving for larger minds, like those of Roger Williams the more conspicuous place in Rhode Island temple of fame, let them grant to such as he the recognition which devoted men and worthy citizens may rightfully claim.

SAMUEL HUBBARD'S FAMILY RECORD

Samuel Hubbard, born 1610, Mendelsham, Suffolk Co., Eng.; came to Salem Oct. 1633; Watertown, 1634; Windsor, 1635; Wethersfield, 1636; Springfield, 10 May 1639; Fairfield, 10 May 1647; Newport, 12 Oct 1648. Freeman, 1655, perhaps before; Elected deputy General Solicitor 1664; died 1689 or after at Newport. Married, 4 Jan 1636-7.

Tase Cooper, born 1608, Eng.; came to Dorchester 9 Jun 1634; Windsor, 1635; married there by Mr. Ludlow; died probably at Newport, after 1697.

The children of Samuel & Tase (Cooper) Hubbard:

1. Naomi, b 18 Nov 1637 at Wethersfield; d 28 Nov 1637, Wethersfield.

2. Naomi, b 19 Oct 1638 at Wethersfield; d 5 May 1643, Springfield.

3. Ruth, b 11 Jan 1640, Springfield; d abt 169l, Westerly; m 2 Nov 1655, Robert Burdick, b ? d 1692. Children: i. Robert, ii. son, iii. Hubbard, iv. Thomas, v. Naomi, vi. Ruth, vii. Benjamin, viii. Samuel, ix. Tacy, x. Deborah.

4. Rachel, b 10 Mar 1642, Springfield, d_; m 3 Nov 1658, Andrew Langworthy. Children: i. Samuel, ii. James

5. Samuel, b 25 Mar 1644; Springfield, d soon

*6. **Bethiah**, b 19 Dec 1646, Springfield; d 17 Apr 1707; m 16 Nov 1664, **Joseph Clarke**, b 2 Apr 1643; d 11 Jan 1727. Children: i. **Judith**, ii. Joseph, iii. Samuel, iv. John, v. Bethiah, vi. Mary, vii. Susanna, viii. Thomas, ix. William.*

7. Samuel, b 30 Nov 1649, Newport; d 20 Jan 1670-1.

ORIGIN OF THE HUBBARD NAME

The surname Hubbard dates from the first use of family names in England, and was doubtless in earlier times a personal name. Some writers think it a modification of Hubba, a name made famous by the Danish sea-king who conquered a large part of England two centuries before the coming of William the Norman.

During the ninth century the Danes made many incursions into England, crossing the North Sea from the peninsula of Jutland. They were savage men, who spent their lives on the waves and in war. One of the fiercest of the Danish leaders was Ragnar Lodbrog, who had two sons, Hingua and Hubba. He was one of the most adventurous and successful of the sea-kings, and had even sailed to France, conducted his fleet up the Seine, and taken possession of Paris, which was redeemed from destruction only by payment of seven thousand pounds in silver. In an onset upon England he was captured and cruelly put to death, whereupon his two sons swore to avenge his murder. The relatives, the friends, and the admirers of the dead chieftain crowded to the standard of his two sons; and soon eight sea-kings, with twenty jarls, or noblemen, had combined their forces to sail across the North Sea in pursuit of revenge and plunder.

In the fall of 866, with an immense fleet carrying two thousand warriors, Hingua and Hubba landed on the coast of East Anglia. In February, 867, they proceeded inland and took the city of York, following up this success with other victories, so that they soon had possession of all the dominion south of the Tyne and north of Nottingham. Then they proceeded southward, pillaging towns and monasteries on

the way. They captured St. Edmund, King of Mercia, bound him to a tree, shot at him with arrows, and beheaded him. They fought many battles, in one of which they killed Ethelred, the Saxon king. Hingua and Hubba then went to Devon, where at last the tide of victory turned, for in a great battle the Saxon chief Odun killed Hubba, and routed his army. Alfred, brother and successor of King Edthelred, defeated other Danish leaders, and the Danish invasion was at an end.

The followers of Hubba, called the Hubbas, did not return to Jutland, but adopted the habits of the civilized Saxons, united with them and became one people, though retaining still the name of their Danish leader.

For many centuries the Hubbards have been numerous and prominent in England, and many branches of the family have borne coats of arms.

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"However humble may have been the condition of those who fled to New England in its primeval and savage state, to found a land for freedom of thought and action, their names will occupy a proud place in the History which is yet to be written.

And ungrateful must be that descendant of those founders who will not, in some way, aid to rescue their names from oblivion that they may be engraved upon the tablets of enduring annals."

Drake

WILLEY ANCESTRY

Isaac Willey

Hannah Willey bpt. 1641
(m.Thomas Hungerford 1602-1663)

Hannah Hungerford 1654-1712+
(m. William Ross -1712)

William Ross 1689-1748
(m.Ann Lewis)

Isaac Ross 1722- ?
(m.Isabel Bliven)

Borredell Ross 1744- ?
(m.Daniel Maxson 1739- ?)

Daniel Maxson 1765- ?
(m.Catherine Coons 1780-1863)

Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)

Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)

Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)

Dale Wightman 1923-	Wade C. Wightman 1921-	Ward Wightman 1913-
Randy Wightman 1949- Gay Ann Wightman 1952- Scott Wightman 1953-		Robert Wightman 1933- Suzanna Wightman 1939- David Wightman 1950-

Richard Wightman 1953-	Gerald Wightman 1949-	Dianne Wightman 1948- (m.LaVerne Bailey)
	Selena Wightman 1979- Nadine Wightman 1982-	Nikki Bailey 1973-

ISAAC WILLEY

IMMIGRANT

Isaac[1] Willey was in Boston as early as 1644. He moved to Charlestown, Massachusetts before 1644. All that is known about him there are the records of his children given by Savage and in the Boston Record of births, &c. He married (1) Joanna . ? . who died in New London, Connecticut and where he married (2) after 1670, Anna, widow of Edward Lester. She died in 1692. In 1645 he went with John Winthrop, Jr. to New London. The following account of Isaac's life is given in **History of New London** by Miss Caulkin. *"Isaac Willey's houselot was on Mill brook, at the base of Post Hill. He was an agriculturist, and soon removed to a farm at the head of Nahantic River, which was confirmed to 'old Goodman Willie' in 1664. It is probable that both he and his wife Joanna had passed the bounds of middle age, and that all their children were born before they came to the banks of the Pequot. Isaac Willey, Jr. was a married man at the time of his death in 1662. John Willey was one who helped build the mill-dam in 1657; Abraham had married and settled in Haddam before his father's decease. No other sons are known.* ***Hannah,*** *wife of Hungerford/Blatchford/Spencer, is the only daughter expressly named as such, but inferential testimony leads us to enroll among the members of this family Joanna, wife of Robert Hemstead, and afterward of Andrew Lester; Mary, wife of Samuel Tubbs; and Sarah, wife of John Terrall."*

"Isaac Willey married second, after 1670, Anna, widow of Edward Lester, who survived him. The Willey farm was sold to Abel Moore and Chr. Christophers. John Willey married in 1670 Miriam, daughter of Miles Moore. He lived beyond the head of Nahandtic. Abraham Willey married Elizabeth, daughter of Thomas Mortimer, of New London."

The recorded chronology of Isaac Willey's life:

1645. Isaac Willey and John Stebbins mowed the meadows of the Upper Mamacook.

1647, Feb. 25. He was chosen, with John Winthrop, Robert Hemstead, Samuel Lothroup and Thomas Minor, "to act in all Toune affaires:" and at the same meeting he was granted "to have planting lot at the other side of the cove, near Mr. deane winthrops lot." The house lots originally numbered 38, but the number was reduced to 36. The first grantee was John Winthrop, Esq., and Isaac Willey was the fifth after him, "his homestead lying north west of Mr. Winthrop's on the upper part of what are now Williams street and Main Street."

AREAS THAT THE FIRST WILLEY FAMILY MEMBERS LIVED IN THE NEW WORLD

1649, May. At a General Court, "certain individuals at Pequot," viz., Robert Bedell, Cary Latham and Isaac Willey, charged with resisting a constable and letting go an Indian committed to their charge, were summoned to appear at Hartford and answer for their conduct.

1650. His name occurs as one of sixteen who had cattle marks before 1650.

1652. Two necks of land, one of them called "a pyne neck," with a broad cove between them, east of Pequot River, were granted to Isaac Willey, and sold by him to Amos Richardson. The Nahantic farm is described as "rounding the head of the river."

1657, Sep 20. Miss Caulkins in referring to rate bills of that date: "After enumerating house and house-lot, meadow, marsh and upland, the planter had from two to four cows; had a dozen calves, yearlings and two years old; a litter of swine and two or three sheep, or perhaps a share in two or three sheep. This was all the ratable property of even some of the oldest settlers, as Willey."

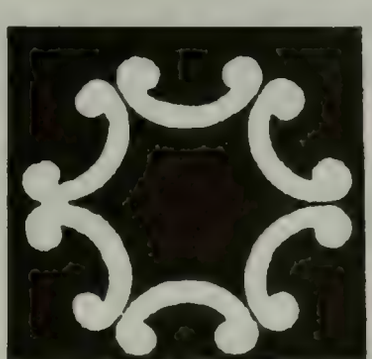
1663, Jul 9. Took probate of the will of his son-in-law, Thomas Hungerford, at Hartford.

1667. ***Goodwife Willey was presented before the court "for not attending public worship and bringing her children thither," and fined 5 shillings.***

1669. Isaac is 15th in the list of 21 freemen.

1669, Nov 29. The town appointed Wm. Hough, John Stebbins, Clement Minor and Isaac Willey "to lay out the King's highway between New London and the head of Niantick river."

1671. He appears to have been a participant in the affray in August 1671, arising out of the disputed lands between New London and Lyme, now East Lyme, as he was among those arraigned at Hartford, March 12, 1671, "for attempts by violence to drive Mr. Mathew Griswold and Lieut. Wm. Waller off their lands, and resistance to authority and assault."



The children of Isaac and Joanna ( ) Willey:

1. *Joanna, m (1) Robert Hempstead (2) Andrew Lester*
2. *Isaac, bpt at Boston, 2 Aug 1640, m Frances Burcham*
3. ***Hannah[2], bpt in Boston, 6 Mar 1641, m (1) in New London, CT about 1658 Thomas Hungerford of New London, CT as early as 1657, who died in 1663.** She m (2) Peter Blatchford of Long Island and went with him to Haddam, where he died 1 Sep 1671. She m (3) in 1673 Samuel Spencer of Haddam (see Hungerford section)*
4. *Sarah, b 19 Jun 1644, Charlestown, MA, m John Terrall (Tyrrel) in 1662, d 7 May 1671.*
5. *Mary, b abt 1648, m Samuel Tubbs.*
6. *John, b at New London abt 1648, m Miriam Moore 18 Mar 1668, d 2 May 1688. He and his brother-in-law, Samuel Tubbs, joined the Connecticut volunteers in King Philip's War to whom were granted lands in Voluntown, CT in 1696 for their services.*
7. *Abraham, b abt 1650 at New London, CT, m Elizabeth Mortimer, d 1692.*

Sources:

Caulkin's History of New London Connecticut.

Connecticut Colonial Records, ii, pp. 523, 558.

Dictionary of Genealogy.

Memorial History of Hartfort Co., i, pp. 231, 247.

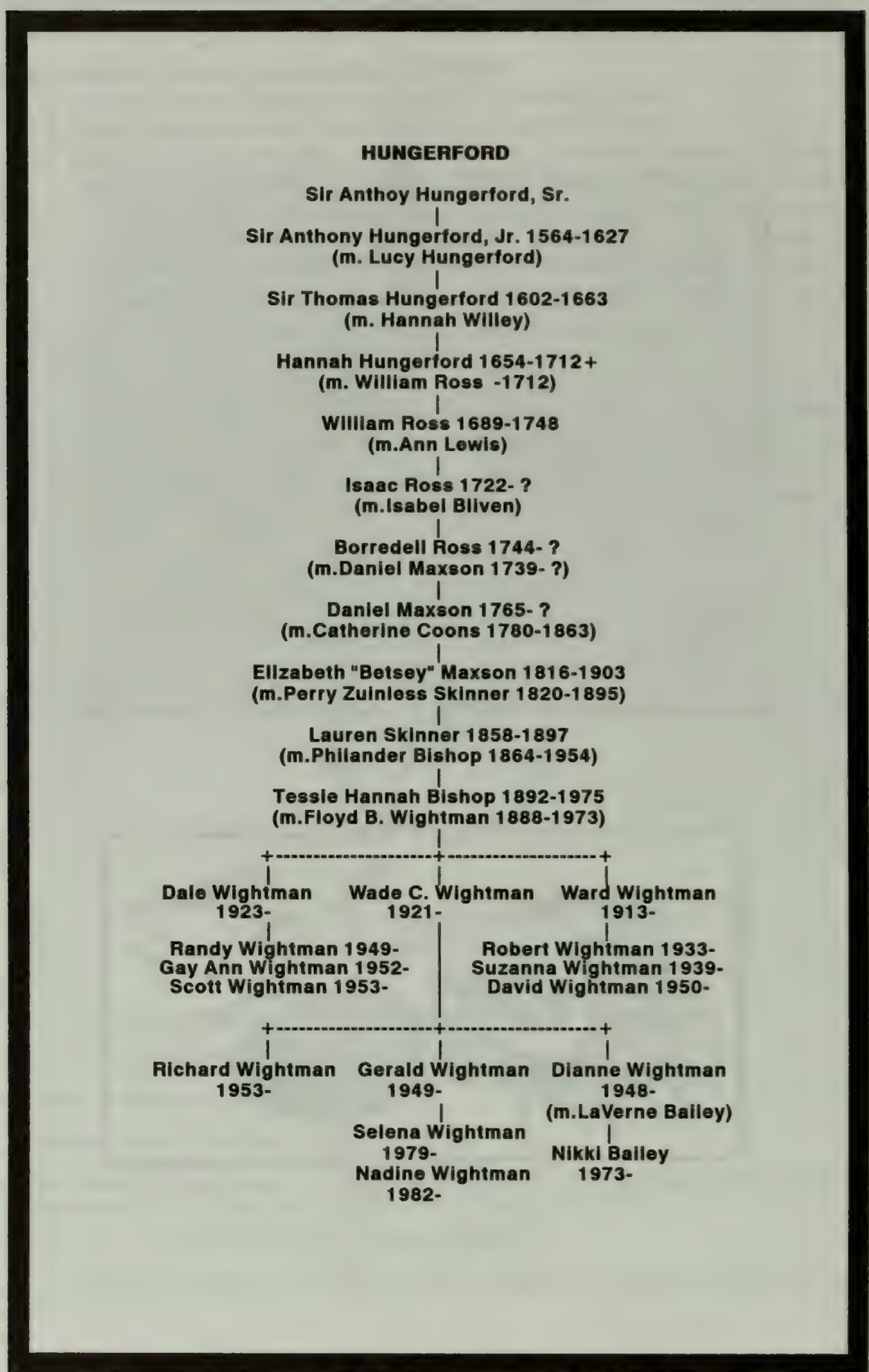
Savage, James, **The Genealogical Dictionary of the First Settlers of New England, Showing Three Generations**, Vol. IV, Genealogy Publishing Co., Baltimore, MD, 1965.

Willey, Mrs. E. L., **The Willey Family**, Castile, NY, 1956.

Willey, Henry, **Isaac Willey, of New London Conn., and His Descendants**, New Bedford, MA, 1888.

The Royal Charter of 1663 to the settlers of Rhode Island gave the colony a civil and religious liberty far in advance of their times.

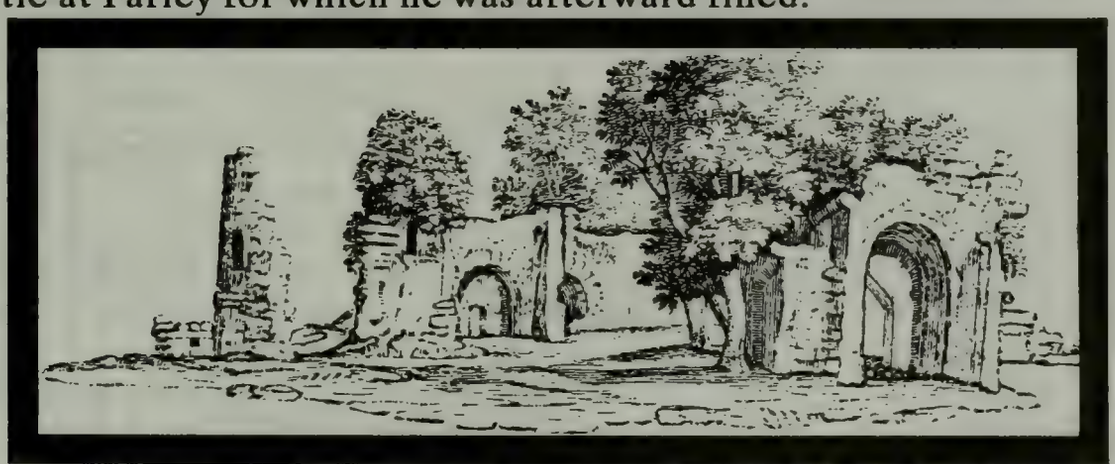
The Charter provided "that no person within the said colony at any time hereafter shall be in anywise molested, punished, disquieted or called in question for any differences of opinion in matters of religion, which do not actually disturb the civil peace."


HUNGERFORD
Sir Anthoy Hungerford, Sr.
Sir Anthony Hungerford, Jr. 1564-1627
(m. Lucy Hungerford)
Sir Thomas Hungerford 1602-1663
(m. Hannah Willey)
Hannah Hungerford 1654-1712+
(m. William Ross -1712)
William Ross 1689-1748
(m.Ann Lewis)
Isaac Ross 1722- ?
(m.Isabel Bliven)
Borredell Ross 1744- ?
(m.Daniel Maxson 1739- ?)
Daniel Maxson 1765- ?
(m.Catherine Coons 1780-1863)
Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)
Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)
Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)
Dale Wightman 1923-
Wade C. Wightman 1921-
Ward Wightman 1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman 1953-
Gerald Wightman 1949-
Dianne Wightman 1948-
(m.LaVerne Bailey)
Selena Wightman 1979-
Nadine Wightman 1982-
Nikki Bailey 1973-

HUNGERFORD ANCESTRY

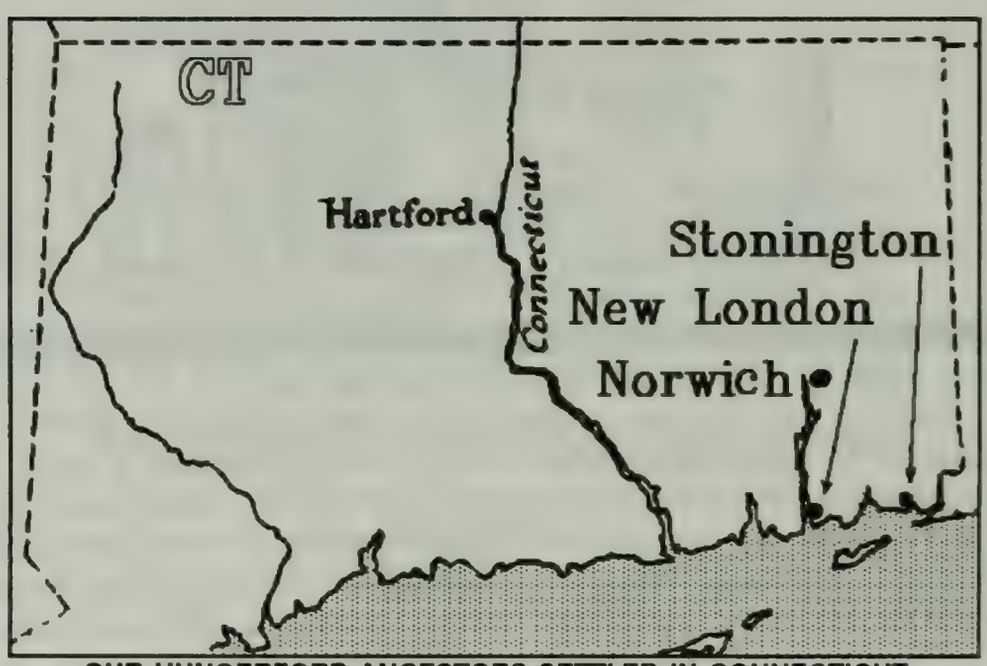
About 64 miles out of London, where you follow the quaint old Bath Coach Road, you will arrive at the village of Hungerford, the ancient seat of the Hungerford Family, in Padtoral, Berkshire, and extending into Wiltshire. Hungerford is well off the well traveled tourist's routes, but it holds more than a passing interest to the traveler, who likes to linger long in quaint byways of the world, studying old customs of olden days, where they are still observed in all the simple imaginative ways.

Hungerford is derived from the name of this locality. All of that name appear to be descended from a family to which Sir Thomas Hungerford, the first of the name of any historical prominence, belonged. He is said to have begun life in the humble situation of Wyvie, Bishop of Salisbury. He was elected mayor of that city in 1360. Sir Thomas is reported to have been the first speaker (1377) of the House of Commons. He afterwards passed into the service of John of Gaunt as his steward; and when that noble was tried before a parliament held at Salisbury on a charge of treason, Sir Thomas fortified his castle at Farley for which he was afterward fined.



Farley Castle, the home of Sir Thomas, was at Black Bounton, County Oxford, and his monument there shows that he died in 1398. The remains of this castle where Sir Thomas and his proud line of descendants lived for six centuries or more is now recognized by a few embattled turrets, and some monumental effigies and inscriptions. A curious fragment of painted glass in a window of the parish church (not the chapel within the castle walls) commemorates the purchase of this Manor of Farley and has a portrait of Sir Thomas. This relict confirms that Sir Thomas was buried in the north aisle of the Church of St. Ann at Farley.

HUNGERFORD FAMILY NAME DERIVED FROM THE NAME OF THIS LOCALITY



OUR HUNGERFORD ANCESTORS SETTLED IN CONNECTICUT

Sir Thomas Hungerford purchased the charter of a **fee warren*** at Down Abbey, Gloucestershire, in 1398. The place is partly in Wiltshire. There remains a stately gateway leading to the mansion which shows some traces of the ancient building. This portal is flanked by two handsome turrets. This ancient mansion still retains more of its baronial grandeur than any other existing residence of the Hungerfords; especially in its old hall and gateway. The burial vaults there contain the remains of Sir Edward and Lady Margaret (Holliday) Hungerford, Culmer or Columb Hungerford, and others of the family. The vault underneath the Hungerford Chapel at Farley Castle, mentioned above, is remarkable for a number of leaden coffins shaped like the Egyptian mummy cases tapering from the shoulders to the feet and having the features of a face in strong relief on the coffin. The Farley estate remained in the Hungerford family until 1711, when the last of the direct male line died. He was extravagant, it is said, and to him is attributed the demolition of the family house in London, on the site of which now stands the Hungerford Market. The name is extinct in England, but branches of the family survive in Ireland as well as in America. A saying of Sir Thomas has been preserved: "Tyme Tryeth Truth" The sickle was the emblem of the ancient coat-of-arms of the family and is to be seen in various buildings in the vicinity of the old seat of the family, notable in Salisbury Cathedral.

ANTHONY & LUCY HUNGERFORD

Lucy Hungerford, daughter and co-heiress of Sir Walter Hungerford, and widow of Sir John, son of Nicholas St. John and Elizabeth Blount, his wife, married Sir Anthony Hungerford (the son of her Fifth cousin Anthony Hungerford, Sr.) born 1564, died 1627.

The children of Anthony & Lucy Hungerford:

1. ***Sir Edward Hungerford, K.B., first son of Cadenham, b 1596, d 1648. A spendthrift.***
2. ***Sarah, m Sir John Carew.***
3. ***Anne, of Boston, m John Leigh (or Lee, tradition--General Lee Family). They had Children: John; a dau.; Sarah, m. Hunkins; Mary, m. Tuttle; Ann, unm.***
4. ***Sir Thomas Hungerford, b 1602.***

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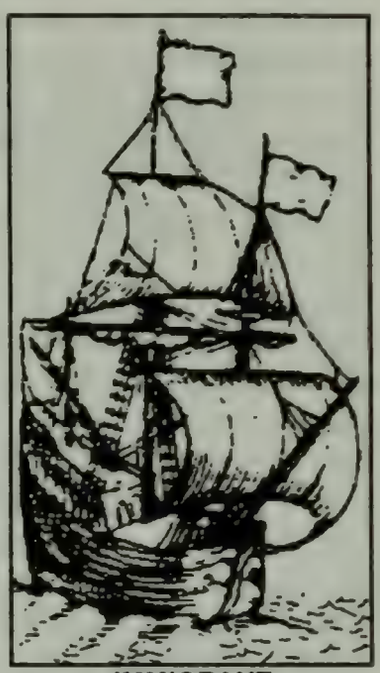
*An estate in land held from a feudal lord.

THOMAS HUNGERFORD

Thomas[1] Hungerford was probably baptized at Bremhill Parish, England, in 1602. He was the first of his family to come to New England. He owned property in Norwich, CT in 1630 according to the Town Register. He settled at Hartford where he was among the "first settlers" on January 1, 1639, although he was not an "original proprietor"; he was, however, one of the "Proprietors by courtesie of the town" and one "with liberty to fetche woode and keepe swine or cowes on the Common." He owned lot number 74 which lay on the west side of "the road to the cow pasture," afterwards Burr Street and Albany Pike, and north from Trumbull Street. It was said also that he was one of several who had been owners of lots previous to 1639 and had forfeited them to the town through failure to settle according to the conditions of their grants or for some similar reason. If so, Thomas evidently made good his neglect before 1640.


IMMIGRANT

In September, 1644, he and Matthew Beckwith were plaintiffs against William Edwards in a case for damages in which the verdict was rendered in their favor with twenty shillings fine and cost of court.

He sold his home lot and other property at Hartford in May, 1650, to Nicholas Jennings which act probably just preceded his removal to New London. He was still listed among the "Origianal and Early Members (1633-1639)" of the first Church at Hartford and as having made this change of residence. Before the end of the fiscal year, February 25, 1650, he had applied for a house lot at Pequot, now New London, and the one assigned to him was "on the Bank next above Thomas Stanton" "which locality might now be designated as fronting on Bank Street [along the river] north of Tilley, and extending back to Methodist Street" though it is quite certain that he lived later at Niantic, about four miles west of town.

In July, 1651, he was one of the inhabitants "y^{t} wrought at the Mill Dam." A meeting had been held on November 10, previously, with regard to this dam and it was then arranged with Mr. John Winthrop that he should establish a mill to grind corn, that "The inhabitants were to make "the dam and heavy work belonging to the milne'" and that "no other persons should set up any other milne to grind corn . . . within the limits of the town, either for the present nor for the future so long as Mr. John Winthrop or his heirs do uphold a milne to grind the towne corn."

The state of public opinion in the early days is shown by various odd personal regulations existing in Connecticut. One such regulation passed in 1647 provides that "No person under twenty shall take tobacco, unless he is already used to it, or can bring certificate of a physician that it is useful to him. . . No man shall take tobacco publically in the street, or in the fields or woods, unless on a journey of ten miles; or at the ordinary time of repast called dinner, or if it be not then taken, yet not above once in the day at most, and then not in company with any other. Nor shall any one take any tobacco in any house in the same town where he liveth, with and in the company of any man than one who useth and drinketh the same weed, with him at that time, under penalty of six pence for each offence." In that same year, one Will Colfaxe was fined £5 for "laboring to invegle the affections of Write his daughter," meaning Mr. Wright's daughter. In 1664 there was prohibition of the use of "cardes and shuffleboards" and a warning to the inhabitants "not to entertain strange young men."

IT WAS THE LAW IN 1647: NO PERSON UNDER TWENTY SHALL TAKE TOBACCO UNLESS HE IS ALREADY USED TO IT OR CAN BRING CERTIFICATE OF A PHYSICIAN THAT IT IS USEFUL TO HIM...

Capital punishment laws in Connecticut were established by the General Court on December l, 1642. Woe to him or her who didn't read the Bible and follow the commandments. The following is written and spelled as it was in the statutes.

1. Yf any man after legall conviction have or worship any other God but the Lord God, he shall be put to death. Deu: 13. 6, & 17. 2: Ex: 22. 20.

2. Yf any man or woman be a witch (that is) hath or consulteth wth a familliar spirit, they shall be put to death. Ex: 22. 18: Lev: 20. 17: Deu: 18. 10, 11.

3. Yf any p^{r}son shall blaspheme the name of God the Father, Son or Holy Goste, wth direct, expres, p^{r}sumptuous, or highhanded blasphemy, or shall curse God in the like manner, he shall be put to death. Leu: 24. 15, 16.

4. Yf any p^{r}son shall comitt any willfull murther, wch is manslaughter comitted uppon mallice, hatred or cruelty, not in a mans necessary and just defence, nor by mere casualty against his will, he shall be put to death. Ex:21. 12, 13, 14: Num:35. 30, 31

5. Yf any p[r]son shall slay another through guile, ether by poysonings or other such divillishe practice, he shall be put to death. Ex: 21. 14.

6. Yf any man or woman shall ly w[th] any beast or bruit creature, by carnall copulation, they shall surely be put to death, and the beast shall be slayne and buried. Leu: 20. 15, 16.

7. Yf any lye w[th] mankynd as he lyeth w[th] a woman both of them have comitted abomination, they both shall surely be put to death. Leu: 20. 13.

8. Yf any p[r]son comitteth adultery w[th] a married or espoused wife, the adulterer and the adulteres shall surely be put to death. Le: 20. 10, & 18. 20: Deu: 22. 23, 24.

9. Yf any man shall forcebly and w[th]out consent rauishe any mayd or woman that is lawfully maried or contracted, he shall be put to death. Deu: 22. 25.

10. Yf any man stealeth a man or mankind, he shall be put to death. Ex: 21. 16.

11. Yf any man rise up by false witnesse, wittingly and of purpose to take away any mans life, he shall be putt to death. Deu: 19. 16, 18, 19.

12. Yf any man shall conspire or attempte any invasion, insurrection or rebellion against the Comon Welth, he shall be put to death.

Thomas had land at Stonington, but it was probably only as an investment for there is no evidence that either he or his son, Thomas, lived there.

The name of the first wife of Thomas[1] has not been found, but she died in or after 1654, evidently before November 2, 1657, when he wrote a letter, showing remarkably good penmanship, to his "Loving Sister" Anne, who had perhaps come to New England with him and who had surely married John Leigh, of Ipswich. The text of this letter shows that Anne had twice written to her brother suggesting that he send his little daughter, Sarah, to her for care; that he thanked her for this suggestion and that he felt inclined to do so but had awaited an opportunity to bring her himself, anticipating that he might have been able to make the trip before that winter, but was finally convinced that he must wait until the following spring. This plan was evidently carried

out, for John Leigh, in his will of June 12, 1671, gave to Sarah Hungerford, besides what she had already received, £20 to be paid to her at marriage if she continued to live with her aunt until that time "in ye same way as hitherto she hath done."

Thomas[1] married secondly, at New London, about 1658, **Hannah Willey**, daughter of **Isaac Willey**, and after his death she married, secondly, about 1664-6, Peter Blatchford (Blachford), and thirdly, in 1672-3, Samuel Spencer.

Thomas Hungerford died at New London, CT in March, 1663, on which date the inventory of his estate, amounting to about £100, was taken and the ages of his children were mentioned. On July 9, following, this inventory was exhibited and on May 10, 1664, by order of the Court, the whole estate was turned over to the widow, who was required to pay £7 to Thomas[2] at the age of twenty-one and £4 to each of the daughters at the age of eighteen.

The children of Thomas Hungerford by his first wife:

1. Thomas, b abt 1648, d 29 Jan 1714, m Mary Green

2. Sarah, b abt 1654, probably at New London, m Lewis Hughes of Lyme, CT

The only child of Thomas Hungerford and his second wife, Hannah Willey, was:

3. Hannah[2] Hungerford, b 1 May 1659, New London; d aft 1712, m William Ross of Rhode Island. [See ROSS section].

OUR ANCESTOR, HANNAH, FIGHTING OFF A WOLF

On the road leading from New London to the Nahantic bar (Rope Ferry) there is a large granite rock mentioned in the records of the early proprietors as "the great rock called Hungerfort's Fort." It long retained this name, was there for at least two hundred years

and may still remain. A tradition accounts for the naming of this boulder from the action of Hannah (our ancestor), the young daughter of Thomas[1] Hungerford, while walking alone on her way to school, found herself watched and pursued by a wolf which made its approach so cautiously that she had time to secure a club and to climb upon the rock before the beast attacked her. Here she succeeded in beating it off until assistance came.

Sources:

English and American Line, connected by John S. Wurts, editor of Ninth Edition (Haddam Records) of **Americans of Royal Descent.**

Ferris, Mary Walton, comp., **Dawes-Gates Ancestral Lines,** Privately Printed, 1931, Vol. II, pp.477-479.

For Royal Line see Vol. I **Families Directly Descended from All the Royal Families in Europe** by Elizabeth Rixford.

Hungerford, S. W., **A Summary of the Families of Hungerford,** 1980.

Hungerfordiana, or Memoirs of the Hungerford Family. Collected from the College of Arms, Parish Registers, Monumental Inscriptions, and various records by Sir Richard Colt Hoar, Bart., Southhold, England in 1823.

Leach, F. Phelps, **Additions and Corrections for Thomas Hungerford of Hartford and New London, CT and his Descendants in America,** East Highgate, NH, 1932. (This book questions the English ancestry of Thomas Hungerford.)

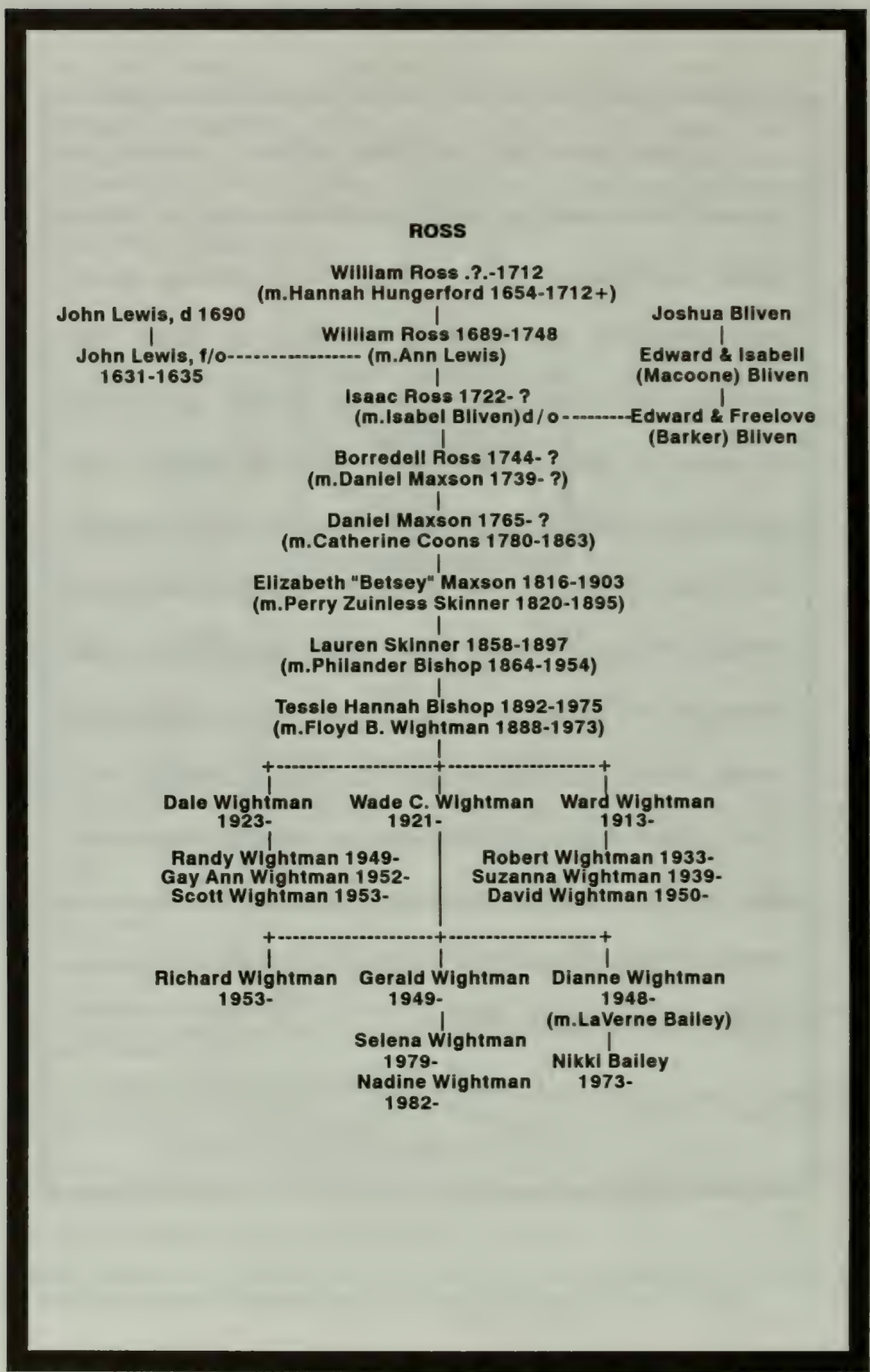
Leach, F. Phelps, **Thomas Hungerford of Hartford and New London, Conn., and Some of His Descendents with Their English Ancestors,** Privately Printed, 1924, pp. 3-11.

Three Hundred Colonial Ancestors and War Service, pp.170-171.

Trumbull, J. Hammond, **The Public Records of the Colony of Connecticut, Prior to the Union with New Haven Colony, May, 1665,** Brown & Parsons, Hartford, 1850, Vol. I, p.77.

"There may be, and there often is, indeed, a regard for ancestry, which nourishes only a weak pride; as there is also a care for posterity, which only disguises an habitual avarice, or hides the workings of a low and groveling vanity. But there is also a moral and philosophical respect for ancestors, which elevates the character and improves the heart. Next to the sense of religious duty and moral feeling, I hardly know what should bear with stronger obligation on a liberal and enlightened mind, than a consciousness of alliance with excellence which has departed; and a consciousness too, that in its acts and conduct, and even in its sentiments, it may be actively operating on the happiness of those who come after it."

Daniel Webster, 22 Dec 1820
Plymouth, Massachusetts


ROSS
William Ross .?.-1712
(m.Hannah Hungerford 1654-1712+)
John Lewis, d 1690
Joshua Bliven
William Ross 1689-1748
John Lewis, f/o
(m.Ann Lewis)
1631-1635
Edward & Isabell
(Macoone) Bliven
Isaac Ross 1722- ?
(m.Isabel Bliven)d/o
Edward & Freelove
(Barker) Bliven
Borredell Ross 1744- ?
(m.Daniel Maxson 1739- ?)
Daniel Maxson 1765- ?
(m.Catherine Coons 1780-1863)
Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)
Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)
Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)
Dale Wightman
1923-
Wade C. Wightman
1921-
Ward Wightman
1913-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Richard Wightman
1953-
Gerald Wightman
1949-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Selena Wightman
1979-
Nadine Wightman
1982-
Nikki Bailey
1973-

WILLIAM ROSS

William Ross is believed to have been born in London, perhaps about 1650. A William Ross emigrated from the Island of Barbados in 1679 after serving an apprenticeship that expired in that year. Tickets were granted to immigrants from Barbados to New England, Carolina, Virginia, New York, Antigua, Jamaica, Newfoundland and other places. Hatten lists William Ross, believed to be our ancestor, on the ketch **William and Susan** for New England, skippered by Ralph Parker, Commander, date March 21, 1678/9.

IMMIGRANT

William Ross married, probably at New London Colony in Connecticut, Hannah Hungerford, the daughter of Thomas and Hannah (Willey) Hungerford. No record has been found of his marriage. Hannah was born in New London on 1 May 1669 and died after April 1719 in which month she conveyed land in Haddam, Connecticut Colony to her half-brother John Spencer of Haddam. This is the last record of her.

William Ross was freeman of Westerly on March 13, 1701/2, but was not recorded as a freeman of the colony. The ear mark for his livestock was registered June 1703. He died 27 Apr 1712. His will was made on April 7 and presented to the Town Council of Westerly, RI for probate on 12 June 1712. The will was signed with a mark and witnessed by William Champlin, Jr. and William Warner. His wife, Hannah, was executrix. His will reads: ***"To eldest son William, half my land on east side of farm and if he sell it shall only be to brothers of name of Ross. To second son John, the other half of farm at wife's decease on same conditions. To wife, for life the use of all lands, house and movables. To son Thomas, one ewe sheep. To daughter Ann, a pot and kettle at wife's decease. To daughter Mary Ross, a pot and kettle. Son John to maintain his mother, and if he neglect to do so power is given her to sell the part of farm given John, to maintain herself in her old age. To John Babcock, two cows, a three year old heifer, two calves and a yearling, being for my son Thomas's joint debt."***

WILL:--"...SON JOHN TO MAINTAIN HIS MOTHER, AND IF HE NEGLECT TO DO SO POWER IS GIVEN HER TO SELL THE PART OF FARM GIVEN JOHN, TO MAINTAIN HERSELF IN HER OLD AGE."

Inventory: £37:8s:2d, viz: 2 beds, wearing clothes £3, 4 sheep, 11 lambs, mare, colt, cow, calf, steer, yearling, &c.

Old Haddam Records, Book 2, p. 184, states: Jan. 4, 1718, by and of this date John Spencer of Haddam, east side, conveys land to his brother, Isaac Spencer, and warrants against it the claim of sister Hannah Ross, whose maiden name was Hungerford. Book 2, p. 197--April, 1719-Hannah Ross, of the plantation of the Narragansetts in Rhode Island, conveys land in Haddam to John Spencer of Haddam, that did belong to her brother (i. e., half-brother) Peter Blackford, deceased.

The children of William and Hannah (Hungerford) Ross:

1. ***William Ross, b 1689+-, m Ann Lewis in Westerly on 18 Apr 1711***
2. ***John, b 1691+-, m bef 1718 Sarah Tosh***
3. ***Thomas, m Patience Hempstead d/o Joshua and Elizabeth (Larrabee) Hempstead, d 21 Jul 1719***
4. ***Ann, b 3 Jan 1693/4***
5. ***Mary, b 21 May 1700, m Daniel Peckham s/o Thomas & Hannah (Weeden)(Clarke) Peckham***

WILLIAM ROSS[2]

William[2] was born about 1689 in Westerly, RI. He married Ann Lewis who was born 6 Jan 1691 and died in 1748. She was the daughter of John and Ann ( ) Lewis. They were married by John Saunders, Justice on 18 April 1711. They lived in Westerly, RI. His will, dated 23 Mar 1767, was proved 3 Oct 1777 at Westerly.

The children of William and Ann (Lewis) Ross:

1. ***Jemima, b 14 Mar 1712***
2. ***William, b 3 Aug 1715***
3. ***Thomas, b 11 Sep 1719***
4. ***Isaac[3], b 5 Apr 1722***
5. ***Ann, b 21 Jan 1726***
6. ***Hannah, b 14 Oct 1727***
7. ***Peleg, b 9 Sep 1733***

ISAAC ROSS[3]

Isaac[3] was born on April 5th, 1722. He married Isabel, the daughter of Edward Bliven.

The known child of Isaac and Isabel (Bliven) Ross:
l. Borredell, b 8 Feb 1744

Sources:

Arnold's Vital Records of Rhode Island.

Austin's Genealogical Dictionary of Rhode Island.

Beaman, Alden, **Vital Records of Rhode Island: New Series. Westerly Marriages,** Princeton, MA, 1978.

Hatten's Original Lists, p.399.

The New York Genealogical and Biographical Record, Vol. LII, 1921, New York Genealogical & Biographical Society, NY, p.89.

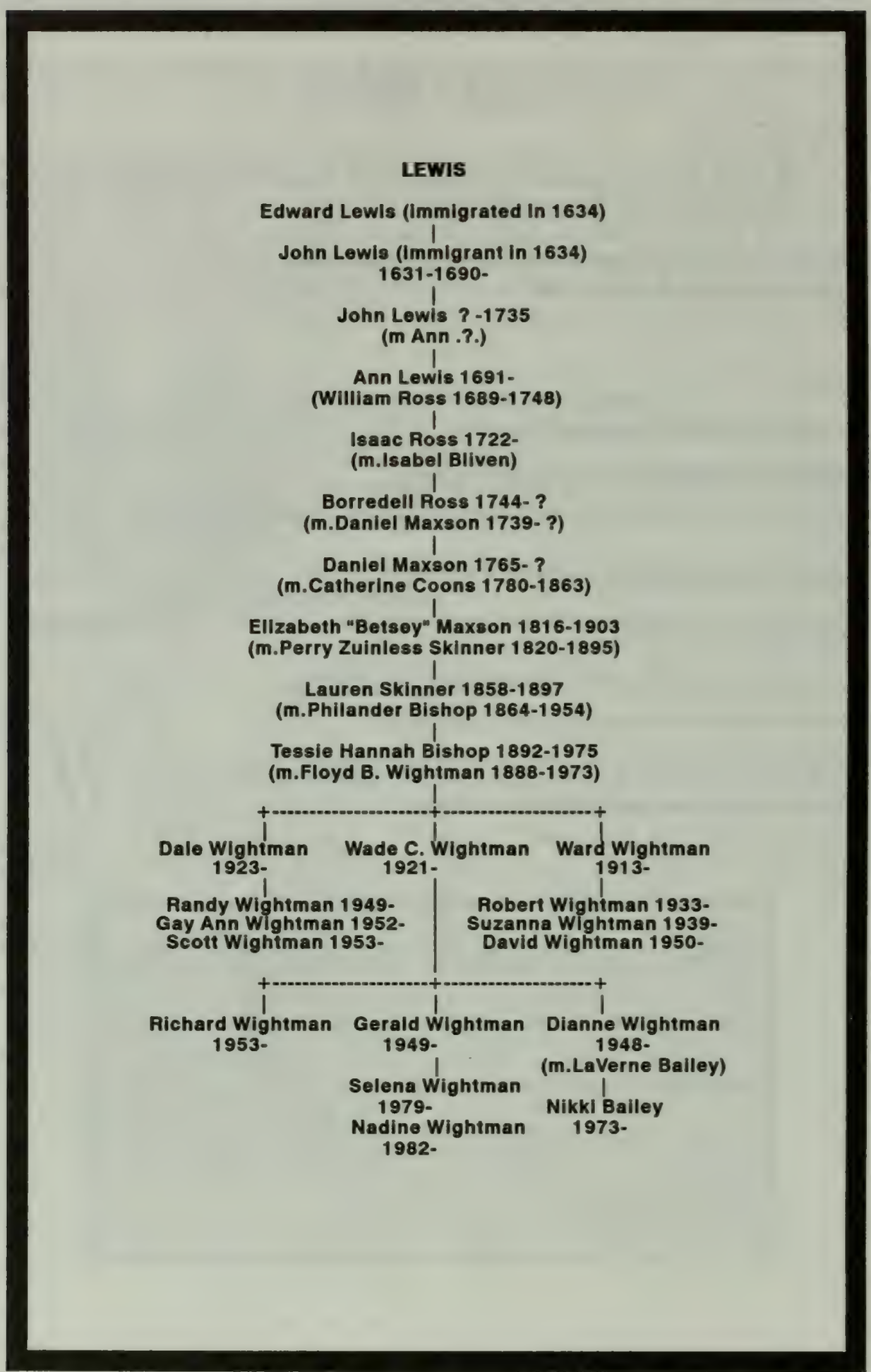
Rhode Island General Register, July 1980.

Three Hundred Colonial Ancestors & War Service

Westerly, RI Council and Probate Records 1699-1719 # 2, pp.109-10.

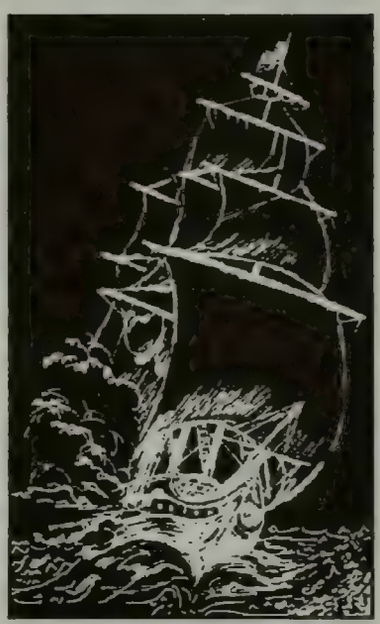
Westerly, RI Town Records Land Evidence, Vol. 1.

They, our ancestors, are not lost. They have meticulously recorded themselves in all their goodness, evil, greatness, smallness, accomplishments, failures, nobility, and rascality.


LEWIS
Edward Lewis (immigrated in 1634)
John Lewis (immigrant in 1634)
1631-1690-
John Lewis ? -1735
(m Ann .?.)
Ann Lewis 1691-
(William Ross 1689-1748)
Isaac Ross 1722-
(m.Isabel Bliven)
Borredell Ross 1744- ?
(m.Daniel Maxson 1739- ?)
Daniel Maxson 1765- ?
(m.Catherine Coons 1780-1863)
Elizabeth "Betsey" Maxson 1816-1903
(m.Perry Zuinless Skinner 1820-1895)
Lauren Skinner 1858-1897
(m.Philander Bishop 1864-1954)
Tessie Hannah Bishop 1892-1975
(m.Floyd B. Wightman 1888-1973)
Dale Wightman
1923-
Randy Wightman 1949-
Gay Ann Wightman 1952-
Scott Wightman 1953-
Wade C. Wightman
1921-
Richard Wightman
1953-
Gerald Wightman
1949-
Selena Wightman
1979-
Nadine Wightman
1982-
Ward Wightman
1913-
Robert Wightman 1933-
Suzanna Wightman 1939-
David Wightman 1950-
Dianne Wightman
1948-
(m.LaVerne Bailey)
Nikki Bailey
1973-

LEWIS ANCESTRY

Edward[1] Lewis arrived in New England in the year 1634. He brought with him "**John**[2] **Lewis**, aged 3 yeares, Thomas Lewis, aged 3 quarters." They "were sons of Ed. Lewis, who, with them, were forced to sail in the **Elizabeth** of Ipswich, Mr. William Adrewe, bound for New England the last of April 1634, for refusal to take oath of allegiance." [Hotten]. This would put the year of John's birth as early 1631, which fits fairly well with what is known of him. It is supposed that John[2] Lewis stayed in the Newport, RI area until he grew to adulthood. It is difficult to fill in all the details of his early life because the British took all of the Newport records to New York during the Revolutionary War. When the records were brought back after the war, they were water soaked and very badly damaged.



IMMIGRANTS EDWARD[1] & JOHN[2] LEWIS

An interesting court trial that involved him occurred in October 1663. The following is taken from the Court of Trials of the Colony of Providence Plantations:

The proceed of A Courtt of Triall held at portsmouth october the 13: 1663

THE JURY ONE

Mr. John Coggeshall
peter Easton
Edward Thurston
Samuel wilbore
Jaratt Borne
Thomas Stafford
William Marble
Phillep Tabor
Josua Coggeshall
andrew harris
william harris
william Sarll
Lott Strange

William marble of Boston being Indicted by the atornye gennerall for that hee hath tumultiously and by force lay hold one the body of John Lewes and Indevered to Dragge Him from his habitation &c: and being asked whether hee weare guiltye or not guiltye so pleaded not gultye and puts himselfe upon Triall

The Verdict of the Jury Guiltye

William Marble of Boston was also indicted for rioting. He was found guilty "a Riott the Court adjudge him to pay a fine of £5 to the gennerall Treasury and whereas hee was Indicted and the bill found by the grand Jury against him for Exercising the place of an officer in this Collony without Lawful athority &c:"

A **Land Grant Chart** shows a grant of land between 1638 and 1657 in Portsmouth, RI, on the mainland in the southern part of the town toward Newport, or what is now Middletown. This grant shows that John, upon reaching the age of majority, lived in Newport before moving on to Westerly in the western part of the state.

He was, in all probability, searching for pieces of productive land outside the Newport area when he got involved in the Pequot Patent with John Winthrop. In 1648 John Winthrop was given a half mile square on the Thames River, at Groton, Connecticut, or what was called Towowesuck. "This grant extended north from Broad Street. The following January, lots of 20, 30, and 40 acres were laid out below Winthrop's, extending as far south as Batchelor's Cove between the Bill property and the Atlantic Coast Fisheries. These lots were give to 'Robert hemsted, William hallet, Samuell lothroup, John Gager, John Robbinson, william Bartlet, Andrew loungden, william Nichols, Carie Latham, Jacob Waterhouse, Robert Bedell, Thomas Miner, william Boardman, Gile Smith, John Stubens, Isackse Willie, **John lewis**, and william morten....' These eighteen men with John Wintrop hold proprietor's rights in Pequot Patent, though many of them never came to New London to live and only one of them, Cary Latham, ever settled in Groton." [Hist.Sket. of the Town of Groton].

John[2] Lewis became one of the original purchasers of Misquamicut [Westerly, RI] on 22 Mar 1661 when he signed the articles for this land. He moved to Westerly shortly after and is listed as a freeman on 28 Oct 1668. On 18 May, 1669 his name was in the list of inhabitants. He took an oath of allegiance 17 Sep 1679. He subsequently bought land at "Pawcatuck Bridge," Westerly of Amos Richardson.

Local tradition has attributed the building of "Captain Card House" to John Lewis, one of the original settlers. This house on Margin Street in Westerly is referred to as follows in **Rhode Island--The American Guide Series**, p.309: "The Captain Card House (private), 12 Margin Street, is a one story white frame building facing the Pacatuck River (about 1750). It has two ells, one on the south side and one at the rear, a gable roof, small pane windows, a central and an end stone chimney. The house has been known as the Card House for Captain William H. Card, who bought it from Myra Gavitt in 1868. Captain Card owned a small merchant vessel that sailed between Westerly and Block Island."

If built by John Lewis, the "original settler," the house must be a great deal older than the date of 1750 would indicate. If 1750 is at all a correct estimate, it must have been built by John[4] Lewis, of John[3], of

John[2]. This grandson of the settler lived in Westerly, and was born in 1698.

The Lewis family burial ground is not very far from the Card House. Denison describes it as: "This is a large, unfenced spot, in the southeast corner of a field now owned by George D. Cross, Esq., on the east side of the highway leading to Lottery Village, just below this village of Westerly, and in front of the house of Thomas E. Saunders. The land once belonged to the Lewis family. It is said that seven generations of the Lewises, beginning with John[2] Lewis, are buried here; but their tombstones are unlettered." The town records state that this burying ground is reserved for the use of the Lewis family forever.

There is no record of John[2] Lewis's wife.

The children of John[2] and ( ) Lewis:

1. *Jonathan, b . ? ., d Aug 1710, m (1) Jemima Whitehead (2) Deliverance Carman, 8 children: Sybil, Jonathan, John, Richard, Elizabeth, Jemima/Jennie, Hannah, Sarah.*
2. ***Johnn[3] Lewis**, b .?., d Apr 1735, m Ann .?., d 1748*
3. *Daniel, b .?., d Feb 1718, m Mary Maxson of John & Mary (Mosher) Maxson (see our Maxson line), 6 children: John, Jonathan, Mary, Dorcas, Daniel, Hannah. His will was proved 24 Feb 1718: To wife Mary, best room, a third income of land and a third of personal estate. To eldest son John, two-thirds of homestead farm, being the south part, and all the housing, mill and dam. To son Jonathan, remaining part of homestead with housing, at age. To daughters Mary and Dorcas, part of a farm, and to son Daniel, the rest of same farm with housing. To daughter Hannah, £40, at eighteen. To wife and two younger sons, the rest of estate. Inventory, cash £6:3s, feather bed, carpenter's tools, 5 cows, 2 heifers, sick cow, pair of cattle, pair of oxen, 35 sheep, lambs, 3 yearling cattle, 5 calves, horse, 3 mares, colt, desperate debts, £80.*
4. *James, b .?., d 6 Sep 1745, m Sarah Babcock, 8 children: James, Sarah, Mary, Elizabeth, John, David, Patience, & Ruth. Inventory at time of death: £388:8s:5d: wearing apparel £7, spinning wheel, loom, 4 books, 4 swine, pair of oxen, 4 cows, 3 calves, 23 sheep, heifer.*
5. *David, b 1667, d 6 Sep 1718, m Elizabeth Babcock (sister to Sarah), 5 children: Elisha, David, Isaac, Mary, & Prudence. His will was offered for probate 10 Nov 1718, but three witnesses declared that when signing he "was not right in his understanding." Inventory, £329:15s:11d (sworn to by widow and son Elisha): 4 beds, wearing apparel, pewter, bible and other books, 13s., loom, 4 spinning wheels, 10 cows, bull, yoke of oxen, 9 two years, 14 yearlings, 8 calves, 2 horses, 3 mares, 11 colts, 6 swine, sow and pigs, 37-1/2 loads of oats and straw, 11-1/4 loads of barley and straw.*

6. *Israel, b 1669, d 1719, m Jane Babcock, (sister to Sarah and Elizabeth), 5 children: Israel, Benjamin, Jane, Ann & Nathaniel. Will administrated 12 Oct 1719. Inventory, £880:1s:16d: 2 wheels, pair of cards, pair of combs, warming pan, 4 oxen, 4 steers, bull, 5 cows, 8 heifers, 7 two years, 7 yearlings, 5 calves, 4 mares, 1/2 of 2 mares, 1/2 of a horse, 3 horses, 5 colts, 9 sheep, 4 swine, cheese press, carpenter's tools, shoemaker's tools, &c. Housing and land, £600.*
7. *Samuel, b .?., d 1739, m Joanna .?., 4 children: Samuel, Jonathan, Joanna, & Sarah. His will was proved 5 Aug 1692. Executor was his old friend John Maxson, son of Joseph (see Maxson section for more about this ancestor of ours). His will read: "To wife Joanna, £5 yearly for life, which I promised to give her for signing a deed of land sold Henry Knowles, and £400 to be laid out of estate for her to have the interest of for comfortable maintenance. To son Samuel, 5s., he having had. To son Jonathan, 5s. To daughter Joanna Tanner, 5s. to daughter Sarah's son, John Fordice, £100, to lay out in lands by executors. To son Samuel's children, son Jonathan's children and daughter Joanna Tanner's children, the rest of estate at the ages of twenty-one and eighteen, and at decease of wife they to have what is left of household goods and £400. Inventory, £2,508:17s:7d., viz: money and apparel £294:12s:1d, bonds, notes, pewter, mare, cow.*
8. *Dorcas, m Robert Burdick, s/o Robert & Ruth (Hubbard) Burdick (see Hubbard section).*

JOHN³ LEWIS

John Lewis was born and lived all his life in Westerly, RI. All his brothers and sister also were born here and apparently spent their lives here except Jonathan, who had New York also listed as his residence. His wife's last name is unknown. She is listed in his will as Ann whose birth date is not known. She died in 1748. A chronology of the life of John Lewis on the public records of Westerly, RI is as follows:

1688 Grand Jury

1690, Feb 6. He sold to his brother Daniel, 100 acres, dwelling house, orchard and 4-1/2 acres meadow, "which said lands were formerly my father's and given me as may appear, I being the rightful owner since my father's decease."

1701, Nov 6, He bought of Reuben Wait 50 acres in Westerly for 40s.

1735, Apr 22. Will proved. Exs. wife Ann and son Joseph. To wife, a third of movables. To children, £5 each, viz: to Joseph, John, William, Mary Dake, Sarah Bemis, Ann Ross, Abigail Slack, Jerusha Lewis. ***To negro "Will," £10, and his freedom.*** *To all children, rest of estate equally. Inventory, £413:11s, viz:- 2 young oxen, 4 cows, calf, 8 swine, 20 sheep, 11 lambs, horse, mare, silver money £4:5s.*

1748, Feb 29. Will proved. Widow Ann. Exx. daughter Jerusha. To each child, 5s., viz: to Joseph Lewis, Sarah Bemis, William Lewis, Anna Ross, Abigail Slack and Jerusha Lewis. To grandson William Slack, £10. To the Church of Seventh Day Baptists, in Westerly, £7. To granddaughter Anna Slack, £5. To grandsons Christopher and Joshua Lewis, sons of Jerusha a pair of steers equally. To daughter Jerusha, rest of estate. Inventory, £47:14s.

Rhode Island wasn't the sanctuary for all mankind who desired freedom of religion, tyranny, and servitude from the injustices of man. According to his will John[2] Lewis had a slave named "Will," who he set free and gave £10 to establish himself. There was, however, some compassion in our ancestor. He apparently was the only Lewis who had a slave (and only one) and he gave him his liberty without the thought of willing him to one of his children.

The children of John[3] and Ann ( ) Lewis:

1. Joseph, b 16 Oct 1683
2. Sarah, b 17 Aug 1687
3. Mary, b 4 May 1689
4. Ann Lewis, b 6 Jul 1691, m William Ross [See ROSS section].
5. Abigail, b 20 May 1693
6. John, b 30 Jan 1698
7. William, b 1 Feb 1702
8. Jerusha, b 11 Jan 1707

References:

Allen, Devere, **Some Prudence Island Allens with a Few Connected Families**, Privately Printed, Wilton, CT, 1947, Vol. II.

Austin, **Genealogical Dictionary of Rhode Island**.

Denison, **Westerly and Its Witnesses**.

Historical Sketches of the Town of Groton, 1935.

Hotten, **Original Lists of Immigrants**, p.281.

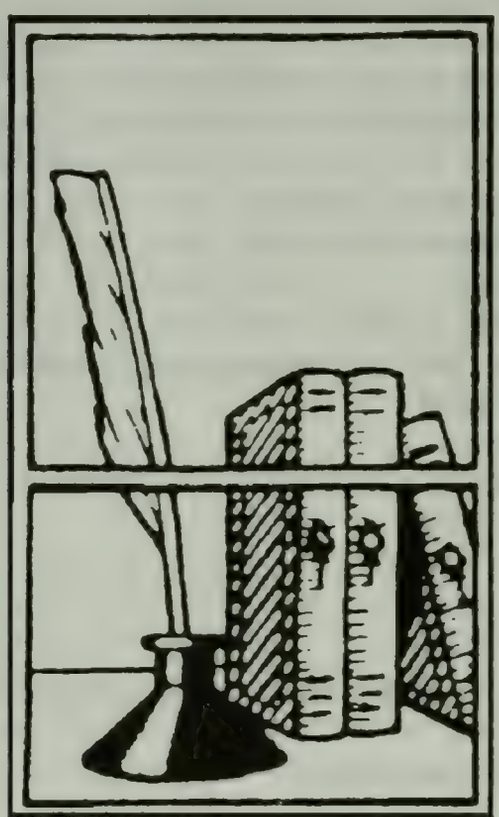
Lewis, F. F. & E. C., **Randall Lewis, of Hopkinton, Rhode Island and Deleware Co., N.Y.**, Argus Press, Seattle, WA, 1929.

Rhode Island Court Records: Records of the Court of Trials of the Colony of Providence Plantations 1662-1670,. Vol. 2, Rhode Island Historical Society, Providence, 1922, pp.19 & 21.

West, Edward H., **Land Grant Chart**. Rhode Island Historical Society, 1932.

Man, who was created in God's image, wants to be free as God is free; free to choose between good and evil, love and vengeance, life and death.

Elie Wiesel



GERSTNER

AND

ALLIED FAMILIES

PART III

THE GERSTNER ANCESTRY

Kasper Gerstner
m.Anna Seifreid

Joseph Gerstner 1871-1959
m.Josephine Schreiber 1874-1960

Joseph Gerstner 1900-1976
m.Eva Cattrysse 1907-1988

Jean Gerstner 1924-
m.Wade Wightman 1921-

Richard Wightman 1953-

Gerald Wightman 1949-

Selena Wightman 1979-

Nadine Wightman 1982-

Dianne Wightman 1948- (m.LaVerne Bailey)

Nikki Bailey 1973-

The thin veneer of civilization that we know is precious. It is also modern. We could bring together one couple, husband and wife, for each generation of man since he acquired his present appearance and characteristics about 50,000 years ago. There would be only about 2000 couples, and most of them would seem quite odd. The first 1400 of the couples would have lived in caves, and only the last 33 would have ever seen a printed page.

Vice Adm. James B. Stockdale

THE GERSTNER FAMILY

Research on the ancestry of the Gerstners goes back to the mid 1800s and Kasper Gerstner, Sr. and his wife Anna* (Seifried) Gerstner of Apatin, Hungary.

Kasper and Anna were living in Apatin, Hungary when their children were born. Before World War I, this town was part of the Austrian empire, then it came under the flag of Hungary during the division of Europe after the war. World War II changed the boundaries again and it became part of Yugoslavia.

The children of Kasper and Anna (Seifried) Gerstner were:

1. ***Joseph, b 22 Sep 1871, m Josephine Schreiber, d 11 May 1959 Detroit, MI, buried Mt. Olivet Cemetery, Detroit, MI (3 children)***
2. ***Anton, b Hungary, d Lebanon, PA (Child: Lena, Anthony, Peter, John & Joseph)***
3. ***Kasper, b Hungary, d Lebanon, PA (Child: Theresa, Anna & Eva)***
4. ***Katie, b Hungary, m .?.Imhoff, r NJ (no child.)***
5. ***Theresa, b Hungary, m .?.Platz, d Yugoslavia***
6. ***Frank, b Hungary, m Anna Prottitch d St. Louis, MO, (Child: Magdelene m Joseph Thoma, Anna m Mike Zielinski, Theresa m Emile Ehrlacker, Joseph d in Europe in 1905, Rose d in USA 1908, Elizabeth m Richard Christensen.***

JOSEPH GERSTNER, SR. 1872-1959 JOSEPHINE SCHREIBER 1874-1960

Joseph Gerstner, Sr. was born on 22 September 1871 in Apatin, Hungary and died 11 May 1959 in Detroit, Michigan. He married Josephine Schreiber in Apatin on 17 Nov 1896. She was born in Funnicia, Romania on the 8 Oct 1874 and died 20 Oct 1960. She is buried next to her husband at Mt. Olivet. Her parents were Matija & Katharina (Reisenger) Schreiber. The

IMMIGRANT

*Anna Seifried: Spelled Ana Szeyfried on the marriage record of Joseph Gerstner, Sr. 1871-1959.

DAUGHTER-MOTHER-GRANDDAUGHTER
CATHERINE (GERSTNER) GOTTLER
JOSEPHINE (SCHREIBER) GERSTNER
JEAN (GERSTNER) WIGHTMAN

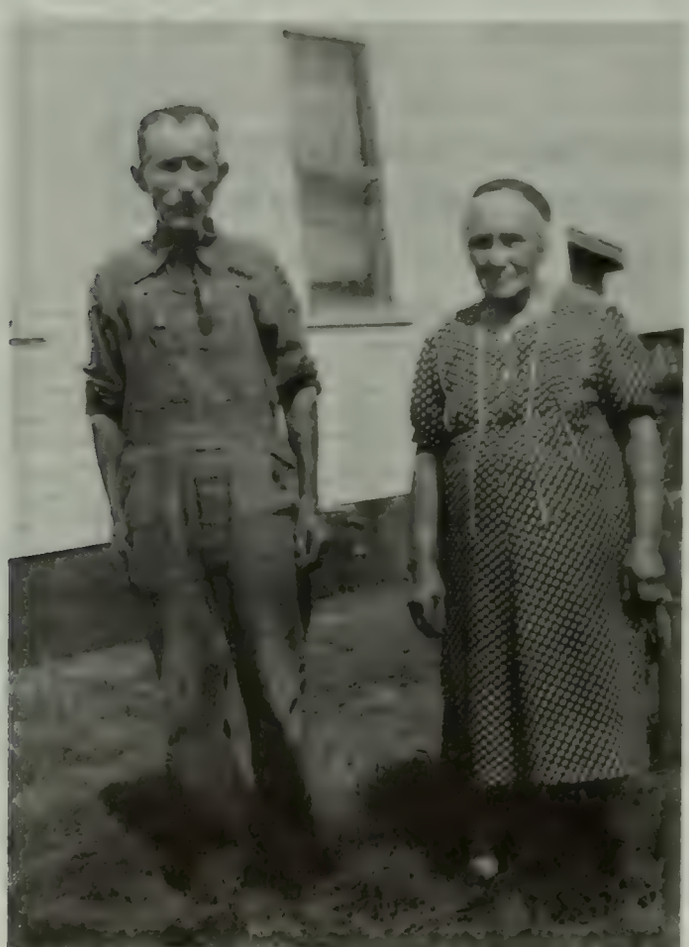
Jean is 5'2" tall so you make a judgment of how tall her grandmother would be.

Picture was taken at the Martin Gerstner cottage at Algonac on a channel of the St. Clair River.

Josephine and Joseph Gerstner moved to this cottage during their retirement years. Joseph, Sr. spent many happy hours fishing up and down this channel.

L. TO R. GERALD WIGHTMAN, JOSEPH GERSTNER, SR., DIANNE WIGHTMAN, JOSEPHINE GERSTNER

Picture was taken on a visit during the summer of 1953. Gerald and Dianne were too young to really know and love their great grandparents. Jean always had a special attachment and love for her grandparents implanted during the few years that she lived with them when she was five years old. Her parents were in the process of getting a divorce and her grandparents fondly took her in and cared for her during those difficult years.



GRANDPA JOE AND GRANDMA JOSEPHINE WHILE THEY WERE STILL AT THE FARM

Schreibers were farmers that came to that part of Hungary during the 1800s. It was unsettled and uninhabitable swamp land that the government wanted to turn into productive farm land, so a block of land, a cow, and money for the first year were given to those hard working Germans as an inducement to come in and drain the swamps. These farms were extremely fertile and became some of the most productive land in the country.

In the decade before Joseph Gerstner, Sr. came to America, he worked four years for a man of the royal family of Austria--a family that had made history for six centuries. Franz Joseph I, Emperor of Austria, ruled for 68 years until his death in 1916. Joseph was conscripted into his military service as a cavalryman for two years and then again for an additional two years when his younger brother, Frank, was too sick to serve. During the time that Joseph served, Franz Joseph I would ride "like the devil" in front of his cavalry. It is very possible that Joseph Gerstner was riding behind this emperor in one of these wild cavalry charges. It was at this time that the emperor's mistress, Katharina Schratt, an actress, left him and he would often engage in this activity to occupy his time and mind.

Josephine (Schreiber) Gerstner
1874-1960

Matija Schreiber
(Josephine's father)

While the cavalry was on exercises, the rations for a day were a container of soup and a large loaf of bread. The dark coarse bread was shared with the horse.

During this four-year cavalry duty, he received five cents a day plus a package of smoking or chewing tobacco.

MILITARY PAY WAS 5 CENTS PER DAY PLUS A PACKAGE OF SMOKING OR CHEWING TOBACCO

Before Joseph's military service was finished, his brother Frank had left for America. No doubt the family of Kasper Gerstner discussed the emigration to America many times as all his sons and daughters except one left for the new country.

The Gerstners were in the vanguard of one of the great migrations of history, three decades which saw 18 million immigrants--mostly from southern and eastern Europe--flood into the United States, increasing

the country's population by 20% and more than doubling the size of New York City. Joseph arrived in America in 1907, one of 60,071 immigrants that arrived that year from Hungary. 1907 was the peak year during the period of 1820 to 1978 in which a total of 4,315,000 Austria-Hungarians came to the land of opportunity. He left his wife Josephine and his three small children, Catherine, Martin, and Joseph, Jr. behind at their home in Apatin, Hungary. Their separation was a necessity because only enough money was available for the passage of one person. As Oscar Handlin wrote in his classic, THE UNROOTED, "America was the land of separated men," who were forced to make the painful transition from "the tried old to the untried new." He had the inner strength to leave friends and family behind to endure steerage, and to enter into an alien culture where language, custom ~ even the forms of work ~ were unfamiliar. On arrival he settled in Lebanon, Pennsylvania and worked for two years at the Lebanon

JOSEPH GERSTNER, Sr. AND HIS FAMILY--1908
FROM LEFT TO RIGHT: CATHERINE, JOSEPH, Sr., JOSEPHINE, MARTIN, JOSEPH, Jr.
This picture was taken when the family was separated - Joseph had a picture taken in Lebanon, Pennsylvania and mailed it to his wife. She had their picture taken in Apatin, Hungary and the two pictures were superimposed to make a family group picture.

Steel Mills as a furnace tender. He had to wear sheepskin clothing as a protection against the intense heat of the smelter furnace fires. His desire for money in order to get his family to America overshadowed the insufferable and miserable work that he had to perform. He even worked every weekend laying brick to repair the furnace pots. In one year he had enough money to get his family to America. They traveled from Apatin, Hungary to Fieume, Yugoslavia where they boarded a ship to New York. The voyage took 16-1/2 days and it was a rough crossing. On their arrival on 15 April 1909, they stayed overnight on board the ship and then transferred to Ellis Island the next morning.

THE VOYAGE TOOK 16-1/2 DAYS AND IT WAS A ROUGH CROSSING

The family lived in Lebanon for one year where he continued to work at the steel mill. However, this form of work was too confining and miserable to make it his life work. He had to get work that was outside with plenty of fresh air, so he gave them notice that he was quitting. A substantial raise that the mill offered didn't entice him to stay.

In the spring of 1910, they moved to Wyandotte, Michigan where he worked in a chemical plant. Joseph also took on a second job of blocking and hoeing sugar beets with the help of his family.

A business venture during the summer of 1911 guided his destiny for the balance of his life. He and a friend purchased 120 acres of virgin pine woods near Crump, Michigan which is about 20 miles northwest of Bay City. They spent that summer clearing the trees from a small portion of the land to start raising crops. That fall they built a house of logs up to window level and finished the upper part with rough sawed lumber that cost them $10.00. They covered the upper level with tar paper. That winter it was extremely cold and frost would accumulate an inch thick on the windows and ceiling. This frost created a damp interior when a fire was built. Icicles would form from the melting frost and hang from the ceiling.

When Joseph and his friend dissolved their partnership, they drew lots to see which 60 acres each was to receive. Joseph was lucky. He drew that part that had the house on it. The clearing of the land continued. He worked in the sugar beet fields to earn extra money to buy dynamite to blow out the stumps.

His log and tar paper house served him until 1938 when his son, Martin, and son-in-law, Stephen Gottler, talked him into building a small house. He had $300.00 to start it and then worked under contract for the Michigan Sugar Beet Company to block and weed sugar beets as well as top and pile them in the fall to pay for the balance.

Martin and Stephen built the house, wired it for electricity, and a friend plastered it. As he couldn't understand anyone wanting a privy in the house, no bathroom was installed. In fact, this unnatural and to

him repugnant practice of city people caused him to have constipation the balance of his life after his retirement to the Detroit area to be near his son and daughter.

Grandpa and Grandma Gerstner's rural home was located near Crump, MI. The pictures on the next two pages were taken in the 1940s. They lived a simple, uncomplicated life on their farm. Their lifestyle was no different than most farmers of that time and area. The house was small but adequate and it was always spotlessly clean. A faint aroma of Grandpa's pipe could always be detected. Maybe by the standards of today, we would consider it subsistence farming but it was the mode of life in most farm areas similar to the Crump region.

Grandpa Joseph, Sr. had a personality that won your immediate friendship. He liked to talk, especially about the old days when the way of life was much more demanding but much less complicated.

Once I commented on a nasty looking scar on his leg about half way between his shoe top and his knee. It was a natural curiosity on my part and he didn't mind talking about it--in fact the scar recalled a major accident in his past that he was glad to talk about. His story: "While in the old country, I worked for my uncles as a sailor during the summer. My uncles were captains on tugs that were used to handle six to eight barges up and down the Danube river. Of course, as soon as winter came, the river would freeze over and I would have to go into the woods to cut wood. During the early part of one winter while I was in the woods chopping wood alone, my ax glanced off a log and the blade of the ax cut a big gash in my leg. I knew that I had to get home immediately which meant that I had to get to the boat that I used and then row upstream to our house. No doctor was called. Home remedies were used for every illness and injury, so my mother gathered cobwebs from the woodshed to stop the bleeding and then bandaged it. I was unable to get out of the house for six months, however, the leg healed without any complications and never gave me any trouble."

The children of Joseph and Josephine (Schreiber) Gerstner:

1. ***Catherine, b 26 Feb 1897 Apatin, Hungary, m Steve Gottler 1 Feb 1919, d 10 Nov 1972 Detroit, MI, (6 child: i.Joseph b 23 Mar 1920, m Ann Lauhoff, 3 child.; ii.Steve, m Claire Bender, b 10 Dec 1922, 8 child.; iii.Josephine, b 9 Apr 1924 m Frederick Henkel, 4 child.; iv.Elizabeth, b 16 Sep 1929, m Donald Bailey, 2 child.; v.Michael, b 19 Apr 1927, m Jeanette Braet, 4 child.; vi.Margaret b 19 Sep 1938, m Kenneth Bailey (divorced) 2 child.***
2. ***Martin, b 6 Sep 1898, m 30 Jun 1923 Catherine Ralinger, d 31 Oct 1983, 1 adopted child, Martin, Jr.***
3. ***Joseph Gerstner, b 19 Jun 1900, d 28 Jan 1976.***

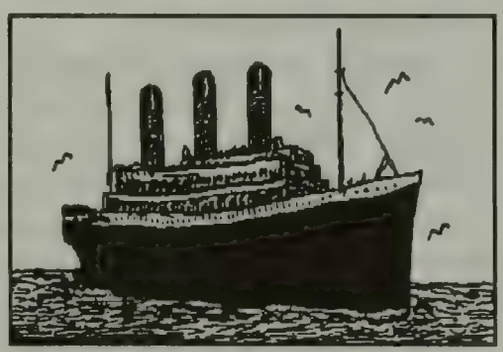
GRANDMA GERSTNER GETTING PRODUCE FROM HER GARDEN

GRANDMA GERSTNER AND
HER SON, JOSEPH, Jr.

Their garden was large and provided most of the food for the table. It was grown organically with plenty of fertilizer from the cows, horses, and chickens that they kept. The only refrigeration was to lower the homemade butter and other perishables into the well-pit. Grandma's chicken soup must have been an old German recipe. She would scrub the legs and nails spotless and then pull off the outer covering or skin from the knee joint to the toe nails. These were thrown into the pot with other chicken parts and herbs and then simmered for hours. The lower leg joints usually did not get to the dinner table. Someone invariably would fish these choice parts from the pot to have a snack before mealtime. The soup was delectable.

JOSEPH GERSTNER, JR. 1900-1976
EVA YVONNE CATTRYSSE 1906-1988

Joseph Gerstner, Jr. was born 19 June 1900 in Apatin, Hungary. He immigrated to America with his mother, brother, and sister in 1909. His father had immigrated over a year before and earned enough money for their passage. The only event that was passed down to the present generation about his childhood was his involvement in the diphtheria epidemic of 1911. He caught this dreaded disease. For the first time in family history, home remedies were not used. A doctor was called to treat his illness. Joseph left home when he was sixteen and worked for a short period of time in both Saginaw and Detroit. His brother, Martin, was working in Detroit and was making better wages and doing easier work than farming. However, at the urging of his father, Joseph did return to the farm for a short time. Probably a car was part of the deal because his father purchased one for him shortly after his return.



IMMIGRANT

JEAN AND EDWARD WITH THEIR FATHER AT GRANDPA JOSEPH'S FARM

The lure of an easier life, more money, and the availability of work soon enticed him back to the big city. He worked as a metal finisher at Briggs Manufacturing Company. In 1923 he married Eva Cattrysse in Detroit. Two children were born from this union, Jean in 1924 and Edward in 1925. A divorce in 1928 resulted in a break up of the family. Jean went to live with her paternal grandparents and Edward was raised by his mother.

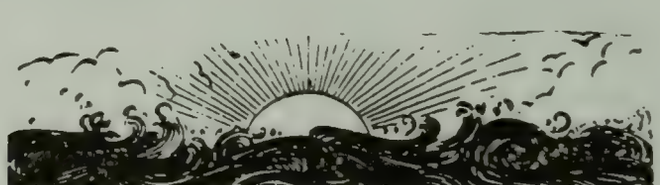
Joseph married Agnes (Riddock) Thomson at Angola, Indiana on 2 Apr 1932. She was a widow with one daughter, Margaret, whom Joseph adopted. Agnes was the daughter of Harry and Margaret Riddock. They lived in Detroit and Wayne, Michigan. A modest brick home was built in Wayne about 1939 where they lived until shortly after his retirement in 1966. He had worked as a plumber and steam-fitter at the Wayne County General Hospital.

They purchased a cottage on Grand Lake near Presque Isle about fifteen miles north of Alpena where they enjoyed many vacations and also used as a summer home after retirement in 1966. Their retirement winters were spent in Florida at a home they purchased at Deerfield Beach on the east coast.

Joseph was a kindly man and everyone was his friend and he had many. No one ever heard him complain or make a derogatory statement about anyone. He was a hard worker and ambitious. He studied and trained for advancement in his vocation. His greatest enjoyments were to fish, play cards, and smoke cigarettes. He drank only on special occasions, although he did make some bathtub gin during the Great Depression when there was a ban on the making and selling of alcoholic beverages. It was his nature to help anyone and you could see that he sincerely enjoyed it. He never had a neighbor, acquaintance, or stranger that became disgruntled or irritated with his presence or actions.

Joseph Gerstner, Jr. died 28 Jan 1976 from a heart attack at Pompano Beach, Florida. He was buried 31 Jan 1976 at the Cadillac Memorial Gardens West in Livonia, Michigan.

Agnes (Riddock) Gerstner died at the age of 79 on 31 May 1988 at the Venoy Continued Care Center.



BACK ROW: JOSEPH & YVONNE (CATTRYSSE) GERSTNER, JR.
FRONT ROW: MARTIN & CATHERINE (RALINGER) GERSTNER

1924

JOSEPH & AGNES (RIDDOCK) GERSTNER, JR.

25TH WEDDING ANNIVERSARY
1957

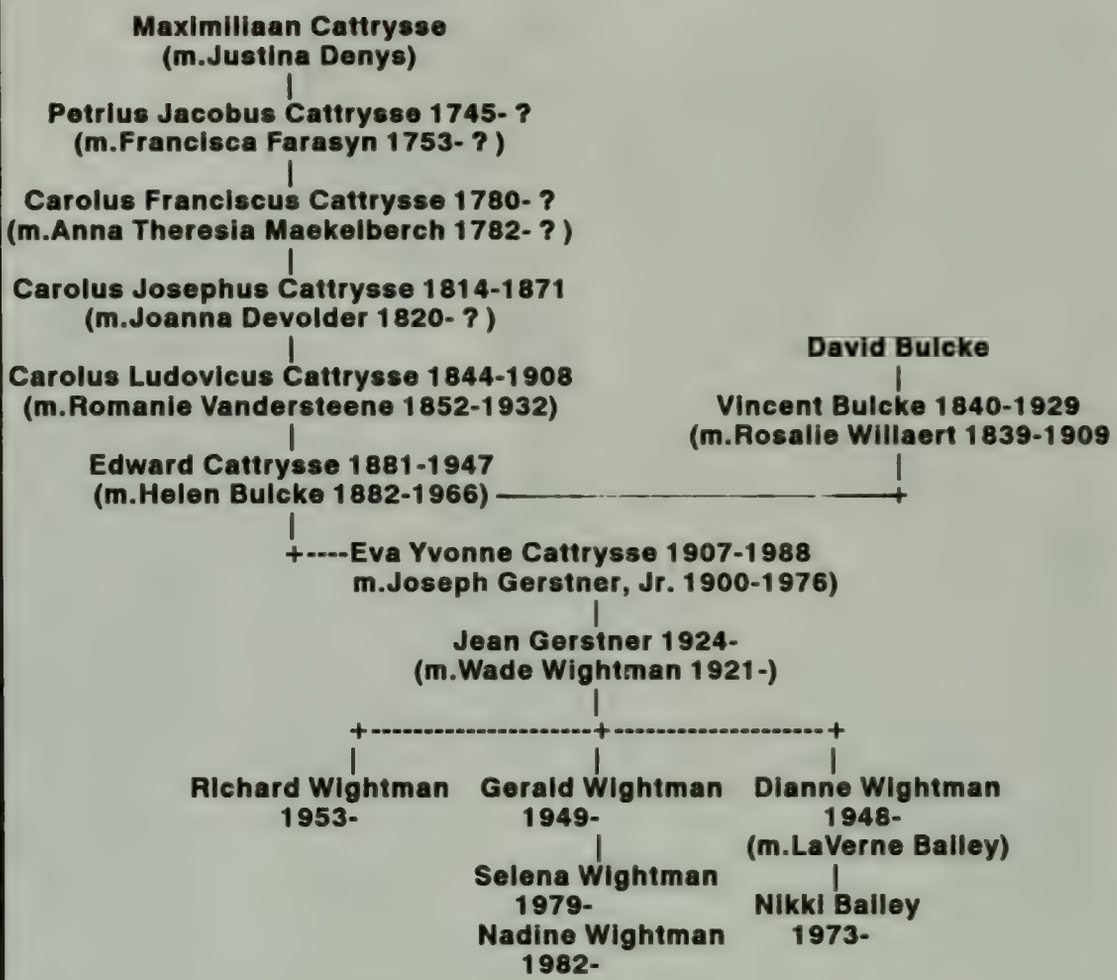
The children of Joseph and Eva Yvonne (Cattrysse) Gerstner, Jr.:

1. ***Jean Gerstner, b 17 Jun 1924, m Wade Wightman, living at Henderson, MI, 3 children, [See Wightman section].***
2. *Edward, b 2 Aug 1925, m Virginia Daisy Long, b 17 Mar 1928, the daughter of Robert and Margaret (Herz) Long, the granddaughter of Benjamin and Mary (Byrne) Long and John and Elizabeth (Bomman) Herz. They now live in Roseville, MI and North Ft. Myers, Florida (1990). Children: (1) Gary, b 20 Aug 1951, unmarried (2) Terry, b 21 Nov 1953, m (1st) Barbara Breedlove (no children) (2nd) Marie Louise Kelly, daughter of Gerald and Theresa Kelly. Child.: (a) Rachel b 9 Dec 1981 (b) Joshua b 4 Mar 1984. Now divorced. (3) Ronald, b 6 Jul 1955, m 13 May 1978 Vivian Norwood Orr, daughter of John Cadzow and Jemmia Norwood (Dale) Orr. Child.: (a) Ronald b 21 Apr 1979 (b) Kelly b 20 Apr 1980. (4) Donna, b 15 May 1958, unm.*

EDWARD & VIRGINIA (LONG) GERSTNER ON THEIR WEDDING DAY IN 1948

EDWARD & VIRGINIA (LONG) GERSTNER
DURING RETIREMENT 1987

CATTRYSSE - BULCKE



The documented life is a way to identify the richness of what passes each day, a way to connect it to the days before and after. What thin thread of continuity can there be, what pale meaning, where personal histories are small matter?

MAXIMILIAAN CATTRYSSE
JUSTINA DENYS

Maximiliaan Cattrysse and Justina Denys were born and died in Belgium. They lived in the town of Eernegem where all of their children were born and raised.

The children of Maximiliaan & Justina (Denys) Cattrysse:

1. ***Joanna Clara, b 22 Apr 1736***
2. ***Francisca Thersia, b 15 Aug 1737***
3. ***Marianna, b 6 Mar 1740***
4. ***Emmanuel, b 23 Sep 1742***
5. ***Petrus Jacobus, b 16 Jul 1745***
6. ***Arnoldus Jacobus, b 23 Apr 1748***
7. ***Medardus Josephus, b 9 Jun 1750***
8. ***Petronella, b 1 Aug 1756***

PETRUS JACOBUS CATTRYSSE
FRANCISCA EUGENIE FARASYN

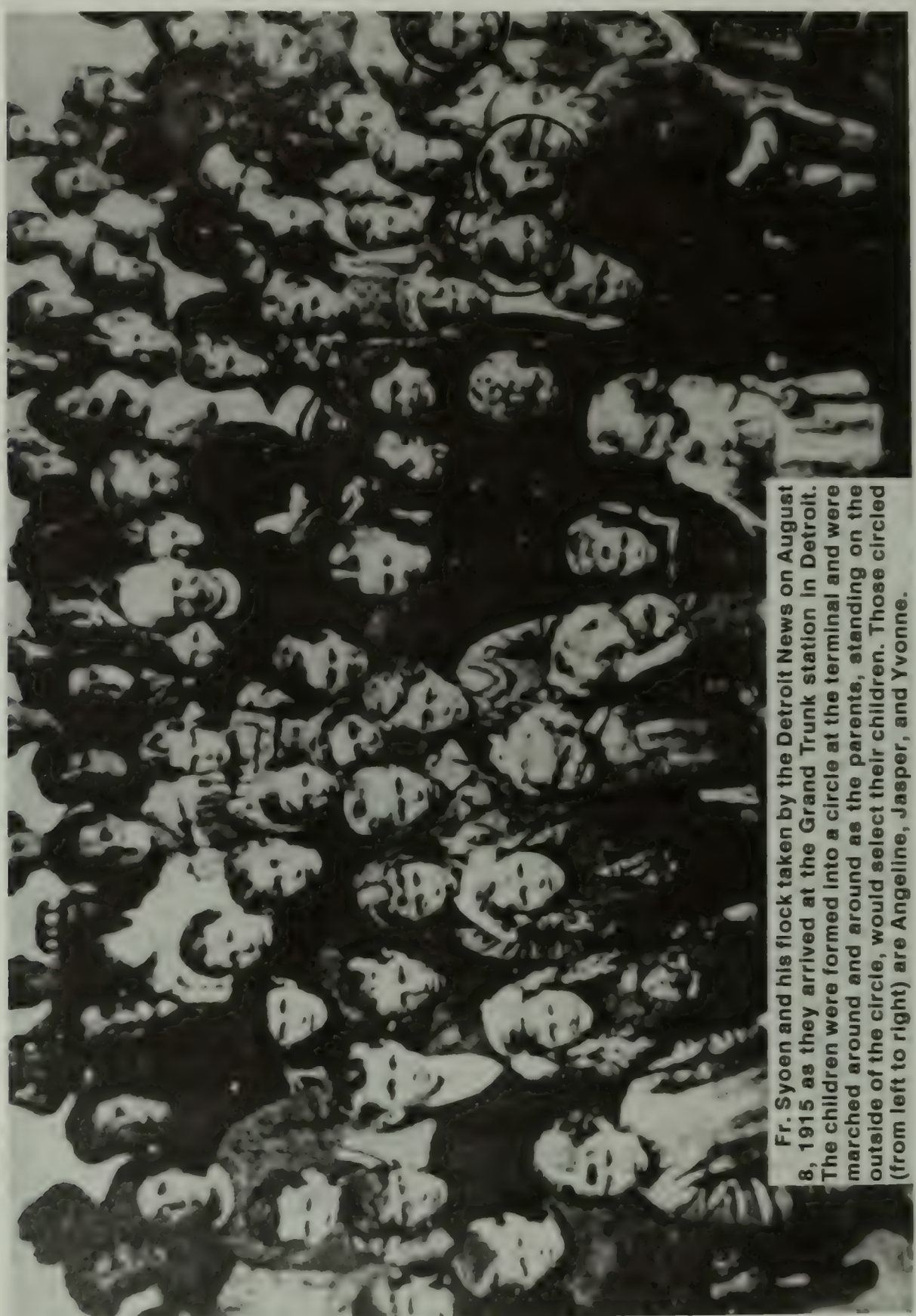
Petrus Cattrysse, was born in Eernegem 16 Jul 1745, married Francisca Farasyn of Aartryke, Belgium on 7 May 1776. She was born in 1753. Petrus and Francisca were born and died in Belgium. All of their children were born in Aartryke.

The family of Petrus & Francisca Eugenie (Farasyn) Cattrysse:

1. ***Isabella Clara, b 16 Feb 1778, d 1779***
2. ***Carolus Francisco, b 25 Dec 1780***
3. ***Coleta, b 14 Feb 1784***

CAROLUS FRANCISCUS CATTRYSSE
ANNA THERESIA MAEKELBERGH

Carolus Cattrysse was born in Aartryke, Belgium on 25 Dec 1780. He married Anna Maekelbergh on 24 Jun 1807 in Koekelare, Belgium. She was born in 1782 in Ichtegem, Belgium. They lived in Koekelare where all their children were born.



Fr. Syoen and his flock taken by the Detroit News on August 8, 1915 as they arrived at the Grand Trunk station in Detroit. The children were formed into a circle at the terminal and were marched around and around as the parents, standing on the outside of the circle, would select their children. Those circled (from left to right) are Angeline, Jasper, and Yvonne.

The family of Carolus & Anna (Maekelbergh) Cattrysse:

1. *Virginia, b 12 Nov 1809*
2. *Anna Theresia, b 19 Feb 1811*
3. ***Carolus Josephus, b 30 Mar 1814***
4. *Henricus Josephus, b 9 Feb 1817*
5. *Sophia Ludovica, b 11 Dec 1819*
6. *Francisca Idonia, b 13 Mar 1821*
7. *Isabella, b 16 Jan 1824*

CAROLUS JOSEPHUS CATTRYSSE
JOANNE DEVOLDER

Carolus Cattrysse was born on 30 Mar 1814 in Koekelare, Belgium and died 26 Nov 1871 in Leke, Belgium. He married Joann Devolder on 26 Jul 1843 in Leke, Belgium. They lived in Leke where their children were born and raised to adulthood.

The children of Carolus & Joann (Devolder) Cattrysse:

1. ***Carolus Ludovicus, b 14 Jul 1844***
2. *Caroline, b 24 Nov 1846*
3. *Virginia Rosalie, b 29 Jan 1848. She married on 27 May 1874 Clemens Maekelbergh who was born 6 Aug 1839 in Koekelare*
4. *Lievin, b 20 Ag 1850*

CAROLUS LUDOVICUS CATTRYSSE
ROMANIE MARIE VANDERSTEENE

Carolus Cattrysse, Jr. was born 14 Jul 1844 in Leke, Belgium and died 5 Oct 1908 in Koekelare, Belgium. Carolus was the son of Carolus & Joanna (Devolder) Cattrysse. He married Romanie Vandersteene on 8 Jun 1879 in Echtegem, Belgium. She was born 28 Dec 1852 in Echtegem and died 28 Nov 1932 in Koekelare, Belgium. All their children were born in Koekelare.

Romanie (Vandersteene) Cattrysse
1852-1932

The children of Carolus L. & Romanie (Vandersteene) Cattrysse:

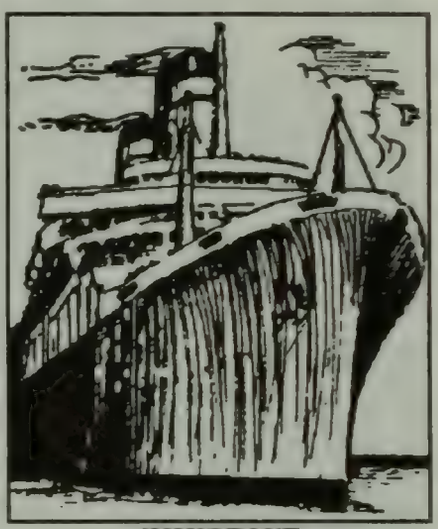
1. ***Arthur Joseph, b 14 Nov 1879, d 21 Sep 1886***
2. ***Edward Cattrysse, b 23 Apr 1881, m Helene Bulcke***
3. ***Augusta Maria, b 12 Sep 1882, d, 29 Jan 1960 in Tucson, AZ, m on 29 Mar 1920 Alidor Soete s/o Rene & Romanie (Bossy) Soete, b 16 Mar 1890, d 3 Oct 1969 in Tucson, AZ. Children:***
   - ***(1) Angele [Angeline] b 18 Jan 1921 Detroit, MI, m on 25 May 1940 in Detroit, MI Arthur William Bolle, b 15 Aug 1915 in Hamtramack, MI the s/o Pamphile & Alice (Ledene) Bolle. Child.: (i) Kenneth Arthur, b 23 Feb 1942 Detroit, MI, m on 22 Nov 1972 in Tucson, AZ, Dina Dolores Carrillo d/o Gilbert & Trini (Aguirre) Carrillo, b 29 May 1941 in Tucson, AZ. Children: (a) Kenneth Arthur, b 13 Apr 1974 Tucson, AZ (b) Patricia Ann, b 15 Apr 1977 Tucson, AZ***
4. ***Juliana, b 31 Aug 1884, d 8 Jun 1968 in Koekelare, m on 10 Jan 1917 Leon Trouwaen. Marcel, first child of Juliana, adopted by Leon, other children: Gilbert, Simonne, Isabelle.***
5. ***Oscar, b 18 Jul 1886, d 5 Apr 1890***
6. ***Arthur Florimondus, b 22 Mar 1890, d 9 Aug 1951 in Ichtegem, Belgium, m on 15 Nov 1921 in Koekelare, Zenobia Maria D'hondt.***
5. ***Bertha, b 23 Apr 1893.***

THE HOME AND BUSINESS OWNED BY CAROLUS & ROMANIE (VANDERSTEENE) CATTRYSSE, Jr. THIS IS THE BIRTHPLACE OF EDWARD CATTRYSSE IN 1881 AS WELL AS HIS BROTHERS AND SISTERS. IT IS LOCATED IN KOEKELARE, WEST FLANDERS, BELGIUM.

THE BUILDING AS IT LOOKS TODAY (1989). IT IS OWNED BY A DESCENDANT, GILBERT TROUWAEN AND HIS WIFE FERNANDE, WHO RENTS IT FOR A FLOWER SHOP

EDWARD CATTRYSSE

Edward Cattrysse was born 23 April 1881 in Koekelare, Belgium and died 10 December 1947 in Detroit, MI. Internment was in Mt. Olivet Cemetery, Detroit. He married Helen Bulcke in Belgium. His work in the old country was building wagons.



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EDWARD CATTRYSSE
1881-1947
HELEN (BULCKE) CATTRYSSE
1882-1966

The prospect of employment and a better way of life just seemed to have more potential in America. As money was in short supply, he travelled alone to prepare a new home for his family.

He arrived in America in 1911 to start a new life. It took him almost two years to earn enough money to pay for Helen's passage. She arrived in 1913 just prior to World War I. A total of 170,374 Belgium people immigrated to America during the year of 1913-many of them handling the cost of passage similar to the Cattrysses.

It was the custom at that time to leave the children in Belgium with relatives, earn some money in America and then send for their offspring. This temporary separation of the family was very traumatic--especially to the mother and the children. It was the only way to make the big change. Conditions were different than the great migration of the 1600s.

This arrangement was ordinarily a safe and uncomplicated procedure. However, the outbreak of World War I created an overwhelming obstacle for the Cattrysses. There were no passenger ships and the children were not able to join them in America. Other Belgium parents were having the same difficulty.

The possibility of a long separation and the dangers of a German occupied country were alleviated by Fr. Henry Syoen of the Our Lady of Sorrows Church in Detroit. He gladly accepted the obligation and the responsibility of booking passage across the Atlantic, spend weeks locating the children of parents who had settled in Detroit, gather them together, convince the Germans to let them leave, find a ship, arrange not to be torpedoed enroute to New York, get everyone on a train and arrive--always triumphantly--at the Grand Trunk station in Detroit. Fr. Syoen managed this mission three times during the war years and on each voyage he brought back more than 100 Belgium children.

"GERMAN SUBMARINES WERE EVERYWHERE. WE WERE ALL SCARED AND CRYING," SAID ANGELINE STAFFORD

The trip that Eva Yvonne Cattrysse, her sister Angeline, and her brother Jasper made in 1915 was full of danger. It took four weeks for the passage from Rotterdam to New York. It was very slow getting through the North Sea and the channel because of mine-fields "all around." A German ship stopped them once on their trip. They boarded and searched the ship before they would let them go. "German submarines were everywhere. We were all scared and crying," said Angeline (Cattrysse) Stafford. Angeline tells the story with reverence for the priest, "It was 63 years ago--but I'll never forget that trip. German submarines were everywhere. We were all scared and crying. But the father was with us all the time. He taught us songs and games. And he gave me the first orange I had ever tasted." This quote was taken from the 24 Aug 1978 Detroit News.

On August 8, 1915 they arrived at the Grand Trunk station in Detroit. The children were formed into a circle at the terminal and were marched around and around as the parents, standing on the outside of the circle, would select their children as they marched.

Some of the Detroit newspaper headlines of that time were:

"SCENES OF HAPPINESS AND PATHOS ENACTED AS BELGIUM REFUGEES ARRIVE" "MOTHERS CLASP LONG MISSING CHILDREN" "BROTHERS AND SISTERS MEET" "PARADE AND RECEPTION GIVEN FOR NATIVES OF DESOLATED KINGDOM".

**LEFT TO RIGHT: MARCEL TRAUWAEN (A COUSIN), JASPER (4), YVONNE(7), ANGELINE (6)
PICTURE WAS TAKEN IN BELGIUM BEFORE LEAVING FOR THE UNITED STATES IN 1915**

These scenes were not immediately enjoyed by the Cattrysses. Edward came down to the terminal alone to get his three children. His wife, Helen, was home with a one month old baby born in July and she just couldn't come. After viewing the assembled children, he disappointedly went home. He did not recognize a single child as his offspring. It had been four years since he had seen them and didn't take this into account. Yvonne, Angie, and Jasper had changed so much that he couldn't identify them. He assumed that they were not in the group. Fr. Syoen, the "Good Shepherd" as he was known, had to contact them later that day to come and get the children.

The following year was an unhappy year when their son, Jasper, died.

Edward Cattrysse was a painter and also worked as a sweeper. He died at the age of 66--36 years after his arrival at the port of New York for a new life in America.

The children of Edward and Helen (Bulcke) Cattrysse:

1. Eva Yvonne Cattrysse, b. 11 Nov 1907.

2. Angela (Angie) Marie, b. 28 Dec 1908 in Koekelare, Belgium, lives in Detroit, MI (1990). She m (1) 30 Oct 1925 Henry M. Sagaert b 21 Oct 1903. Divorced 21 May 1946.

Child.: (1) Lorraine Helen Sagaert, b 14 Feb 1928 Detroit, MI who m (1) William Hermann Baumann, b 24 Mar 1926 Detroit, MI, divorced 21 Mar 1950.

Child.: Cynthia Emelie Baumann, b 17 Jul 1948 Gross Pte, MI, m Dec 1978 West Palm Beach, FL to Wayne Wilson, b 28 May 1942 Macon, GA. Lorraine (Sagaert) Baumann married (2) on 28 Mar 1952 George L. Oliver, b 3 Jul 1921 West Palm Beach, Florida. Child.: Angela Marie Oliver, b MI, m 11 Jun 1984 in Florida, Mark Henry Sirois, b NY

Angela (Cattrysse) Sagaert, m (2) 20 Dec 1947 Roy Chase Stafford, b 18 May 1898, d 5 Oct 1979.

Child:(1) Pat Ann Stafford, b 15 Jul 1948 Detroit, MI who m on 22 Aug 1970 William Raymond Polhamus, b 3 Jun 1948.

Child: (a) Ryan William, b 14 May 1975 Columbus, OH

(b) Stephen Michael, b 8 Jul 1977 Columbus, OH

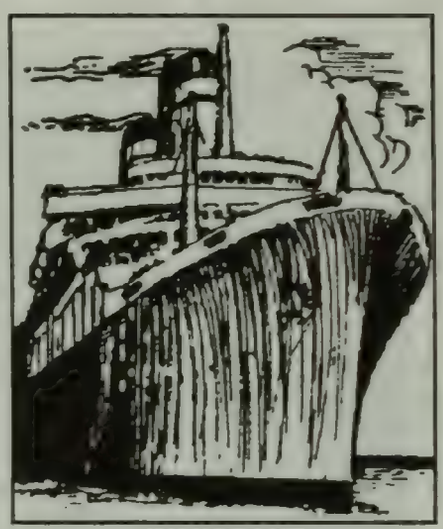
3. Jasper, b 1910 in Koekelare, d 1916 in Detroit, MI.

4. Albert, b 13 Jul 1915 in Detroit, MI, d 20 Jan 1969. m Olive Weaver, b 22 Jul 1914. Children: Mary Ann, b 6 May 1934, Joan, b 18 Jun 1935, Richard, b 4 Aug 1938.

5. Rose, b 7 Jul 1925 in Detroit, MI, living in Detroit 1990, m Maurice Mystian, b 8 Dec 1921. Children: Michael, b 23 Oct 1947 & Linda, b 20 Jan 1952.

EVA YVONNE CATTRYSSE

Eva Cattrysse was born in Koekelare, Belgium on 11 Nov 1907, the daughter of Edward and Helen (Bulcke) Cattrysse. Her experiences of coming to America when she was eight years old are described in her mother and father's section. After settling in Detroit, she and her sister "Angie" attended the Scripps school. Angie then attended Southeastern High and Eva went to Cass Technical. Yvonne (she preferred to be called by her middle name) married Joseph Gerstner in 1923. (see the Gerstner section) They were divorced in 1928. She married Rene Samyn in 1929.



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YVONNE AND RENE SAMYN
ON THEIR WEDDING DAY
18 MAY 1929

The following was excerpted from their Fiftieth Wedding Anniversary party and dinner announcement held in 1979:

"Once upon a time there was a young man by the name of Rene Samyn who met a young woman by the name of Eva. It was in a blind pig on the East side of Detroit, which was fashionable in their day. The year was 1928, and he was a sailor off a ship docked in New York. He never returned to his ship. It was love at first sight. They went together for a couple months, then Eva and Rene were married on May 18, 1929 by the Justice of the Peace. Their attendants were Gustie Ryse and Frank Van Wynsberghe. Years later they remarried in the Belgium Church. On April 1, 1930, their first child, Albert, was born. Six years later another son "Mel," was born. There were two more children, Jean and Edward, from a previous marriage of Eva. They have a total of twelve grandchildren and two great-grandchildren. They lived a long and interesting life together with many ups and downs, which now brings them to their 50th year."

Yvonne worked at Bon Secours Hospital for about 15 years. In years of service, she had worked the longest of any employee when she retired.

Rene Samyn was born 27 June 1903 and died suddenly of a heart attack on 14 Aug 1980 at the age of 77 years. He is buried at Mt. Olivet Cemetery in Detroit, MI. Rene was a sailor until he "jumped" ship in New York in 1928. He started his career when he was fourteen years old as a cabin boy on fishing trawlers out of Belgium ports. Edward, his stepson, lived with Rene until he joined the navy during World War II and until he left home to get married. He always said that Rene was an excellent man who always treated him like his own son. He had a hobby of frequently baking Raisin Bread. He always had an extra loaf of bread to give to his family or friends. His death notice read: "Samyn, Rene F. Aug. 14., 1980 suddenly. Beloved husband of Eva (nee Cattrysse). Dear father of Albert, Camiel and Edward Gerstner and Mrs. Jean Wightman. Survived by twelve grandchildren and four great grandchildren. Brother of Jan of Belgium. Dear friend of Eugene Vandeputte."

Yvonne sold their home shortly after his death and lived in an apartment for a short time. She unexpectedly had to have an operation for a brain tumor that left her in poor health. She died at the age of 80 years of age on the 4th June 1988. Her obituary in the Detroit News read as follows: SAMYN, EVA B. Age 80. Beloved wife of the late Rene. Dear mother of Albert, Mel, Edward Gerstner and Jean

Wightman. Sister of Angeline Stafford and Rose Mystian. Also survived by 12 grandchildren and 11 great grandchildren. Funeral from the Arthur Vanlerberghe Funeral Home, St. Claire Shores, Michigan.

Her birth certificate from Koekelare, Province of West-Vlaanderen, Belgium lists her name as "**CATTRYSSE IVONA, MARIA, BERTHA.**" Her death certificate records her name as Eva B. Samyn.

The children of Rene and Eva Yvonne (Cattrysse) (Gerstner) Samyn:

1. Albert, b 1 Apr 1930, m 4 Oct 1954 Naomi, daughter of William & Clara Rienecke. Children: (1) Deborah, b 26 Oct 1954, m 23 Dec 1978 Hanz Dretcher, Ch.: Rebecca and Erin; (2) Sharon, b 27 Jul 1956; (3) Rene, b 22 Apr 1963.

2. Camiel [Mel], b 1 Sep 1936, m 5 Oct 1957 Sally Ann, daughter of Lawrence E. & Leona M. (Boike) Holmes. Children: (1) Larry R., b 29 Mar 1961, m Nancy Ann Rhine, b 12 Mar 1962, Ch.: Brett D., b 24 Dec 1983 & Sara Ann, b 19 Mar 1987; (2) Laura Lee, b 24 June 1966, m 16 May 1986 Joseph T. Forton, b 22 Jun 1965.

Life is a series of moments
To live each one is to succeed
Corita Kent

ALBERT SAMYN IN KOREA DURING THE KOREAN WAR

ALBERT & NAOMI (RIENECKE) SAMYN

"MEL" & SALLY (HOLMES) SAMYN
OCTOBER 4, 1954

"MEL" & SALLY (HOLMES) SAMYN
1989

BULCKE

Vincent [Vincentius] Bulcke was born 10 Oct 1840 in Werken, Belgium and died 29 Sep 1929 in Bovekerke which is now part of Koekelare. He was the son of David Bulcke. Vincent married on 5 Mar 1871 in Bovekerke **Rosalie Willaert** who was born 29 May 1839 in Bovekerke and died 18 May 1909 in Bovekerke, Belgium.

The children of Vincent & Rosalie (Willaert) Bulcke:

1. ***Celestina, b 20 Feb 1872 in Bovekerke, d 3 Dec 1911 in Bovekerke, m Cyriel Hindryckx, b 26 Apr 1874, d 12 Nov 1911. Children: Odiel Vanpoucke b 14 Jun 1902 in Werken d 17 Oct 1980 in Woumen, Belgium and Paula Hindryckx b Bovekerke 29 Dec 1907.***
2. ***Hector, b. 29 Jan 1874 in Bovekerke, d 21 Dec 1953 in Ternat. Children: Gaston b 1906, Grandson: Walter. All lived in Belgium.***
3. ***Octavie, b 28 Aug 1876 in Bovekerke, d 20 Feb 1963 in Wingene, unm., was a housekeeper for priest.***
4. ***Maria, b 1 Nov 1877 in Bovekerke, d 4 Oct 1950 in Bovekerke, m Charles Noppe, b 4 Oct 1870, d 22 Oct 1940. Child: Arsene***
5. ***Helene Bulcke, b 12 May 1882 in Bovekerke, m Edward Cattrysse (see Cattrysse section).***

THE VINCENT & ROSALIE (WILLAERT) BULCKE FAMILY [PICTURE TAKEN BEFORE 1912]
FRONT ROW: LEFT TO RIGHT:-MARIE, ROSALIE, VINCENT, HELENE
BACK ROW: LEFT TO RIGHT:-CELESTINE, HECTOR, OCTAVI

Sources:

Bolle, Angie, 218 E. Towner St, Tucson, AZ 85719 (She is a Cattryssee Family researcher and furnished many records as well as the picture of the ancestral home in Koekelare, Belgium).

Desegne, Mrs. Maryke, Koobskampstraat 26, 8870 Pittem, Belgium. W.V.L. Europe (Furnished records from the towns of Koekelare and Wingene in Belgium.

The Detroit News, 24 Aug 1978.

Stafford, Angeline, 9191 Yorkshire Avenue, Detroit, MI 48224 (Many thanks to Aunt Angie for all her efforts in gathering family information from the Detroit area and her numerous contacts with relatives in Belgium.)

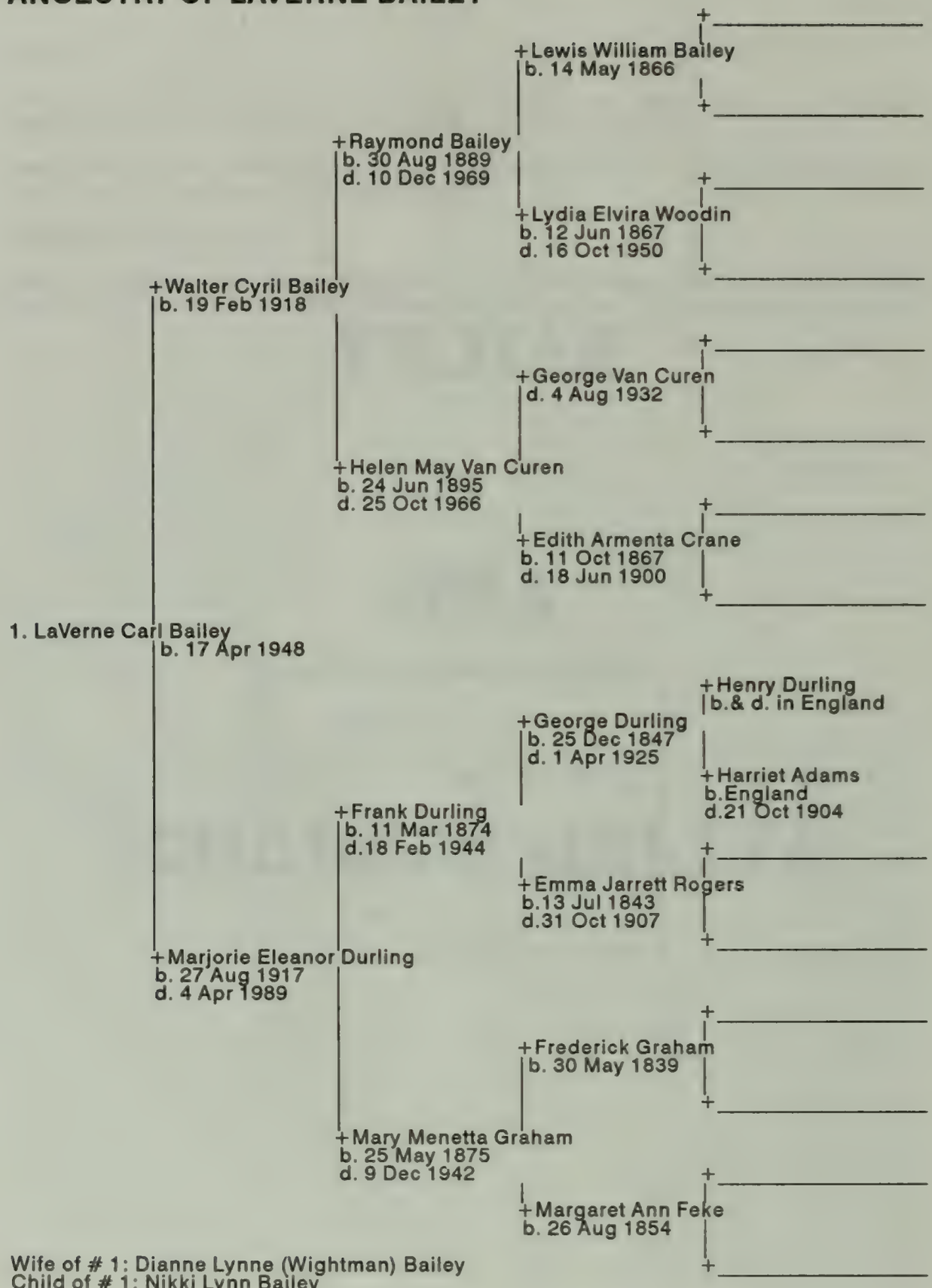
They who go
feel not the pain of parting;
It is they
who stay behind that suffer.
------*Henry W. Longfellow*

BAILEY

AND

ALLIED FAMILIES

ANCESTRY OF LAVERNE BAILEY



Wife of # 1: Dianne Lynne (Wightman) Bailey
Child of # 1: Nikki Lynn Bailey

RAYMOND BAILEY

Raymond Montraville Bailey was born on 30 Aug 1889 in Owosso,Michigan, the son of **Lewis William Bailey** and **Lydia Elvia Wooden.** He died on the 10 Dec 1969 at Corunna, Michigan. He served in the National Guards at Grayling, Michigan in 1918; however, he was excused from the service because of dependents. As a young single man, he went west and worked for three years in Oregon for the maintenance department of a street car trolley line. He returned to Michigan and worked for the rest of his life at Bentley Manufacturing Company. Raymond married **Helen Mae Van Curen** on 15 Nov 1915 at Corunna, Michigan. She was the daughter of **George Henry Van Curen** and **Edith Armenta Crane.** She was born on 24 Jun 1895 at Henderson, Michigan and died 25 Oct 1966 at Corunna, MI.

ELVIRA (WOODEN) BAILEY
AGE 80

RAYMOND & HELEN MAY
(VAN CUREN) BAILEY
1918

The children of Raymond and Helen Mae (Van Curen) Bailey:

*1. **Walter Cyril, b 19 Feb 1918.***

2. Gwendalyn Arminta, b 7 Jun 1927 at Owosso, Michigan; m 14 Jul 1945 Charles Weller

WALTER CYRIL BAILEY

Walter Bailey was born 19 Feb 1918 at Owosso, Michigan. He was a tool and die maker at Universal Electric Company until his retirement. On the 24 Jun 1939 he married **Marjorie Eleanor Durling**, born 27 Aug 1917, at Vernon, Michigan. She attended Holmes and Knagg's Bridge Schools and graduated from Bancroft High School in 1936. Both were devoted members of the First Congregational Church of Bancroft, MI. (See section on Durlings)

WALTER & MARJORIE (DURLING) BAILEY 1939

The children of Walter and Marjorie (Durling) Bailey:

1. *Barbara Louise, b 1 Feb 1945, m Laurence Richard Kellogg, 5 Sep 1964, 3 child.: Scott, b 9 Jul 1965, m Greer d/o Jerry Aften & Catherine (Robinson) Nolen, Jr.; Matthew, b 20 Sep 1968; Brett b 12 Sep 1970*
2. ***LaVerne Carl*** **(see Index for more information on LaVerne Bailey)**

HENRY DURLING

Henry Durling was from the county of Kent in England. He married Harriet Adams. Both were born and died in England. She died on 21 Oct 1904. Both were buried in Tutor Church Yard, England. His occupation was woodsman.

The children of Henry & Harriet (Adams) Durling:

1. *Harry, unm.*
2. *Lucy, b 1838, d 12 Jun 1902, m George Tucker, buried Parish Church, Gillingham, County of Kent, England.*
3. *Esther, m (1) William Norman (2) Walter Turner*
   Esther & William Norman had one known son, H. A. Norman, whose last address was 140 Rosser Ave., Brandon, Manitoba, Canada
4. ***George, b 25 Dec 1847***
5. *Mary*
6. *Helen*
7. *Annie*

GEORGE DURLING

George was born 25 Dec 1847 in England and died in April 1925 at Vernon, MI. He married on 14 Nov 1868 in Gillingham, England, Emma (Jarrett) Rogers [b 13 Jul 1843, d 31 Oct 1907]. She was the daughter of George & Sarah (Bennett) Jarrett. Her father was a woodsman. George Durling was engaged in the grocery and meat business at 13 Nelson Road in Chatham, Kent County, England. He sold his business in England; and in early 1882, came to Toronto, Canada with three other men to start a new life.

IMMIGRANT

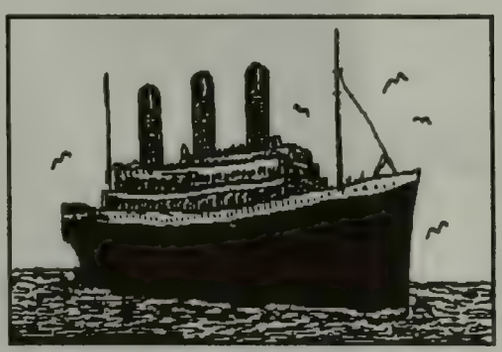
When he was settled, his wife Emma came on the 4th of August 1882 with their children Alice Jane, Alfred, George, **Frank**, Olive, Jack, and Ada. George, Jr. drowned in the Humber River before they moved in the spring of 1889 to a farm east of Toronto. In 1894 they came to Vernon, MI where he engaged in farming. They were members of the Nazarene Church.

GEORGE & EMMA (JARRETT)(ROGERS) DURLING FAMILY

BACK ROW--Left to Right: ALFRED, OLIVE, FRANK, ADA, WILLIAM
MIDDLE ROW: ALICE JANE ROGERS, GEORGE, EMMA JARRETT ROGERS, FREDRICK
FRONT ROW--Seated: EMILY, ANNA

FRANK DURLING

Frank Durling was born in Chatham, County of Kent, England on 11 Mar 1874. He came to Canada with his mother on 4 Aug 1882. Frank Durling was nine years old at the time and this was when he left school to work for well drillers. His job was to empty the dirt from the horse drawn buckets when these were filled by well diggers. The hand dug wells were lined with barrels as the well was dug. At the age of eighteen, he came to Michigan to work on a farm northeast of Vernon. He went back to Canada and married **Mary Menetta Graham** at Ubridge, Ontario on 4 Dec 1895. She was the daughter of Frederick & Margaret Ann (Feke) Graham. At the age of twenty-one, he came back to Michigan alone to establish a home for his wife and first daughter, Eva.



IMMIGRANT

One tragedy that most family members remembered was a house fire that happened about 1918. All seven family members had to live in tents until housing was available.

Frank Durling was a farmer. For a time, when he was thirty-five years old, he worked with two others hauling coal during the summer. This work was done by horses and wagons between Vernon and the Electric Light Plant at Shiawasseetown. This was only necessary when the water was low and the waterpower had to be supplemented with coal to furnish electricity.

Frank died in 1944. Mary Meneta died in 1942. They are buried in Vernon, MI.

The children of Frank and Mary Menetta (Graham) Durling:

1. ***Eva Violet Myrtle, b 15 Sep 1896 Toronto, Canada***
2. ***Iva Alice Jane, b 1 Aug 1899 Vernon, MI, d 21 Jun 1910***
3. ***Frank Ewart, b 25 Oct 1906 Vernon, MI,***
   m 18 Nov 1942 to Clara Shofnitz, d 26 Jun 1985
4. ***Frederick George, b 5 Feb 1909 Vernon, MI***
5. ***Glen Delbert, b 20 Feb 1913 Vernon, MI***
   m 16 Mar 1935 to Frances Warren in Indiana
6. ***Marjorie Eleanor Durling, b 27 Aug 1917 Vernon, MI, m 24 Jun 1939 to Walter Bailey at Bancroft, MI, d 4 Apr 1989, Owosso, MI***

FRANK DURLING, Sr. FAMILY
FRANK, Sr., AGE 32
MARY MENETTA, AGE 31
EVA, AGE 11; IVA, AGE 7
FRANK, Jr., AGE 1-

FREDERICK GRAHAM FAMILY
BACK ROW–Left to Right: IKE, SOPHIONA, JACK, WILLIAM, NORMAN
FRONT ROW: MARGARET ANN (FEKE), DELOS, FREDERICK, MARY MINETTA (DURLING)

FRANK DURLING, AGE 21
MARY MENETTA (GRAHAM)
DURLING, AGE 20

THE DURLINGS: MARJORIE, AGE 10; GLEN, AGE 14; FRANK, AGE 21;
EVA, AGE 31; MARY MENETTA, AGE 52; FRANK, AGE 53

"Oh for an engine to keep back all clocks." English poet Ben Jonson gave voice in the 17th century to our ageless lament over the brevity of human life.

LOZNAK

AND

ALLIED FAMILIES

THE LOZNAK ANCESTRY

8 +--Michael LOZNAK
4 +-- Ivan "James" LOZNAK
9 +-- Frances MILECKI
2 +-- John I. LOZNAK
20 +--Jacob KNOTEX
10+-- Jan KNOTEK
41 +--Martin LACINA
21+--Elizabeth LACINA
5 +-- Marie KNOTEK
22+--Bartolomije KOMINKA
11+-- Anna KOMINKA
46 +--Frantisek BENEDIK
23+--Antonie BENEDIK
1 Patricia Jean LOZNAK
48 +--Columbus LOYNES
24+--Clement LOYNES
49 +--Aschah BUCK
12+--Lewis H. LOYNES
25+--Calisa ENSIGN
6 +-- Colon "Pat" LOYNES
13 +-- Pearl JOHNSTON
54 +--Phillip BLYTHE
27 +--Susan BLYTHE
3 +-- Etta Jean LOYNES
14 +-- Leslie E. SHUSTER (see Shuster chart)
7 +-- Clara Muriel SHUSTER
15 +-- Margery Etta RINE

Spouse of # 1: Gerald Wightman Children: Selena and Nadine

MICHAEL "MIKO" LOZNJAK
FRANCES "FRANCISCA" MILECKI

Miko Loznjak was born and lived all of his life in Mala Gorica, Austria. The date of his birth is not known. It was probably about 1845+-. He died in 1925. Miko was married twice--producing twelve children from each marriage. The names of his first family are not know. His second marriage was to Francisca Milecki, born 4 May 1861 in Mala Gorica. She died in 1926 in Mala Gorica. Prior to the period of World War I, this area was part of the Austrian empire; however, the war treaty moved this region into Yugoslavia. Mala Gorica means small hills. It is a little village located about eight miles southwest of Zagreb, Yugoslavia.

Those Loznaks that came to the United States dropped the "j" in their last name.

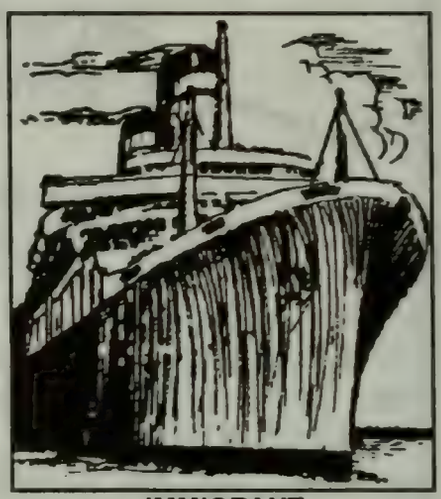
The known children of Miko & Francisca (Milecki) Loznjak all born in Mala Gorica:

1. ***Barbara, b 6 Jan 1886, d 17 Feb 1893***
2. ***Marko "Mike" Loznak, b 27 Apr 1887, d 2 Nov 1966, m 22 Jan 1910 in Chicago, IL to Josephine Slamar. He is buried in Ford Cemetery in Gratiot County, MI***
3. ***Ivan "James" Loznak, b 16 Jan 1892***
4. ***Andrija, b 16 Jan 1892 (died at birth---twin to Ivan)***
5. ***Franjica, b 6 Aug 1894, d 21 Aug 1968***
6. ***Josip, b 4 Feb 1897, d 23 Sep 1971***
7. ***Barbara, b 14 Sep 1898***
8. ***Franjo, b 27 Feb 1900, d 22 Mar 1901***
9. ***Juraj, b 9 Apr 1903***

IVAN "JAMES" LOZNAK
MARIE KNOTEK

Ivan "James" Loznak was born on 16 Jan 1892 in Mala Gorica, Austria the son of Michael and Frances (Milecki) Loznak. The region where he lived became part of Yugoslavia after World War I when final treaties were signed. He immigrated to the United States-reaching New York on the 31 of January 1910 from the port of Le Havre, France in the ship **S. S. LeBretagne.** Ivan settled in Chicago where he acquired a job as a laborer. Three years after arriving in the United States, he married in 1913 Marie Knotek who worked as a maid.

She was the daughter of Jan & Anna (Kominka) Knotek. (See page 831 for the ancestry of Anna). She was born 15 Aug 1889 in Vnorovy, Czechoslovakia and died in Clinton County, MI on 9 May 1958. Her burial was also in Ford Cemetery in Gratiot County, MI. Ivan Loznak moved to Michigan between the births of his second and third child (1918-1919). He was a lifetime farmer.



IMMIGRANT

The children of Ivan & Marie (Knotek) Loznak:

1. ***Charles, b 14 Jul 1914 in Chicago, IL, m 3 Jun 1939 to Betty Ladiski in St. Johns, MI, child: 3 sons, 2 daugh., 1 son deceased.***
2. ***Mildred, b 26 Jun 1918 in Chicago, IL, m 21 Apr 1934 to Steven Bakita in Bannister, MI, child: 3 sons, 2 daugh., 1 son deceased.***
3. ***Frank, b 15 Oct 1919 in Gratiot County, MI, m 10 Feb 1940 to Vena Albaugh in Bannister, MI, child: 1 son, 3 daugh.***
4. ***Mary, b 14 Dec 1921 in Gratiot County, MI, m 2 Jan 1941 to Gale Kuhns in Bannister, MI, child: 4 sons, 1 daugh., 1 son & 1 daugh. deceased.***
5. ***Frances, b 2 Aug 1925 in Gratiot County, MI, m 11 May 1945 to Herbert Clemens in Baerfied, IN, child: 2 sons.***
6. ***Stanley, b 21 Jul 1927 in Saginaw County, MI, m 23 Jun 1945 to Jennie Wilson in Yuma, AZ. He died 20 Dec 1971 in Boston, MA, buried Riverside Cemetery, Elsie, MI, child: 1 daugh.***
7. ***John Loznak, b 26 Aug 1928***
8. ***Edward, b 16 Jul 1930 in Clinton Co., MI, m 22 Aug 1954 to Doris Bensinger in Duplain, Clinton Co., MI, child: 2 sons, 1 daugh.***
9. ***Dorothy, b 22 Aug 1931 in Clinton Co., MI, m 27 Oct 1951 to Raymond Signs in Bannister, MI, child: 2 sons, 3 daugh.***
10. ***Steven, d young***
11. ***Joseph, stillborn***

Greatest injustice is to die. It makes it bearable that everyone must face it.

IVAN "JAMES" & MARIE (KNOTEK) LOZNAK ON THEIR FARM ON RIDGE ROAD–1932

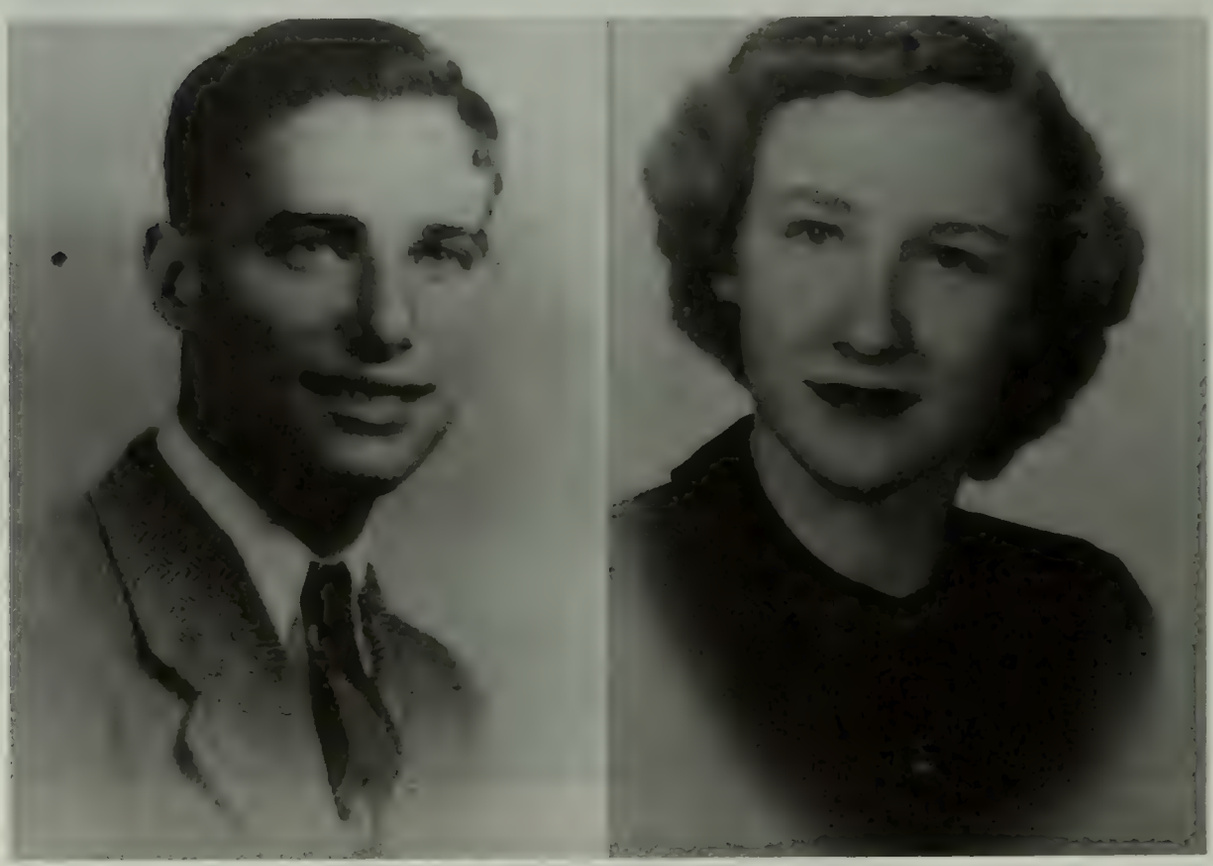
JAN KNOTEK FAMILY TAKEN IN VIENNA, AUSTRIA
SEATED: JAN & ANNA (KOMINKA) KNOTEK
Elizabeth, Jenofa, Jan, Frantiska (Knotek) Jurecka & Josef Jurecka, Anna, Marie (Knotek) Loznak

JOHN I. LOZNAK
ETTA JEAN LOYNES

John Loznak was born on 26 Aug 1928 in Shiawassee Co., MI. He joined the U. S. Air Force in 1949 and served two years. On 10 Feb 1951 in Chapin, MI, he married Etta Jean Loynes, the daughter of Colon "Pat" & Clara (Shuster) Loynes. They live in Owosso, MI at 1451 Copas Road. The Loznaks own and operate, with their son David, Big John Industries, Inc., an aluminum fabricating plant to supply the mobile home industry.

The children of John & Etta "Jean" (Loynes) Loznak:

1. ***Daniel, b 27 Sep 1951 in St. Johns, MI, m (1) on 1 Mar 1975 to Jacklyn Melear, div., m (2) on 26 May 1987 to Kathleen McClouth child: Cory John, b 22 Feb 1989***
2. ***David, b on 20 Dec 1952 at St. Johns, MI, m (1) Debra Minarik, div., m (2) on 11 Aug 1984 to Leigh Ann Upham, child: Amanda, born 23 Nov 1987***
3. ***Patricia Jean, b 25 Mar 1955. (see Wightman section for her marriage to Gerald Wightman).***



JOHN & ETTA "JEAN" (LOYNES) LOZNAK

JAN KNOTEK
ANNA KOMINKA

Jan Knotek was born in Czechoslovakia in 1865, the son of Jacob & Elizabeth (Lacina) Knotek and the grandson of Martin Lacina. He died in 1939 in Vnonovy, Czechoslovakia. Jan was married in 1888 in Vnonovy to Anna Kominka, born in 1871, the daughter of Bartolomije & Antonie (Benedik) Kominka. She was the granddaughter of Frantisek Benedik. Anna died in 1939 in Vnonovy. All their children were born and died in Vnonovy except for those indicated as dying elsewhere.

The children of Jan & Anna (Kominka) Knotek:

1. ***Marie, b 15 Aug 1889, d 1958 in Clinton County, MI, m in 1913 in Chicago, IL to Ivan "James" Loznak***
2. ***Anna, b 1892, d 1964, m Franta Kozumplik***
3. ***Jan, b 1894, moved to Russia***
4. ***Frantiska, b 5 Jan 1894, d 15 Nov 1972 in Vienna, Austria, m in Vienna, Austria to Josef Jurecka***
5. ***Elizabeth, b 1894*, d 1920, m Cyryl Dolezal***
6. ***Jenofa, b 1899, d 1973, m Josef Jurasek***

It is worthwhile for anyone to have behind him a few generations of honest, hardworking ancestry.
—John Marquand

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*The birth dates of 1894 for three children were taken from the family records of Mildred Bakita, Elsie, MI.

LOYNES

Columbus Loynes 1792-1876
(m.Aschah Bonnie Buck 1799- ?)
|
Clement Byron Loynes 1830-1919
(m.Calisa Ensign 1836-1923)
|
Lewis H. Loynes 1868-1948
(m.Pearl E. Johnston)
|
Colon "Pat" H. Loynes 1894-1976
(m.Clara Shuster 1896-)
|
Etta Jean Loynes 1932-
(m.John Loznak 1928-)
|
Patricia Jean Loznak 1955-
(m.Gerald Wightman 1949-)
|
+----------+----------+
| |
Selena Wightman 1979- **Nadine Wightman 1982-**

A Parable of Immortality

I am standing upon the seashore. A Ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch until at last she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then someone at my side says, 'There she goes!'

Gone where? Gone from my sight...that is all. She is just as large in mast and hull and spar as she was when she left my side and just as able to bear her load of living freight to the place of destination. Her diminished size is in me, not in her. And just at the moment when someone at my side says, 'There she goes! there are other eyes watching her coming and other voices ready to take up the glad shout, 'Here she comes!'

Henry Van Dyke

COLUMBUS LOYNES
ASCHAH BONNIE BUCK

Columbus Loynes was born on November 8th, 1792 in Easton, Massachusetts. He married Aschah Bonnie Buck on April 5th, 1822 in Easton, Massachusetts. She was born on July 3, 1799 also in Easton. Columbus died on March 26, 1876 at Columbia Station, Lorain County, Ohio.

The children of Columbus and Aschah (Buck) Loynes:

1. ***Columbus Christopher, b 11 Jun 1824 in Pittfield, Massachusetts, m Maria Jane Fuller***
2. ***Comfort Drake, b 15 Jun 1827 in Troy, New York, m Mary Ensign in January 1849 in Ohio, d 25 Feb 1903 in Fairfield Township, Shiawassee County, Michigan***
3. ***Clement Byron Loynes, b 2 Jul 1830 in Troy, New York, m Calisla Ensign in New York, d 12 Dec 1919***
4. ***Achsah, b 1831 in Troy, New York, m George Bennett on 10 Apr 1850 in Columbia, Ohio, d 27 Jan 1916***
5. ***Charles C., b 16 Jul 1832 in New York, m Caroline Smith, d 1919***
6. ***Cornelius Cephus, b 1842 in Ohio, m Mary Heil Williams in 1864 in Ohio, d 1922***

CLEMENT BYRON LOYNES
CALISLA ENSIGN

Clement Loynes was born on 2 Jul 1830 in Troy, New York. He died on 4 Dec 1919. Clement married Calisla Ensign in the state of New York. She was born on 3 Oct 1835 and died in January 1923.

The children of Clement and Calisla (Ensign) Loynes:

1. *Charles E., b 15 Apr 1853 in Colombia, Ohio, m Lizzie Goodell, d January 1923*
2. *Lizzie, b 29 Sep 1856 in Colombia, Ohio, m Wright Sawyer on 27 Aug 1875, d 1 Mar 1929*
3. *Frank, b 11 Oct 1860, d 9 Mar 1861*
4. ***Lewis H. Loynes**, b 25 Apr 1868, m **Pearl E. Johnston** on 20 May 1888, d 8 Nov 1945*
5. *Dee, b 23 Oct 1877, m 23 Oct 1905 Emma Snyder, m (2) Clara . . ., d 13 Oct 1950*

CLEMENT AND CALISLA (ENSIGN) LOYNES

LEWIS H. LOYNES

Lewis H. Loynes was born on 25 Apr 1868 in Fairfield Township in Shiawassee County, Michigan. He married Pearl E. Johnston (or Johnson) on 20 May 1888. She was the daughter of Susan (Blythe) Johnston [b 21 Apr 1850, d 9 Oct 1934] who was the eldest of eight children of Phillip Blythe. The Blythes came to America in 1852 by sailboat from Yorkshire, England and settled first in St. Joseph County, MI. Susan married Mr. Johnson on 9 Oct 1870. He died 17 Jun 1915.

Lewis Loynes died 8 Nov 1948 in Fairfield Township and was buried in Riverside Cemetery, Elsie, Michigan.

The children of Lewis and Pearl (Johnston) Loynes:

1. ***Joseph, b 20 May 1888 in Fairfield Twp., m Ruth Gibson on 16 Dec 1910 at Henderson, Michigan, d 23 Nov 1955 at Elsie, Michigan***
2. ***John, b 4 Sep 1890 in Fairfield Twp., m Clara Smith on 13 Aug 1910, d 14 Apr 1968 in Fairfield Township***
3. ***Colon "Pat" H. Loynes, b 22 Jan 1894 Fairfield Twp. m Clara Shuster on 12 Aug 1914, d 13 Aug 1976 in Clinton County.***
4. ***Infant, b April 1911, d 11 Apr 1911***

LEWIS & PEARL (JOHNSTON) LOYNES

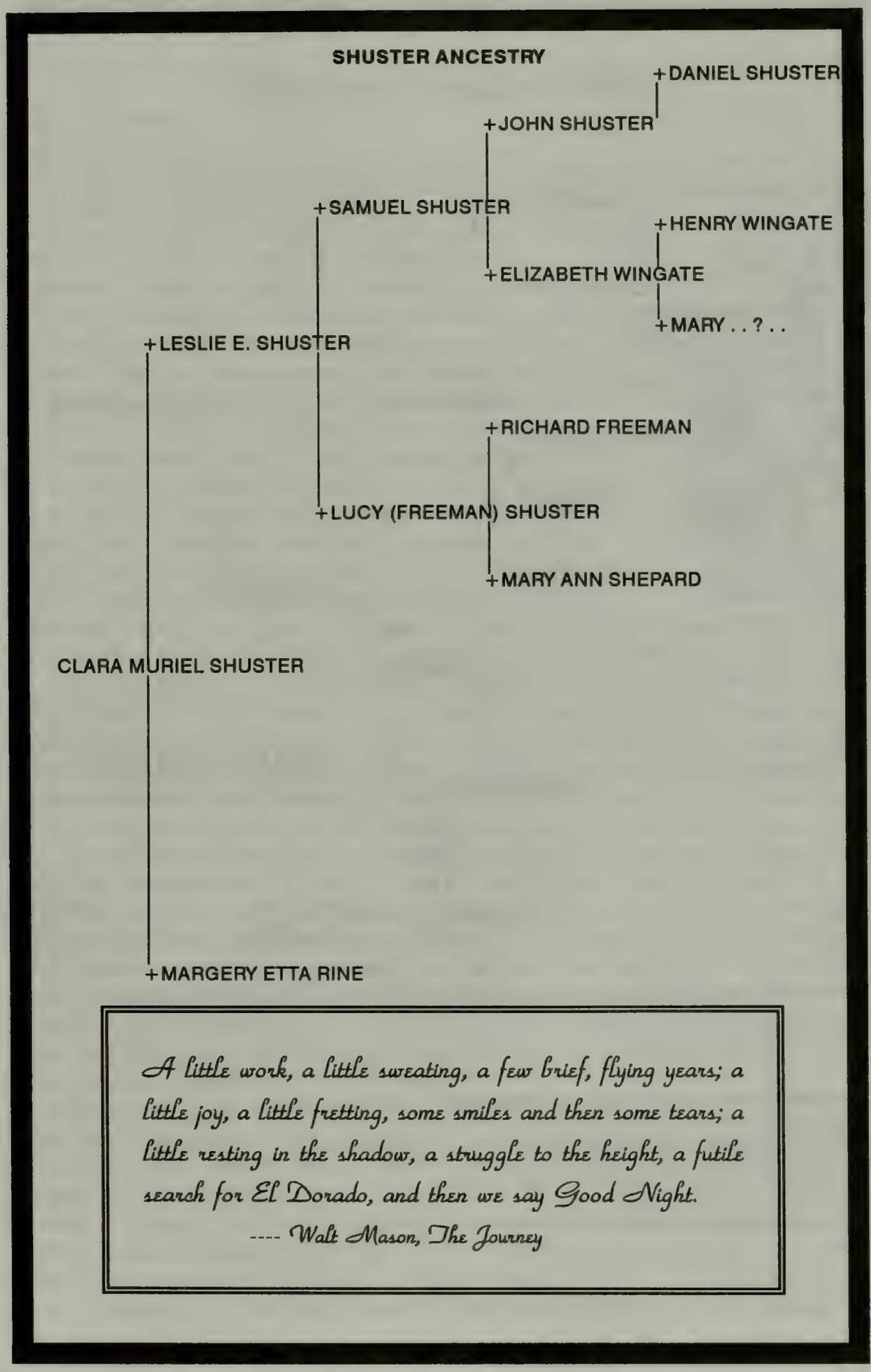
COLON "PAT" H. LOYNES

Colon Loynes was born on 22 Jan 1894 in Fairfield Township, Shiawassee County, Michigan. He married Clara Shuster (b 10 May 1896) on 12 Aug 1914 at Perry, Shiawassee County, Michigan. He died 13 Aug 13, 1976 at the Ovid Nursing Home, Ovid, Michigan and was buried in the Fairfield Cemetery. All of their children were born on the farm in Fairfield Township.

The children of Colon and Clara (Shuster) Loynes

1. ***Sue, b 2 Feb 1915, m (1) Clare Albaugh (2) Ed. Harryman (3) James Fraiser on 3 Jul 1961***
2. ***Max, b 7 Aug 1918, m Wilma Albaugh on 14 Apr 1944***
3. ***Rex, b 7 May 1922, m Margie Reeder on 4 Jul 1943 in Owosso, Michigan***
4. ***Billy, b 10 Apr 1927, m (1)Bertha Bearup (2) Pat Brown***
5. ***Etta Jean Loynes, b 23 Nov 1932, m John Loznak on 10 Feb 1951 at Chapin, Michigan***

COLON "PAT" & CLARA (SHUSTER) LOYNES



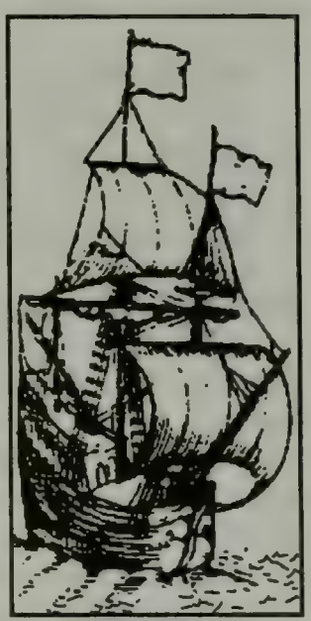
A little work, a little sweating, a few brief, flying years; a little joy, a little fretting, some smiles and then some tears; a little resting in the shadow, a struggle to the height, a futile search for El Dorado, and then we say Good Night.

---- *Walt Mason, The Journey*

THE SHUSTERS CAME TO AMERICA FROM BADEN-BADEN, GERMANY

SHUSTER OR SCHUSTER

Daniel Schuster was born June 13, 1752 of Lutheran parents in Baden Baden, Germany. He was brought to this country with an older brother in 1766 by his father when he was fourteen years of age and settled in Washington County, Pennsylvania. Daniel was sold or bound out to a man in New York state until he was 21 years of age to pay for their passage to America. Daniel never saw or heard from his father or older brother until he was 21. There is no doubt that the Schusters were a part of the German servant traffic that was going on at this time. It was very similar to the Guinea slavers and just as cruel. A cargo of servants was brought over and disposed of, and a return cargo of the colonial produce was secured. The treatment and hardship experienced by the German immigrants on their way to America are documented by many writers during the first half of the 18th century.



IMMIGRANT

Daniel Schuster, his brother, and father witnessed and perhaps experienced difficulties at every stage of their departure from home. They had to pass a total of thirty-six customs in the several principalities and cities on the Rhine before they reached Rotterdam. At these customs there were delays, which made it necessary to use their food and money that they brought from home. It was often four, five, or six weeks before the emigrants reached Rotterdam. After their arrival, there were further delays, the ship sometimes did not sail for weeks, and many of the passengers left Holland in debt. The shipping company often paid the immigrants debts in Rotterdam, but charged the amount paid and an additional item for interest so that the emigrant got deeper into debt. The captains of the sailing ships then took over and then began another fleecing of their goods and money. The captains received from £14 to £20 for each adult and half fare for each child from four or five to ten to fourteen. A fee entitled "head charges" was required for places to sleep on many ships. The amount depended on space needed. Space was very limited even if you had money. Stories of that period have come down saying that "passengers were packed like herring in a box." In one case even water was sold by the pint. Space for baggage was also sold. These ships

PASSENGERS WERE PACKED LIKE HERRING IN A BOX

carried an average of about three hundred passengers and averaged less than 200 tons. For comparison, the Mayflower was about ninety feet long and 180 tons. These ships took a southerly route into the region of high temperatures. Because of bad sanitary conditions, insufficient food and water, wholesale disease and death occurred on many ships. On one ship containing three hundred and forty-one Germans, only twenty-one were landed after being tossed about for months on the sea.

WHOLESALE DISEASE AND DEATH OCCURRED IN MANY SHIPS---ON ONE SHIP ONLY 21 SURVIVED FROM 341 GERMAN PASSENGERS

Children were held for the passage money of parents if there was any indebtedness. Probably this is what happened to Daniel and his future bride, Margaret, when they were sold into bondage. The captains were especially happy to get children of this age because of the quick sale as servants for long periods--fourteen years in the case of Daniel's life.

On the same ship on which Daniel Schuster came to America was a young woman named Margaret Shuster. There is no record that they were related although they bore similar family names. It is possible that they were cousins. She also was bound out to the same man. When their bondage expired, they married in Washington County, Pennsylvania.

Daniel Schuster spelled his name with a "c" in it and his wife's name was spelled without the "c". They took her name when they married.

In 1800 they moved to Ohio and located in Tuscarawas County. Daniel became a very wealthy man. He gave each of his children one hundred and sixty acres of land, a cow, and a saddle and bridle. To one daughter, he gave five hundred dollars in money and a house and lot in Philadelphia.

The children of Daniel and Margaret Shuster:

1. ***Ann Barbara, b 1777, m ...Stoody, d 1837***
2. ***Eve, b 1779, m ...Smith, d 1871***
3. ***Margaret, b 1781, m Henry Maughiman, d 1864***
4. ***Catherine, b 1782, m G.F.Tressel, d 28 Jul 1854***
5. ***Mary or Polly, b 1791, m Adam Maughiman, d 1841***
6. ***Susannah, b 1793, m John Welch, d 1844***
7. ***Christena, b 1795, m Thomas McCreary, d 1856***
8. ***Sarah, b (?), m John Cordray***
9. ***Elizabeth, b (?), m George Morninger***
10. ***Samuel, had 3 wives and 16 children***
11. ***Daniel, d at 21, unm.***
12. ***Michael, d in infancy***
13. ***George, d in infancy***
14. ***John Shuster, b Oct. 1800, d 24 Oct 1881***

The following letter is copied from the original in the SHUSTER RECORD BOOK owned by Mrs. Edna (Shuster) Buhl. This proof of Daniel Shuster's Revolutionary War record allows any female of his lineage to be admitted into the organization know as Daughters of the Revolution.

SERVICE IN THE REVOLUTION
COMMONWEALTH OF PENNSYLVANIA
DEPARTMENT OF PUBLIC INSTRUCTION

November 21, 1932

To Whom It May Concern:

I hereby certify that the name DANIEL SHUSTER appears as a Private in Captain George Sharp's Company, Washington County Militia, War of the Revolution, 1782-1785. The name Daniel Shuster appears on a muster roll of Captain James Wright's Company of Youghegenia Militia in actual service for the month of September, 1778, commanded by Colonel John Stevenson, Westmorland County, War of the Revolution.

See Pennsylvania Archives, Sixth Series, Volume II, Pages 251, 323.

In Testimony Whereof
I hereby affix the seal of this Department,
(Signed) H. H. Shenk, Archivist

JOHN SHUSTER
1800-1881

John Shuster was born in October 1800, the youngest son of Daniel and Margaret Shuster. He married Elizabeth Wingate in 1820. She was born in 1804 in Delaware, near Philadelphia, the daughter of Henry and Mary Wingate. Elizabeth was bound out, when a child, to a family in Ohio where she was reared. She died in 1870. (See WINGATE in index for the family of Henry and Mary Wingate.)

John and Elizabeth Shuster were married and lived in New Baltimore, Tuscarawas County, Ohio until their oldest son Samuel was fourteen years old. The family then moved to Hardin County, Ohio which was almost across the state from East to West. They both died there. John and Elizabeth were pioneers in Ohio. There was but one lumber wagon in the county in which they lived. They had to go to mill, a distance of sixteen miles on horseback, and return with the grist and other food supplies.

The children of John and Elizabeth (Wingate) Shuster:

1. ***Samuel Shuster, b 11 Jul 1821; d 15 Nov 1905***
2. ***Sarah, b 16 Dec 1823, m Levi Larue***
3. ***Mary, b 21 Jan 1825, m (1) John Whitehearse, (2) Thomas Stager***
4. ***Daniel, b 22 Feb 1827, m Ann Kuhn, d 14 Oct 1881***
5. ***Martha Ann, b 17 Mar 1829, m Samuel Kuhn, d 3 Sep 1935***
6. ***John, b 20 Apr 1821 (?), m (1) Perthena Gilbert of Ohio, m (2) Sarah . . ? ., d 24 Oct 1881***
7. ***Henry, b 16 Jun 1833, m Rosanna Catherine Roweles of Maryland, d 21 Feb 1925***
8. ***Elizabeth, b 10 Apr 1836, m Joseph Isham, d 4 Feb 1869***
9. ***Joshua, b 15 May 1838, m Mary ...***
10. ***George, b 29 Sep 1840, d 3 Jan 1844***
11. ***Wesley, b 12 Jul 1842, d 3 Jul 1847***
12. ***Elihu, b Jul 3 1845, d 1935***

SAMUEL SHUSTER
1821-1905

Samuel Shuster was born in Tuscarawas County, Ohio on July 11, 1821 and died November 15, 1905 in Rush Township, Shiawassee County, Michigan. He married in 1850, Elizabeth Main, born in Ohio on January 29, 1830 and died on December 25, 1859. She was buried in the Goss Cemetery near Owosso. Samuel Shuster came to Michigan in 1854 from Ohio and located his land with a pocket compass and a piece of birch bark two rods long. His land consisted of a wild 160 acres which he purchased for 12-1/2 cents per acre. He then returned to Ohio and brought his wife and two month old son, Sanford. He made the trip with two yoke of oxen, a covered wagon, a cow and heifer. At the time Samuel came to his farm in Rush township, it was covered with forests. One story is that it was so wet that he was known to have shot pike with a shotgun from his window as they swam in a small ditch by his cabin. He helped support his family by cutting logs on the Shiawassee River. Through hard work, persistence, and good planning, he was able to develop this beautiful homestead.

RESIDENCE OF SAMUEL SHUSTER, SEC. 15., RUSH TP., SHIAWASSEE CO., MICH.

Samuel Shuster's first wife only lived for eight years after their marriage. His second wife was Lucy, widow of Jacob Rush. Her maiden name was Freeman. See the section on Freemans for her ancestors.

In the early days Mr. Shuster often carried upon his shoulders a bag of meal from Owosso to his home. This was a distance of nine miles through the woods. This feat was only one of the many hardships which he encountered.

Politically he was affiliated with the Democrats, but was independent in local affairs. He held the office of highway commissioner for a period of fourteen years, but never sought political office. He was a man highly respected by all who knew him. Both Samuel Shuster and his second wife, Lucy, are buried in the Henderson Cemetery, Rush Township, Shiawassee County, MI.

Lucy (Freeman) (Rush) Shuster
1835-1919

Samuel Shuster
1821-1905

LEFT TO RIGHT: HIRED MAN; ETHEL HAYT (in buggy), A GRANDDAUGHTER OF SAM & LUCY; SAMUEL SHUSTER; LUCY (FREEMAN) SHUSTER; EDNA (SHUSTER) BUHL, DAUGHTER OF SAMUEL AND LUCY.

He hired the laborers who worked upon this house, supervised personally its construction and did not permit a piece of imperfect material to be placed in the building. When completed, it had cost him the sum of two thousand and two hundred dollars, every cent of which he paid in cash. Lucy (Shuster) Sawer, his granddaughter, at age 97, still remembers the wonderful orchard that surrounded the house, especially the cherries that she picked near the driveway.

The Samuel Shuster farm is now a Centennial Farm and is owned by Alan M. & Karen (Carmody) Shuster.

The children of Samuel and Elizabeth (Main) Shuster:

1. Sanford, b 6 Aug 1854 in Ohio, d 26 Nov 1927
2. Anson, b 19 Nov l855 in Michigan, d 6 Mar 1946
3. John, b 19 Jun l858, d 15 Oct 1943

The children of Samuel and Lucy (Freeman)(Rush) Shuster:

1. Elizabeth, b 29 Nov 1861, m Horace Hayt, d 5 Jun 1946
2. Jane, b 24 May 1864, m John Dellamater, d 25 Feb 1949
3. Athelia, b 14 Feb 1867, m June Johnson, d ...
*4. **Leslie E. Shuster**, b 13 Dec 1869, m **Margery Etta Rine**, d 13 May 1968*
5. Edna, b 3 Apr 1872, m George Brock, d ...

LESLIE E. SHUSTER
1869-1968

Leslie Shuster, son of Samuel and Lucy Shuster, was born December 13, 1869 in Rush Township two miles west of Henderson. He was married in Terre Haute, Indiana in 1892 to Margery Etta Rine. Her birth was on June 9, 1869 in Licking County, Ohio. They bought a farm southwest of Henderson where they lived until 1921 when they retired to a home in Henderson. He owned and operated a thrashing machine for years. He died at the age of 99 on May 13, 1968.

The children of Leslie and Margery Etta (Rine) Shuster:

1. Lucy Mary, b 4 Dec 1892, m Robert Sawer, alive 1990
2. Blanche Cleo, b 11 Dec 1893, m Milton Nutson, d 1977
*3. **Clara Muriel**, b 10 May 1896, m **Colon Loynes**, d 1980*
4. Freeman Rine, b 5 Apr 1898, m Fern Mitchell, d 1948
5. John Leslie, b 19 Nov, l904, m Evah May on 29 May 1926 (she d 26 Jun 1987), he d 31 Jul 1989
6. Geraldine, b 22 Aug l907, m Harry Desborough, d 1977

LESLIE E. SHUSTER FAMILY

LEFT TO RIGHT: (back row) FREEMAN, LUCY, CLARA, BLANCHE
(front row) JOHN, LESLIE, GERALDINE, MARGERY ETTA

Sources:

Herrick, Cheesman, **White Servitude in Pennsylvania**, John McVey, Philadelphia, c1926.

THE INDEPENDENT ADVISOR, Corunna, MI, October 22, 1989, p.3

Lucy (Shuster) Sawer family records and pictures.

Shuster Record Book. In the possession of Edna (Shuster) Buhl.

THE RINE FAMILY

Mary Louise Norris married a Mr. Morris (first name unknown), who died during the Civil War.

The children of Mr. & Mrs. Mary (Norris) Morris:

1. ***Lecester Melvin Morris, b 1859***
2. ***Lora Alice Morris, twin to Leora, b 1861***
3. ***Leora Agnes Morris, b 1861***
4. ***Florence Morris, died young***
5. ***Eudora J. Morris, b 1863***

Mary Louise (Norris) Morris married William Thadius Rine after the death of her first husband. William was a farmer living in Licking County, Ohio at that time. The family later moved on west to Wolcott, Indiana.

The children of William and Mary (Norris) (Morris) Rine:

1. ***Marjory Etta Rine, twin to Mina, b 1869 in Ohio, d 1958, m Leslie Shuster (1869-1968)***
2. ***Mina Jane Rine, b 1869***
3. ***Lueva May Rine, b 1871***
4. ***Clara Matilda Rine, b 1873***
5. ***Lonza Luther Rine, b 1874, died young***
6. ***Millard Filmore Rine, twin to Milton, b 1877***
7. ***Milton Warren Rine, b 1877***
8. ***Arlie Myrtle Rine, 1894-1898***
9. ***Ruel William Rine, d 3 Dec 1898***

Their eldest child, Marjory, grew up in this vicinity and later got a job as first cook at a hotel in Terre Haute, IN. While working there, she and Leslie Shuster became acquainted and were married in 1892. They moved to Michigan soon after their marriage.

WILLIAM THADIUS & MARY (NORRIS)(MORRIS) RINE
Left to Right: back row: Millard, Milton, Clara, Arlie
front row: William, Ruhl, Mary
Picture taken 1896

Source: Family records of Lucy (Shuster) Sawer

FREEMAN ANCESTRY

Richard Freeman 1808-1881
(m. Mary Ann Shepard 1810-1879)
|
Lucy (Freeman) Rush 1835-1919
(m. Samuel Shuster 1821-1905)
|
Leslie E. Shuster 1869-1968
|
Clara Shuster 1896-1980
(m. Colon Loynes 1894-1976)
|
Etta Jean Loynes 1932-
(m. John Loznak 1928-)
|
Patricia Loznak 1955-
(m. Gerald Wightman 1949-)
|
Selena Wightman 1979-
Nadine Wightman 1982-

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.
Deuteronomy xxxii.7.

THE FREEMAN HISTORY

IMMIGRANT

Richard Freeman was born in Warwickshire, England on 9 September 1808, and was married on 27 March 1831 to Mary Ann Shepard, born 23 January 1810, who also came from Warwickshire. Two years later, the young couple with their daughter, Sara, who was less than a year old, emigrated to America and settled in Northfield, Washtenaw County, Michigan, where they resided until 1836. At that time the Freeman family was on the move again to Shiawassee County with three children, which now included Lucy who was born in 1835 and Eliza born in 1836. Both were born at Whitmore Lake, Michigan. This trip took three days to travel to Owosso. At that time Owosso was nearly a wilderness in which three or four families comprised the entire population of the town. These were men with families hired by Deacon Comstock to chop for him. Upon their arrival, they were greeted by Deacon Comstock and given shelter in his home. Richard spent four days of hard labor to cut a road six and a half miles from Owosso to his land in the unbroken forest. At that time there was no road except an Indian trail.

Immediately, with the characteristic energy of the pioneer, the trees were cut down and a log house was rolled up which was the first structure erected in the township. (He also has been given credit for the first frame house to be built in New Haven township.)

Their nearest neighbor lived in Owosso. Mary Ann Freeman was the first and only white woman living in New Haven Township for two and a half years. She did not see the face of another white woman for a year. To make their home seem more remote, a very severe snowstorm occurred that fall in October, 1836. The only road they had was blocked and the heavy snow broke limbs from the trees. They had to face the same hardships and loneliness of all first settlers. There were no schools or churches. It took several years before a log schoolhouse was erected on the State Road. A preacher occasionally would stop at this school to preach for the few settlers. In 1861 Mary Ann was converted to the Methodist faith and for the balance of her life she was a devout member of that church.

The Freeman land was well timbered with maple, oak, beech, and elm. He, however, found that his first choice of land was too low, so he moved to another tract of land consisting of one hundred and sixty acres. This place was subsequently cleared and prepared for

THE FREEMAN HOUSE AS IT PROBABLY LOOKED IN 1836

RICHARD AND MARY ANN (SHEPARD) FREEMAN

farming. By careful drainage his first farm was soon converted into one of the most fertile lands in the county.

Until the year 1850, New Haven Township could scarcely be called settled. Only a few of those who had located here had remained long enough to accomplish more than a rude beginning at home making. One road through the northern part of the township was officially recorded on 7 November 1850. Small bands of Indians were still wandering aimlessly through the northern townships, occasionally making trips to the older settlements for the purpose of selling baskets. Deer were abundant and wolves howled at night near the scattered cabins, while bears were dreaded visitors among the livestock.

WOLVES HOWLED AT NIGHT
IN NEW HAVEN

In 1837 an incident occurred which for a brief time caused some consternation in the neighborhood. Miss Nancy Hart and a younger sister, aged five years, while strolling in the woods lost their way, and from Sabbath morning until the following evening no trace of the wanderers could be found. The settlers for miles around joined in the search, and they were at last discovered two and a half miles from the cabin, nearly exhausted with hunger and fright.

In 1850 the Freeman family moved on to a rented farm of ninety-six acres in Rush Township not very far from his first farm where the family lived until the death of the owner. He then purchased the estate and made this his permanent residence. By hard work, astuteness, and conservative habits, he became recognized as one of the most successful and prosperous farmers of his area. At the time of his death, he owned nearly four hundred acres of land as well as other valuable holdings. He divided his possessions among his children which gave each a good start in life. Richard and Mary Ann were parents of twelve children. Ten were living at the time of the parents death--seven sons and three daughters. Two sons were killed during the Civil War.

Mr. and Mrs. Freeman returned to England in 1867, where she saw her mother after an absence of thirty-four years. After their return, Mary Ann's health began to fail and she became an invalid, suffering severely. She died 4 July 1879. In her eulogy it is recorded that "all that could be done by a kind husband and children to relieve her sufferings was done. But she has at last obeyed her Savior's injunction of Come

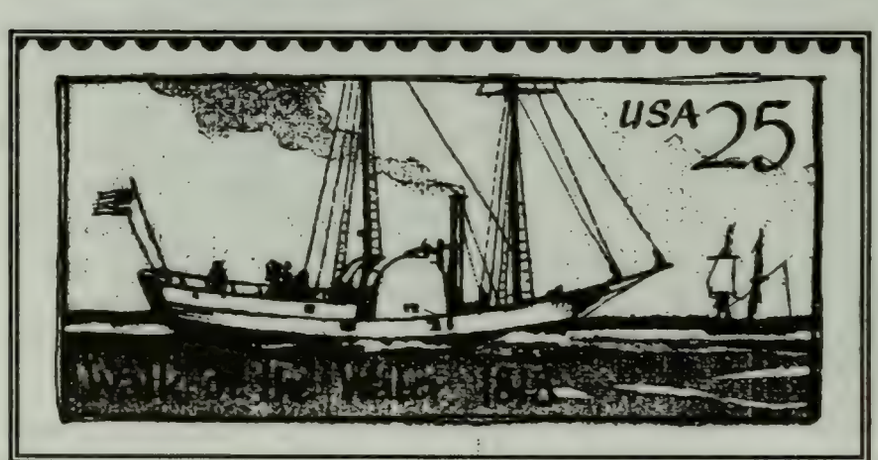
unto me all ye that are weary and heavy laden, and I will give you rest. After helping her husband in the accumulation of a large property and rearing a large family of sons and daughters, all of whom are esteemed by all who knew them, it seems fitting that she should close the labors of a long and well spent life by having all her children around her in her dying hour. Her labors are finished, and the best that can be spoken or written concerning her life is the fond memories of a kind and good mother laid up in the hearts of her children."

After the death of Mary Ann, Richard Freeman married Mrs. Nancy Washburn of Rush Township with whom he lived happily until his death on 22 January 1881. Except for the two week illness that preceded his death, he was a man of robust constitution and temperate habits and enjoyed uninterrupted health. He is buried in the New Haven Cemetery beside his first wife, Mary Ann.

Much can be said about the life and character of Richard Freeman. His early education was very limited. However, he was able to acquire a practical education during his life time which contributed to his success in life.

He was a Democrat and served his township as treasurer and was for some years justice of the peace. He was also appointed Director of the Poor in 1850.

At the close of the biographical sketch given at his funeral, B. O. Williams of Owosso, who had known him more or less intimately since his residence in this county, made some very appropriate remarks as a friend and neighbor. He praised him for his integrity and consistent Christian life and character. James B. Wheeler of Owosso also made some touching allusions to Mr. Freeman's kindness to his family when they first came to the county, during sickness and the privations of that early period. He mentioned the trying times and how the friendships formed amid such adversities were true and lasting. The men and women who cleared the forests and made the early homes in this county were fast passing away, but their work and worth were seen in the comforts and blessings enjoyed by their posterity.



The Freemans might have taken the "Walk-in-the-Water" that had the Buffalo-to-Detroit run which took a travel time of three days. The sailboats that transported immigrants took seven to fourteen days.

The children of Richard and Mary Ann (Shepard) Freeman are:

1. *Sara Ann, b 1833 Warwickshire, England*
   m.(1) Joe Ott 1854 (2) Richard Camp 1861
2. ***Lucy, b 3 Mar 1835, Whitmore Lake, MI, m (1) Jacob Rush (2) Samuel Shuster, d 28 Feb 1919 (see Shuster family)***
3. *Eliza, b Aug 1836, Whitmore Lake, MI, m Lewis S. Goodale, d. 1936, age 100y 5m*
4. *William, b 1838 New Haven Twp., Shiawassee Co., MI, Unm., Killed in Civil War 1865*
5. *John, b 1840 New Haven Twp., Shiawassee Co., MI, m Lena Hinspeter, d 1914*
6. *Charles, b 1841 New Haven Twp., Shiawassee Co., MI, m Eliza Meredith, d 1933*
7. *Joseph, b 1843 New Haven Twp., Shiawassee Co., MI, m Agnes Le Bawx, d 1918*
8. *James, b 1843 New Haven Twp., Shiawassee Co., MI, Unm., Killed in Civil War 1865*
9. *Henry, b 1845 Rush Twp., Shiawassee Co., MI, m (1) Elnora Downer (2) Helen Grey, d 1919*
10. *Hyram, b 1848 Rush Twp., Shiawassee Co., MI, Unm., d 1924*
11. *Richard, b 1850 Rush Twp., Shiawassee Co., MI, m Rose Camp, d 1936*
12. *George, b 1852 Rush Twp., Shiawassee Co., MI, m Nancy (Washburn) Canze 1885, d 1917*

Sources:

History OF Shiawassee and Clinton Counties, D. D. Ensign & Co., Philadelphia, 1880, p.250.

Michigan Pioneer and Historical Collections, Vol. 4, pp. 386-87, 618-19.

The Past and Present: Shiawassee County, Michigan, Michigan Historical Pub. Assoc., Lansing, MI, n.d.

WINGATE

John, the youngest son of Daniel and Margaret Shuster, the immigrants, married Elizabeth Wingate in 1820. She was the daughter of Henry and Mary Wingate who bound her out to a family in Ohio where she grew up as a servant.

It was a common practice since the early sixteen hundreds to have some of your family members, especially girls, bound out as a servant. Even our ancestor, Roger Williams, offered his daughter as "help" to a neighbor. He wrote about her, "She desires to spend some time in service and liked much Mrs. Brenton who wanted." The bondage of the white children can not be compared to the bondage of the Indians and Blacks. The latter were not willing servants and often were lazy and untrustworthy. The newspapers of that day abound with rewards offered for runaway bonded servants and slaves, especially Indians who would not endure the yoke. Criminals were also sold or bound into service. In spite of all the negative things that can be said about this early practice of getting workers in the house, hired laborers in the field, apprentices, or contracted workers under a master, they did not appear at all humiliated or offended by being called servants.

ELIZABETH WAS BOUND OUT AS A COMMON SERVANT AS WAS THE PRACTICE IN THE EARLY SIXTEEN HUNDREDS

The Wingates were of English, Scotch, and Welsh ancestry. Her mother was born in Delaware near Philadelphia, Pennsylvania.

The children of Henry and Mary Wingate:

1. ***John Wingate***
2. ***Isaac Wingate***
3. ***Elihu Wingate***
4. ***Samuel Wingate***
5. ***Burton Wingate***
6. ***Edward Wingate***
7. ***Syrus Wingate***
8. ***Eben Wingate***
9. ***William Wingate***
10. ***Henry Wingate***
11. ***Martha Wingate***
12. ***Kathrine or "Kate" Wingate***
13. ***Elizabeth Wingate, b.1804, m. John Shuster***
14. ***Ann Wingate***

For most people, happiness is what life is all about. Our goals, aspirations, dreams and fantasies revolve around happiness. Almost every decision we make is in terms of what we think will bring us the most happiness.

Jonathan Freedman

Note: A name may appear more than once on a page. Variations of the spelling of the surnames are placed generally under the form used at the present time.

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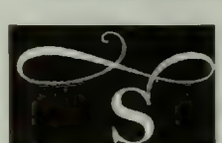

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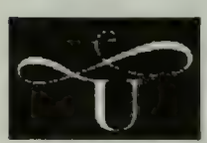

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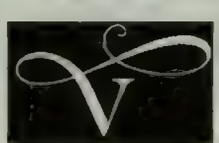

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ABOUT THE BOOK

This book was started in 1983 with a Royal Portable typewriter. It was quickly determined that this was going to be a tremendous job with my typographical errors and unsightly erasures. A Leading Edge, Model D, computer and a Silver-Reed EXP 500 printer were soon purchased to simplify my writing. The word processor that came with the computer was thought to be the ultimate solution to justified lines, a speller and a thesaurus. However, after writing 300 pages, I was exposed to WordPerfect 4.2 and it seemed prudent to convert to the new system. After another couple hundred pages WordPerfect came out with their version 5.0 which included graphics. The software was again updated. The book was converted a second time which was time consuming and a lot of work. A Panasonic Laser printer, Model KX-4450, a 30M hard disk, and a Panasonic Image Scanner FX-RS505 were added to make it look more professional. Bitstream Fontware was purchased. Dozens of fonts in all sizes were added. I could have finished the book with this set-up. However, in the fall of 1989, I wanted a faster computer and more hard disk storage. A Connexion 286 (AT compatible) computer with 65M hard disk with 2M memory (extended and expanded), and a 1.2M 5.25" floppy disk drive was purchased. Times Roman 11 pt. font was used for the body text with Helvetcia 14 pt. used for family headings. A total of 16,749,987 ~~mega~~bytes (+- a few) were used, 259,203 words (+- a few), 912 pages, with 68 maps, 52 ancestral charts, 176 graphics, and 152 pictures. The camera ready pages were printed on Hammermill Laser Plus paper. The publisher has used 50 lb. acid-free paper for the text and #588 (Blue) acid-free Buckram cloth for the cover.

One last note: You would not be reading this book if it was not for a very special person: my wife, Jean. She was always there for constructive suggestions. She spent an endless number of hours proofreading.

BIRTHS

Old men have the need sometimes to
touch with their lips
The cheek of a child
That they may believe again
In the freshness of life.
--Maurice Maeterlenck

BIRTHS

The most important thing a father can do
for his children is to love their mother.
Rev. Hesburgh, president, Notre Dame Univ., 1963

BIRTHS

"A man is not completely born until he be dead."
--Benjamin Franklin

BIRTHS

"Naked I alighted on the earth and naked shall I go beneith it."
—Palladas

BIRTHS

Naked came I out of my mother's womb, and naked shall I return thither:
The Lord gave and the Lord hath taken away; blessed be the name of the Lord.
Old Testament Job, i, 21

MARRIAGES

I chose my wife, as she did her wedding gown,
not for a fine glossy surface, but for such
qualities as would wear well.
--William Shakespeare

MARRIAGES

An archeologist is the best husband any woman can have:
the older she gets, the more interesting he is in her.
--Agatha Christie

MARRIAGES

Love is an act of endless forgiveness,
a tender look which becomes a habit.
--Peter Ustinov

MARRIAGES

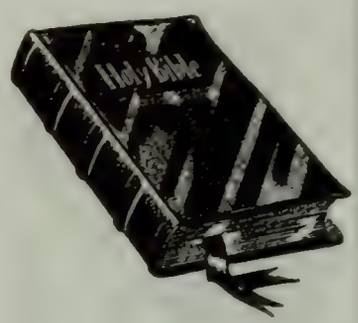
I would like to have engraved inside every wedding band,
be kind to one another. This is the Golden Rule of marriage
and the secret of making love last through the ages.
-Randolph Ray, My Church Around the Corner, 1957.

MARRIAGES

Children despise their parents until the age od 40, when they suddenly become just like them--thus preserving the system.

--Peter Ustinov

DEATHS

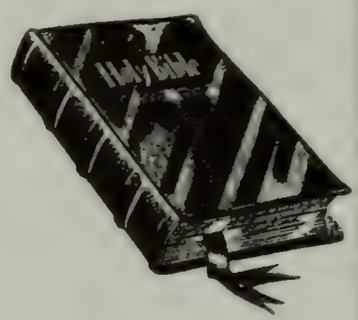


Death, like generation,
is a secret of Nature.
Marcus Antoninus (A.D. 121-180)

DEATHS

We are all tenants, and . . . shortly the great Landlord
will give us notice that our lease has expired.
Joseph Jefferson, INSCRIPTION, on his monument at Sandwich, Cape Cod, MA

DEATHS



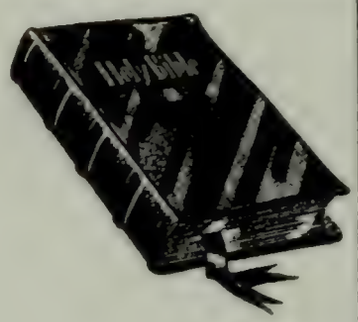
"Never any weary traveller complained that he came too soon to his journey's end."

Thomas Fuller

DEATHS

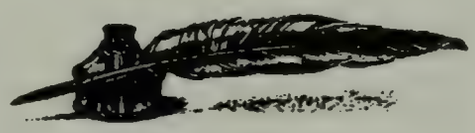
Make me content
With fading light,
Give me a glorious sunset.
And a peaceful night.
Norman B. Hall

DEATHS



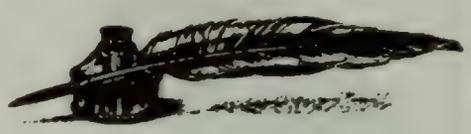
Death's but a path that must be trod,
If man would ever pass to God.
--Thomas Parnell

ADD YOUR OWN NOTES



Write till your ink be dry, and with your tears
Moist it again, and frame some feeling line
That may discover such integrity.
--Shakespeare

ADD YOUR OWN NOTES



"Look, then, into thine heart and write."
--Longfellow